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THE
CLOUDS OF ARISTOPHANES



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THE CLOUDS

OF

ARISTOPHANES

WITH INTRODUCTION, ENGLISH PROSE TRANSLATION
CRITICAL NOTES AND COMMENTARY, INCLUDING
A NEW TRANSCRIPT OF THE SCHOLIA IN THE
CODEX VENETUS MARCIANUS 474

BY

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TO
JOHN ISAAC BEARE

FELLOW OF TRINITY COLLEGE

AND

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF DUBLIN

THIS BOOK IS GRATEFULLY DEDICATED

PREFACE

IN the 'Eupolideans' of the *Clouds*, Aristophanes complains that his scurrilous rivals, Eupolis and Hermippus, have 'damnablely mauled' his *Knights* by stealing the imagery of the 'Eels,' and by foisting into their plays perversions of his famous characters, the 'Tanner' and the 'Sausage-vendor.' Such outrages upon the poet encountered a speedy vengeance during his lifetime. It is an interesting speculation how he would have dealt with the modern scholars who have subjected to the methods of the Higher Criticism the favourite child of his fancy, 'the most excellent conceited play,' which ancient critics have called his 'most powerful creation,' and which has passed muster with such men as St. Augustine, the Prince of the Church, and Julian the free-thinker; the philosophers, Lessing and Hegel; the poets Milton and Molière; the critics Bentley, Porson, and Dobree. More than seventy generations of great minds have imagined the *Clouds* to be, as its author thought, the most subtle of his works; it has been left to certain German professors of the nineteenth century to discover that it is 'an inconceivably pitiable work,' 'an utterly senseless and unactable piece,' 'put together in the most degraded period of the Byzantine Empire by some scoundrel who, with a devilish hand, destroyed the deathless work of the Greek poet in order to provide materials for his contemptible masterpiece.' These critics have anatomized a comic extravaganza with a strange disregard of Pope's advice as to the breaking of a butterfly upon the wheel, and with an anxious attention to logical consistency such as would hardly be in place had the case been

that of a treatise of Aristotle or St. Thomas Aquinas. I have conscientiously studied their innumerable and tiresome lucubrations, and have analyzed their arguments with greater care than they deserved. The only outcome of my flat, stale, and unprofitable labour is a conviction that by the way of merely subjective and *a priori* criticism "madness lies"; and, since in such matters certainty is unattainable, that it is preferable *errare cum Miltone quam cum Herr Rapp*. I have persuaded myself, and I hope to persuade my readers, that the *Clouds* is a great work of art which has reached us, in the main,¹ as it left the author's hands, absolute 'in all numbers,' and complete.

The selection by Aristophanes of Socrates as the chief of the Sophists has long been a puzzle in the eyes of the students of Plato, and has led them into wild extravagances of interpretation in order to save the credit of the poet and the philosopher. By some 'Socrates' of the *Clouds* has been transformed into Anaxagoras, Protagoras, Prodicus, Diogenes of Apollonia, or even Antisthenes; according to others his ambiguous position is due to the faulty 'contamination' of the several editions of the play. But all such suppositions seem to me to lose sight of the peculiar nature of early Attic comedy. The comic poets, as Lucian says, were 'terrible fellows to gird at what is great, and to ridicule what is noble.' This being their function, which was still penetrated by its origin in the old village nature-worship, they had compassed their ends if they made the audience hold their sides in inextinguishable laughter. To his pupils Socrates was the Messiah of his people; but by the common herd, "who like not in their judgment but their eyes," he was believed to be the Sophist of Sophists, as he sought their society, and, in his ironical way, used their language and arguments. Furthermore, he was a comic figure, who was not only witty in himself but the cause that wit was in other men. Thus he was the natural victim of the malicious humour of those *gamins* of genius, the comic poets, whose wont it was to treat serious things frivolously, and frivolous things with high seriousness. It appears from

¹ cp. Introd. p. liii.

Plato that the philosopher himself was not without a spice of the infinite humour, irony, and malice of his fellow-countrymen, and it may be inferred from a well-known passage of Aelian that, being present in the theatre, he enjoyed with the rest Aristophanes' caricature of his features and character.

I have thought it necessary to make a new transcript of the scholia in the Codex Venetus 474, as it is impossible to ascertain from Dindorf or Dübner what is really contained in this manuscript. The labour of reading and transcribing the minute and contracted writing in the closely-packed pages of the Venetus has been very great; but it has seemed to me to be desirable to settle once for all the value of the scholia in this manuscript which has been greatly overrated as compared with the Ravennas. I have collated my transcript with the original four or five times, so that I have hopes that it may be fairly correct; but I have too good cause to know that my eyes are fallible witnesses. Like Falstaff, I suffer from "the malady of not marking," and, consequently, I must crave the indulgence of scholars for whatever errors may be found in my work, despite all the trouble I have taken to make it accurate.

As the *Clouds* was much read in Alexandrine and Byzantine schools, the text is much purer than that of the less read plays such as the *Acharnians* and the *Birds*, not to say the *Lysistrata* and *Thesmophoriazusae*. So far as concerns corruptions in which all MSS. agree, Bentley, Porson, and Cobet have left little for succeeding scholars to glean. In one passage alone (1307 sq.), which is undeniably faulty, have I adopted suggestions of my own.

I hope that the *Index Graecitatis*, which aims at being complete, will be useful to the future compiler of the much desiderated *Lexicon Aristophaneum*.

In conclusion, I must thank the American scholars, Messrs. J. W. White, E. Capps, E. Cary, Kelley Rees, C. W. Peppler, and R. C. Flickinger, who have sent me many of their valuable contributions to the study of Aristophanes. To Professor White I am indebted for the belief that the ancient Metricists, such

as Heliodorus and Hephaestion, are safer guides in metrical matters than Rossbach-Westphal and J. H. H. Schmidt, who have allowed their theories to be coloured by modern musical analogies. Doubtless, ancient metres and rhythms were influenced by the musical accompaniment, but of Greek music we know next to nothing.

Of the commentators, I owe most to van Leeuwen, who has the merit—so rarely found, but outweighing all others in an editor of Aristophanes—of common sense and a keen sense of humour, enhanced by a brilliant Latin style.

Above all, I must record my gratitude to my friend, Professor J. I. Beare, who has read my proof-sheets, and has generously given me throughout the assistance of his excellent scholarship.

W. J. M. STARKIE.

TYRONE HOUSE, DUBLIN,

March 16, 1911.

CONTENTS

INTRODUCTION :—

	PAGE
I. ANALYSIS OF THE <i>CLOUDS</i>	xi
II. HISTORICAL SKETCH OF 425-423 B.C.	xxiv
III. THE PRODUCTION OF THE <i>CLOUDS</i>	xxvii
IV. THE AIM OF THE <i>CLOUDS</i>	xxx
V. THE SOPHISTS	xxxviii
VI. THE VIEWS OF HEGEL, LESSING, AND JOËL ON THE CHARACTER OF 'SOCRATES' IN THE <i>CLOUDS</i>	xlvi
VII. THE EDITIONS OF THE <i>CLOUDS</i>	li
VIII. THE MANUSCRIPTS	lvii
IX. THE SCHOLIA	lxi
X. METRICAL ANALYSIS	lxxii
XI. THE ENOPLIAC RHYTHM	lxxx
XII. ARISTOPHANIC LITERATURE	lxxxiv
TEXT, TRANSLATION, CRITICAL NOTES, AND COMMENTARY	1
APPENDIX	315
INDEX RERUM	339
INDEX GRAECITATIS	344

INTRODUCTION

I

ANALYSIS OF THE *CLOUDS*

Prologue

1-262: The play begins with a tragic monologue (as in the *Acharnians*), full of movement and variety. The chief actor, Strepsiades, is represented tossing uneasily upon his couch, which is placed in the vestibule of his house; he groans at the length of the nights, while he curses the indifference of his son, and his slaves who lie snoring around him. In the first few lines, his character and circumstances are vividly portrayed. He, a simple peasant, whose life has been spent amid the familiar scenes of country life, in the midst of 'the honey-bees and droves and olive-cakes,' on a farm near Athens, has, like George Dandin, been guilty of the folly of marrying 'a city-bred madam,' 'a niece of Megacles, the son of Megacles,' 'a proud and mincing peat,' who thinks only of spendthrift ways, and 'the rites of Genetyllis.' The product of their union is an only son, who, taking after his mother, shows all the instincts of an Alcmaeonid. He is devoted to the turf, and by betting has plunged himself and his father into debt. Thus the father soliloquizes, while his son talks in his sleep of horses and the courses of the war-cars. As 'the moon is bringing on the day of doom,' the occasion is desperate, and craves desperate remedies. Strepsiades is ignorant and credulous, but, peasant-like, devoted to gain, and not very scrupulous as to the means of attaining his ends. Though

living far from 'the fume and fret' of city life, rumours have reached his ears of the new professors who have recently made their home at Athens. These mysterious beings are men of universal learning, but their specialty is to teach how the 'Worser' may become 'the Better Reason.' Hence the bright idea strikes Strepsiades, who has the peasant's love of litigation and a pathetic trust in the resourcefulness of lawyers, that they will be able to teach how, by means of rhetorical skill, he may avoid paying his debts. As he is old and scant of wit, he proposes to his son to become a pupil of Socrates, whom he looks upon as the representative of the new school of philosophers and rhetoricians, vulgarly called Sophists.

Here ends the 'exposition,' which, as is usual in the case of a comedy of Aristophanes, is immediately followed by an explanation of the subject of the play. The delicately reared young knight, Phidippides, scorns to become a member of the starveling crew of students 'unkempt, unshorn, unwashed,' and Strepsiades has to go to school in his place.

In the following scene is given a realistic picture of the school of Socrates, and of his disciples.

Though Socrates never kept a school, and never taught for a fee,—indeed never professed to teach at all, except by means of conversation in the streets and public places,—Aristophanes chooses to represent him as a sage of the familiar Pythagorean or Orphic type, who lives in a 'low-roofed cell,' like the cave of Trophonius, and is surrounded by pallid, spectral shapes, who shun the bright light of the sun. Though Socrates was known—at least to his friends—as a disparager of the dogmatism of the current Natural Philosophy, in comparison with the principle of introspection, Aristophanes seats him upon 'a perch,' 'treading the air' and 'looking down on the sun.' His pupils are seen in strange attitudes, their sterns staring at the skies, and their noses 'rifling the bowels of Tartar-limbo.' The speculations that engage their minds are not of the familiar Socratic type, but 'how many scores a flea will jump Of his own length from head to rump,' 'whether the hum of a gnat proceeds by way of its mouth or of its vent,' or 'how they well may dine.' It was known to Socrates' friends that his interest in geometry, astronomy, and geography did not extend beyond the needs of practical life: Aristophanes makes him an adept in 'the air

theory' of Diogenes of Apollonia; and the main objects in the school which catch the eye of Strepsiades are instruments for measuring the heavens and earth, and a chart of the habitable world. But Strepsiades is not yet disillusioned by the unpractical appearance of the 'Socratic' teaching, and he demands to become a pupil of the school. His instruction begins without delay. Having sworn by the gods, he is informed that 'gods' are no longer 'current coin,' but that the only deities of the Sophists 'who have expelled the Olympian gods' are—the Clouds. It is they who give the gift of rhetoric, and, if Strepsiades wishes to have 'the fine flower of speech,' his devotion must be paid to them.

Before being admitted to their converse, a solemn Orphic initiation is required. Aristophanes had, doubtless, often seen, in the streets of Athens, the ragged Orphic priests, with their sheepskins, pallet-beds, and pumice-stones. As it is his purpose to make Socrates the mouthpiece of every philosophical and religious principle to which he objected, he represents him here as dancing, in fakir fashion, round Strepsiades, who is seated on the pallet-bed, while he crowns him with a chaplet, and rubs together two pumice-stones over his head.

Parodus

263–509: Socrates invokes the Clouds in a solemn, mysterious chant, full of Orphic expressions, whose character is reflected in the long anapaestic measure. He is answered by peals of thunder, and a solemn anthem is heard from behind the scene. Socrates repeats his invocation, and, after some delay, the Chorus of Clouds is seen filing through the entrance of the Orchestra on the left. The members are dressed as women with floating draperies, and, if the scholiasts are to be believed, their masks are adorned with long bird-like beaks.

Socrates greets their appearance with enthusiasm, while Strepsiades, like Sancho Panza, indulges in characteristic buffooneries, though he pretends to be in an agony of fear. 'Voilà les contrastes d'Aristophane! Voilà les ordures qui se mêlent à cette fraîche poésie' (Deschanel). Socrates explains to his pupil that the Clouds are the only deities of the free-thinkers, whose hypotheses seem to dethrone the gods and whose philosophic

speculation is like smoke. To them are due the rain and thunder, and, as for the force which sweeps them along, it is not Zeus, but—Whirligig. The neophyte is entranced with the 'new learning' since his dominant passion perceives how advantageous it would be to have no gods, and he takes oath, for the future, to salute no other gods but 'the Clouds, the vastidity of the Air,' and, last but not least, the object of his particular devotion, 'the Tongue.' Being satisfied of his temper, the Clouds promise that he will attain 'the object of his dream,' viz. skill in speech, so as 'to wrest the course of law to his own profit, and to slip from the clutches of his creditors.' In an ecstasy of abandonment (Pnigus, 439-56) Strepsiades commits himself body and soul into their hands; and, in recompense for his trust, he is promised the bliss of those who are initiated in the Orphic Mysteries (457-75). In company with the Clouds, all the days of his life will be supremely blessed, and, furthermore, those who are involved in law-suits will seek the advice of such an adept in the art of speech. Before being admitted to the school, Strepsiades is subjected (in Episodion A, 478-509) to a slight preliminary examination of his faculties. He must satisfy Socrates that his memory is good; that he has the native gift of speech, without which, in the opinion of the Sophists, learning is impossible. But the result is not promising. Strepsiades' replies show plenty of cockney wit, and devotion to practical ends, but little philosophical capacity. Socrates is minded to dismiss him with a beating, but he decides to give him a trial; he bids him lay aside his cloak <and shoes>, and the teacher and pupil disappear through the cavernous entrance of Socrates' 'tenement.' Here ends the Parodus, which is unusually constructed. The entrance of the Chorus terminates at 357. This is usually followed by the 'Ἀγών, between the Parodus and the Parabasis: and Mazon has suggested that, in the *Clouds*, 358-63 form a sort of Catacelesmus, which is followed by the 'Ἀγών proper.¹ But it is safer to hold that the present play is, as Aristophanes describes it, 'a new idea,'² which departs from the received construction of an Attic Comedy.

Normally, the entrance of the Chorus is marked by a scene of conflict, to which the epirrhematic division is adapted. In the *Clouds* the Chorus, as befits its nature, plays a passive part,

¹ cp. 263 sqq. appendix.

² cp. 547.

somewhat resembling that of a tragic Chorus. Hence the abandonment, in this part of the play, of the epirrhematic arrangement; and hence the solemn, stately character of the versification. The Pnigus (438-456) is also unusual in a Parodus; but the special circumstances justify it here. It is generally in place, at the end of an 'Αγών, where one of the combatants acknowledges defeat. But here, there has not really been a debate—only a scene of instruction. Still, the ecstatic submission of Strepsiades to the Clouds resembles the termination of an 'Αγών, and, naturally, is expressed in the same metre.

Although there has been no actual 'Debate,' a struggle has been going on within him: the Chorus has had to overcome a certain opposition, which the cloudy character of their professions has created in a mind solely set on practical ends. It is not until he has been promised pre-eminence in 'wresting the course of law to his own profit' that his enthusiasm is roused, and is expressed in a suitable metre. Another unusual feature here is that the Pnigus is followed by a parody, in enopliac verse, of an ode of an Orphic character, in which the neophyte learns of the bliss that awaits him, in his association with the Clouds. This is of a very mundane character, and is amusingly in contrast with the mystical tone in which it is expressed.

The Parabasis

510-626: The first part of the Parabasis (which is written in Eupolideans) betrays a personal note which can be paralleled only by the address to the spectators by the chief actor in the *Acharnians* (377 sqq.), and may have been recited by the poet himself.

The speaker expresses his belief that he has contracted a debt in relation to 'the men of culture' who have hitherto been his patrons. It is necessary to justify their confidence by producing nothing that is unworthy of their wit. The *Clouds* had been specially designed for them; it was his 'most excellent conceited play,' full of fancy and new ideas; but it was too refined for the ordinary audience, who preferred the clownish farces of his rivals; and so the poet suffered a check. But the memory of the success of his first play, the *Banqueters*, which was of a similar character, encourages him to produce the *Clouds*

a second time, in the hope that the members of the audience who applauded the former play will not desert him now. They will see that the *Clouds* did not deserve its defeat. It is a new and original play; not a mere rehash of buffooneries, like those of his rivals, who are satisfied to borrow their best images from Aristophanes' plays.

563-74 *Ode*: Invocation of Zeus, Posidon, Ether and Helios.

575-94 *Epirrheme*: The Clouds recount their services to Athens. It is from them that the heavenly warnings are sent, by which the conduct of men should be regulated. Thus, in March 424 B.C., when the elections were pending, they had sent an eclipse as an intimation not to elect Cleon, but their advice was disregarded. Though late, it is possible for the Athenians to retrieve their error. Convict Cleon of peculation (at the 'scrutiny' in July) and consign him to the stocks; and it will be seen that 'even your backslidings, by heaven's good will, are of advantage to the State.'

595-606 *Antode*: Invocation of Phoebus, Artemis, Athene, and Dionysus.

607-26 *Antepirrheme*: The Clouds are messengers of a complaint from the Moon. The Athenian calendar is in such disorder that earth and heaven are no longer in accord. When the Gods, who regulate their calendar by the phases of the moon, are celebrating a feast, they are robbed of their sacrifices from men who are keeping 'leets and law-days.' Hyperbolus, 'the Unready,' the Remembrancer, is to blame for this; and the Clouds last year, marked their disapprobation of his negligence, by snatching from his head his fillet of office.

First Syzygy

627-813: During the Parabasis, the instruction of Strepsiades has been going on in 'the cave of Trophonius,' but with the unsatisfactory results for which Socrates was already prepared.

In speculative subjects he is but 'a homely clown,' whose memory is like a sieve. Socrates is inclined to dismiss him forthwith; but, in order to satisfy the spectators, he will give him another chance. His public attempts to awaken the intelligence of his pupil are developed in two parallel scenes. In the first (the *Epirrheme*, 627-99), Strepsiades is interrogated

on certain subjects which the Sophists considered to be a necessary propaedeutic even for practical life. These branches of knowledge (grammar, the right use of words, metric), are usually associated with the names of Protagoras and Prodicus, rather than with that of Socrates. In the second (the Antepirrhome, 723–803), the preliminary training is abandoned as hopeless, and an attempt is made to subject Strepsiades to the so-called ‘maeueutic method.’ He is bidden to stretch himself upon the pallet-bed, and, after shrouding his head and concentrating his thoughts ‘to a tickle point,’ to set them to work upon the problem of escaping the payment of his debts. Each division is closed by a choriambo-glyconic system (*Ode*, 700–6; *Antode*, 804–13); and, in addition, the first is followed by a sort of ‘intermède comique’ (Mazon), in which, in a parody of a threnody in Euripides’ *Hecuba*, Strepsiades tearfully describes his struggles with the ‘Bedouins.’

It is now obvious that the apprenticeship of Strepsiades has broken down. He is not interested in the Socratic ‘Propaedeutic,’ which he treats as an occasion for burlesque witticisms. When he is enjoined to apply the ‘maeueutic method’ to his private concerns, he shows much mother-wit within the narrow circle of his own ideas. Hence he is forgetful when he is thinking of ideas above him or not connected with his own interests; but he becomes really ingenious where there is a question of not paying his debts. To all other lessons he submits with grimaces and contortions, solely in the hope that in the end they will lead to the ‘Worser Reason.’ He rapidly wearies of Socrates’ interrogations when he is convinced that they do not go ostensibly and directly to his end; and, finally, his frivolity disgusts Socrates who dismisses him. In despair, he decides, on the advice of the Chorus, to make fresh advances to his son. In the *Antode* (804–13) the Chorus foretells the triumph of Socrates, but in language full of irony, which is significant of the *dénouement* of the play.

Second Syzygy

814–88: Strepsiades makes an earnest appeal to Phidippides, whom he threatens to disinherit unless he accedes to his prayer. Though dismissed from school as incurably stupid, he is full of the superiority of his new attainments; and displays, before his astonished son, ‘the scraps and bits’ he had picked up from

Socrates' sophistic banquet. Zeus is no longer king, but Whirligig. Hens must in future be called 'roostresses'; and 'kneading-jack' is a blunder, in gender, for 'kneading-jill.' Phidippides is not quite certain that he should not apply for a guardian for his father, as being mad, but he consents to accompany him to 'the Cave.' Socrates, remembering his experience with his father, does not receive him enthusiastically: in fact, he hands him over to the Two Reasons, who will enlighten him as to their respective characters, and will let him choose under which he will enrol himself. As for 'the Master,' he is weary of Strepsiades and his affairs, and will not be present at the discussion.

Agon

889-1104: Those personified abstractions, the Just and Unjust Reasons, are brought into the Orchestra in osier cages, dressed as fighting cocks. At first, in the Proagon (889-948), they resort to the violent methods, which, usually in Aristophanes, as in real life, are a prelude to rational discussion. It is only when these have failed, and when even the language of obloquy has been exhausted, that the alternative of the superiority of Persuasion over compulsion is suggested to the combatants by the Chorus.

A Proagon, such as that which is here introduced, is unexampled in Aristophanes, but it suits the occasion, since the first Agon in the *Clouds* forms a play within a play, and is loosely connected with the texture. Thus, while during an ordinary Parodus the characters of the parties in the dispute are made familiar to the audience, in the *Clouds* the Proagon has to serve the purpose of an ordinary Parodus.¹

961-1008 *Epirrheme*: The 'Just Reason' gives a charming,² but conventional, picture of what he believes ancient Athenian education to have been. It has been pointed out that it is rather Spartan than Athenian; but, in fact, it contains little more than what lovers of 'auld lang syne' have always attributed to the days of their youth.³ As contrasted with the present, it has been held, since

¹ cp. Appendix 889-948.

² It has rightly been called by A. de Musset 'la plus grave, et la plus noble scène que jamais théâtre ait entendue.'

³ Thus Isocrates (in 350-40 B.C.)

boasts (in *Antid.* §§ 159 sq.) that the standard of morality was very high in his youth, viz. at the very time when Aristophanes laments the increased corruption.

the world began, that the children of olden days were respectful to their parents, quiet and orderly in their demeanour; and that their studies made them manly and law-abiding. Aristophanes composes an idyll on these familiar lines, more successfully than most, but the general effect is the same. At any rate, the 'Unjust Reason' does not take the arguments of his opponent seriously; but, in a genuinely sophistic fashion, and in a metre that reflects the spirit of his remarks, he replies to them by a series of *argumenta ad hominem*. He is not in the least troubled by the fact that the life he recommends is flagrantly in opposition to Socratic and probably to Sophistic teaching.¹ He aims at conquest, and he is aware that asceticism has no charms for the Young Knight whom he wishes to attract. The 'Just Reason's' hero is Heracles, yet 'hot baths,' which are the pet aversion of the old-fashioned, were invented in the interest of Heracles. Public speaking is said to be an evil, yet it was the glory of Homer's heroes, whom the Just Reason admires. 'Silence' and 'Modesty' are said to be virtues, yet no one was ever profited by them. Even Peleus, the moral paragon of heroic days, was not rewarded as well for his virtue, as Hyperbolus, of the lamp-market, for his blackguardism. Everyone must admit that what makes life worth living is 'Wein, Weib, und Gesang'; and thus it follows that the end of education should be the cultivation of the power of speech, since, without this, the convicted adulterer is helpless in the face of his enemies. The arguments are a triumph of cynicism, but they are sufficient to silence the Just Reason, who, it must be confessed, has recommended virtue solely on the ground that it is the best policy. If this is shown not to be so, so far as this world is concerned—and nothing is said of the next—there is no refuge but silence. But the Unjust Reason is not satisfied with this victory. He actually make the Just Reason a convert to his views, by show-

¹ But Isocrates (*Antid.* §§ 285 sqq.), who did not love the Sophists, shows that they were often charged with teaching such as is here ascribed to the 'Unjust Reason': 'true philosophy is the study how to govern best one's family, and the common interests of the State. But the modern Athenian philosophers have long been seeking to divert the young from such studies. You have made the best witted of them devote their lives

to drinking-bouts, and indifference, and amusements. . . . Those who are less gifted you have encouraged to immerse themselves in such scenes of vice, as a decent slave would not have resorted to, in old days. Some cool their wine in the Enneacrunus, others carouse in the wine-shops; others play dice in gambling-hells, many spend their days in the schools of the dancing girls.'

ing that, in his admiration of 'virtue,' he is in an insignificant minority. The advocates, tragedians, politicians, spectators are 'lechers' to a man. In the weakness of his ethical principle, which is based on expediency and general consent, the Just Reason fails; and, flinging his mantle aside, he rushes into the school of Socrates. The Unjust Reason turns to Strepsiades and confidently asks him whether he is still minded to entrust his son to his care. The answer cannot be doubtful in view of what has happened.

Second Parabasis

1113-30 *Epirrheme*: The Chorus points out, in humorous detail, the blessings that will accrue to the Judges,—if they assign the prize to Aristophanes.

Second Episodium, Second Syzygy, and Third Episodium

1131-1302: As is usual in Aristophanes, the following scenes give burlesque illustrations of the material effects flowing from the action to this point. In general, such scenes are but loosely connected with the plot of the play; and to a modern judgment seem singularly weak. It is the merit of the *Clouds*, that, while in uproarious merriment preserving some of the features of the old Phallic *Possenspiel*, they are necessary to the development of the plot, which is not complete until the last line of the last act.

The consequences of his son's apprenticeship, for Strepsiades, are of two kinds. In the first place, being secure in the forensic skill of his son, he can afford to treat his creditors with gross effrontery. Many commentators have fancied that, in these scenes, we have illustrations of the Sophistic art, which Strepsiades had wished—but in vain—to acquire, in order to escape the clutches of his creditors: and that it must be due to the fusion of the two editions of the play that he does not appeal to his son to help him to get rid of them, but acts in the full assurance of his own sophistry. But there could be no greater misconception than this. Strepsiades himself (1228 sq.) explains that he refuses to pay his debts, because his son, not he himself, has acquired 'the irrefragable argument.' For the moment he does succeed in routing Pasion and Amyntas, the latter by means of blows,

which constitute *ἔβρις* (1299); but the matter will not rest here. It will be fought out in court, as Pasion threatens (1254 sq.), and, as Strepsiades will have to defend himself personally, he trusts to be supplied by his son with the 'Reason which scorns repayment.' Thus the disputes with Pasion and Amynias are merely a prelude to subsequent proceedings; but they supply Strepsiades' cockney wit with an opportunity of airing 'the shreds and patches' which he has acquired of the Natural Philosophy of Socrates.

In the Second Episodion (1131-1213), Strepsiades returns to fetch his son, whom he finds to have become a finished sophist, bearing upon his face 'the native imprese' of effrontery and chicanery. The attitude of Socrates has changed: at the prospect of a fee (1147) he becomes very complaisant; and announces the complete success of the instruction communicated by the Unjust Reason to Phidippides. On observing the transformation of the young knight, Strepsiades chants, in lyric metre, a paean of victory. The son loses no time in displaying his sophistic lore. By an elaborate historical argument, such as was familiar to Athenian courts, he shows that proceedings taken in recovery of debt are grossly illegal, and due to corrupt motives.

Strepsiades hardly grasps his meaning, but he breaks, again, into a paean of triumph (1206-13) and carries off his son to a banquet to be given in his honour. The Second Syzgy (1214-1302) consists of two parallel scenes (Epirrheme, 1214-58; Antepirrheme, 1260-1302), in which Pasion and Amynias are insulted and dismissed. In the Stasimon of the third Episodion (1303-20) the Chorus warns Strepsiades that the hour is approaching when he will find that his son has only too truly become a Sophist; and that possibly he will prefer that he had been 'stark dumb.' Their words come true without delay. In the Third Episodion (1321-44) Strepsiades, closely followed by Phidippides, rushes screaming out of his house. With the perfect 'serenity of a good logical conscience' (Mazon) the latter offers to expound the principles on which he acted in pummelling his father. Strepsiades, like a true Athenian, cannot resist his desire to hear how his son will justify this unfilial conduct.

Second Agon

1345-1451: Strepsiades has given a banquet in honour of his son's matriculation in the school of Socrates. But his satisfaction thereat does not last long. Though a half-baked Sophist himself, a great deal of the old Adam still remains. He is still devoted to the lyre, and the lyrics of Aeschylus; but his son will have none of them, and sings to the degraded flute an immoral canzon of Euripides. Thereupon follow mutual recrimination and blows. Is this conduct not sheer ingratitude? asks the father. 'No,' replies Phidippides (Antepirrhome, 1399-1451), 'I can prove that it is just to chastise a father. You beat me when I was a child; and, in accordance with strict analogy, I should beat you, in return, in your second childhood. Natural law is in favour of this view, since cockerels so treat their fathers.' The father is convinced; but the son is not satisfied, and he goes on to show that, by the same natural order, mothers should be similarly treated. So analogy demands, but, as Strepsiades is not a strict logician, nature is not dead in his breast, and the point of breaking has at length been reached; and (in the Pnigus, which he snatches from his son's lips) he consigns Socrates and his pupil to 'the Chasm.'

The Epirrhome and Antepirrhome are written in the same metre, the iambic tetrameter which suits the characters of the disputants. 'Strepsiades is too lively, Phidippides too subtle to find a suitable medium in the stately movement of the anapaestic tetrameter' (Mazon).

The Antipnigus is not wholly assigned to Phidippides, as might seem natural since he is victor in the debate. But the departure from usage is not without point. The rapid declamation of a Pnigus does not suit the serenity of this logical spirit; besides, though inferior in debate, the logic of the strong hand resides with Strepsiades, who has made up his mind to abandon discussion, and to have recourse to force.

Exodus

1452-1511: Strepsiades turns to the Clouds, and accuses them of having led him into temptation. The accusation is unjust, since his mind had been made up long before the appear-

ance of the Clouds. But it is not easy to accept the defence of the Clouds that their object all along has been to instil a fear of the gods into evil men, by encouraging them in their weakness until they meet their doom. Though, as it would appear, they are now the enemies of Socrates and the Sophists, their line of justification is sophistical in character. Strepsiades, however, does not argue the question, but he repents of his folly, and summons Xanthias to his aid, with axes and torches. They both mount the roof of the Reflectory, and while the serving-man tears up the rafters, his master applies the torch to the fragments of the roof. Meanwhile, Socrates and his disciples, half suffocated, rush from the house, and are flogged out of the orchestra by Strepsiades and Xanthias.

II

HISTORICAL SKETCH OF 425-423 B.C.

ARISTOPHANES won the first prize with his *Acharnians* at the Lenaeon festival of 425 B.C. This victory, with a play directed against the war-party, was soon followed by the elections for the Attic year 425-4 B.C., at which the party favouring peace considerably improved its position.¹ Hippocrates was rejected and the presidency of the Council of Generals was assigned to Nicias, whose political friends Nicostratus, Autocles, Demodocus of Anagyrus, and Aristides, the son of Archippus, were also successful. The war-party carried Pythodorus, Sophocles, and Eurymedon; but these fire-eaters were unlikely to influence the administration, as they were destined for a special mission to Sicily.² To the same party belonged Demosthenes, whose fame stood high on account of the unexpected victory won by him recently in Acarnania,³ and Lamachus, whose career was unaffected by being the butt of the *Acharnians*, which was produced just before the elections.

Cleon was not, at this time, a candidate for a generalship, but he seems to have been chosen by lot to exercise the functions of a senator.

The new generals had not yet entered upon their duties, when the affair of Pylus entirely altered the political situation. This brilliant *coup*, which had been planned by Demosthenes, was, for a time, frustrated by the incapacity of the President of the Council of Generals, and it was not until the latter had weakly, and dishonourably, yielded his place to Cleon, that the capture of

¹ cp. Beloch, *Att. Pol. s. Perikles*, p. 37.

² cp. my edition of the *Acharnians*, p. xxvii.

³ cp. ib. p. xxvi.

the Spartan detachment in Sphacteria became a political possibility.

It was easy for Cleon's enemies to represent that his success was 'thanks to fortune,'¹ and that his promise to take Pylus was the act of a madman;² and that 'he had stolen the cake ready baked by Demosthenes.'³ But a more dispassionate judgment held that it was only by the trickery of his enemies he had been forced into a position for which he had no professional qualifications, and that his success was not due to fortune, but to his own sound judgment in adopting the plans of Demosthenes, whose genius he had the insight to appreciate.

The capture of the Spartan hoplites was a severe blow to the peace-party. Cleon had already won popularity by raising the pay of the dicasts to three obols,⁴ and by increasing the tribute imposed upon the Allies;⁵ but he now became the hero of the hour; he was honoured with a seat in the Prytaneum,⁶ and with the 'proedry' in the theatre,⁷ and was allowed to continue as an extraordinary member of the Council of Generals for the remainder of the year. But Aristophanes was not cowed by what he considered the unmerited elevation of the great demagogue. In the *Acharnians*,⁸ he had pledged himself to 'shave Cleon into shoe-leather for the Knights,' and during the year 425 B.C. he worked at the *Knights*, which he intended to be, in some sort, a continuation of the *Babylonians*, but on safer lines, since he avoided all criticism of State-institutions, and confined himself to lampooning Cleon, in the style of the *ιαμβικὴ ἰδέα* of the older Attic comic writers.

It was a bold achievement, which, so far as the competition (at the Lenaea, 424 B.C.) was concerned, was brilliantly successful. But Cleon was not the man patiently to endure such an outrageous libel. He threatened Aristophanes with a charge of alien birth,⁹ and the poet, not being loyally supported by his friends, the Knights, was obliged to come to terms with his enemy. It was said that 'he sold his cause (*καταδιηλλάγη*) when Cleon was treacherously assailing, and worrying, and reviling, and dressing him.'¹⁰ He himself admitted that he had 'to play the

¹ cp. *Vesp.* 62 τῆς τύχης χάριν.

² cp. Thuc. iv. 39 § 3 καὶ τοῦ Κλέωνος καίπερ μανιώδης οὔσα ἡ ὑπόσχεσις ἀπέβη.

³ cp. *Eq.* 55 sq.

⁴ cp. *Vesp.* Excursus II.

⁵ cp. Gilbert, *Beiträge*, pp. 185 sqq.

⁶ cp. *Eq.* 280, 709, etc.

⁷ cp. *ib.* 702.

⁸ cp. 301 sq.

⁹ cp. *Ach.* p. xi., *Vesp.* 1285 n.

¹⁰ cp. *Vesp.* 1284.

ape,'¹ so that 'the stake left the vine in the lurch.' The terms of the compromise, if compromise there was, cannot now be ascertained; but it is probable that he gave a guarantee to be in future more complaisant towards the demagogue. Be that as it may, his attacks upon Cleon from this time were only incidental, and it is possible that the temperate and philosophical tone of the *Clouds* was the firstfruit of his *πιθηκισμός*.

At the elections for the Attic year 424-3 B.C., immense efforts seem to have been made to defeat Cleon. On the day of the voting, an eclipse seems to have taken place.² This apparently supernatural event was utilized to secure an adjournment of the voting, and Cleon's enemies sought to convince the people that heaven was opposed to his election. But the immense popularity which he owed to his recent administrative and military successes was still undiminished; and the peace-party, though in general not unsuccessful, failed to defeat their chief opponent.³ During this year of office, Cleon seems to have taken no part in any military expedition. Confining himself to internal administration, for which his character fitted him ('lurking at home, according to the bent of his nature'),⁴ he had no personal responsibility for the many disasters of the year. But the defeat at Delium and the loss of Amphipolis ruined the war-party for the moment, and Cleon, who was involved in their growing unpopularity, seems not to have been re-elected at the elections for 423-2 B.C.

¹ cp. *Vesp.* 1291.

² cp. *Nub.* 581 sqq. nn.

³ cp. 582 Appendix.

⁴ cp. *Vesp.* 970 n.

III

THE PRODUCTION OF THE *CLOUDS*

THE *Clouds* was produced, just before the elections, at the Magna Dionysia, in the presence of the Athenian people, and the Allies from the Federated States. The other competitors were Cratinus with the *Πυτίνη*, and Amipsias with the *Κόννος*, who won the first and second places respectively. The result was a disappointment to the poet, who looked upon this as his 'most excellent conceited play.'¹ In the 'Eupolideans' of the present play, he calls his rivals 'a gang of clowns,' who win favour by means of 'scurril jests' and obscene displays. His defeat by Cratinus was particularly galling, as, in his great comedy of the preceding year,² he had commiserated the father of old Attic comedy on the defeats of his declining years:—

But since in decay you have cast him away,
Stript of his stops and his musical strings,
Battered and shattered, a broken old instrument
Shoved out of sight among rubbishy things.³

The plot⁴ of the successful play increased the bitterness of his defeat. The *Flask* was intended to be a rejoinder to the *Knights*, and to be a glorification of the strong potations, of which Aristophanes had ridiculed Cratinus as being the slave. The moral of the piece is in Horatian words, *nulla placere diu nec uiuere carmina possunt Quae scribuntur aquae potoribus*, or, in Falstaffian language, 'if I had a thousand sons, the first human

¹ cp. 522.

² cp. *Eq.* 526 sqq.

³ Frere.

⁴ The purport of the play has been discussed by Fritzsche, *Qu. Ar.* i. pp. 257 sqq.

principle I would teach them should be—to forswear thin potations, and to addict themselves to sack.’¹

Cratinus is the hero of his own piece. An action is brought against him by the wife of his bosom, Comoedia, for preferring to her the charms of his mistress, Μέθη, and his boy-favourite, Οἶνος: ‘if he sees a darling Mendean—wine, in the bloom of youth, he follows and cries out, “Ah! how fair and tender! will he bear—three portions?”’² ‘He is enamoured of Wine bearing “half-and-half,” while I (Comoedia) peak and pine.’³ The friends of the pair intervene, and try to restore Cratinus to his wife; but their efforts are fruitless. She is forced to propose a drastic remedy: ‘how, how can he be diverted from his immoderate potations? I have it: I’ll smash his vessels, and trample and splinter his jars, so that he shall not have a single wine-glass left.’⁴ In the Parabasis, it is probable that Cratinus made a serious defence of his poetic style as against that of his younger rivals. Unfortunately, it has perished; but the single Archilochian line,⁵ ‘O beggarly citizens, listen to my words’ makes it probable that it was, in style, worthy of this ‘master of flouts and sneers.’

Of noble Cratinus so splendid and ample,
Full of spirit and blood, and enlarg’d like a flood,
Whose copious current tore down with its torrent
Oaks, ashes and yew, with the ground where they grew,
And his rivals to boot, wrenched up by the root,
And his personal foes, who presumed to oppose,
All drown’d and abolish’d, dispersed and demolish’d,
And drifted headlong, with a deluge of song.⁶

In the same passage, he may have attacked Aristophanes, ‘this clever fellow, this subtle thinker, this hunter down of pithy maxims, this Euripidean-Aristophanizer.’⁷

‘Comoedia’ succeeds in hiding Cratinus’ ‘jar,’ but she has to promise that she will soon be restored to his sight with her neck ‘tricked out with—pitch.’⁸ She is found, but with ‘her belly stuffed with—cobwebs.’⁹

In the Agon, the case of the unharmonious couple is argued before a bench of friends. Cratinus’ defence is contained in the

¹ Shak. 2 *Hen.* IV. iii. 133 sqq.

² *Fr.* 183 (i. p. 69 K.; ii. p. 117 M.).

³ *Fr.* 184 (ib. K.; p. 118 M.).

⁴ *Fr.* 187 (i. p. 70 K.; ii. p. 122 M.).

⁵ Quoted by schol. *Pax* 603.

⁶ *Eq.* 526 sqq., translated by Frere.

⁷ *Fr.* 307 (i. p. 102 K.; ii. p. 225 M.).

⁸ *Fr.* 189 (ib. p. 71 K.; p. 127 M.).

⁹ *Fr.* 190 (ib. K.; p. 129 M.).

celebrated lines: 'wine is the swift steed of the bard; while a drinker of water will never bring forth anything wise.'¹ Apparently, he was acquitted by his judges, since the play ends with that Falstaffian tribute to the potency of strong potations:² 'King Apollo! what torrents of words! The fountains are full of sound; the "Twelve Spouts" are in his mouth; his throat is an Ilissus. What further plea can I add? Unless a gag is put upon his lips, the whole theatre will be deluged with his verses.'

Of the *Connus*³ of Amipsias nothing is known except that the chief character in the play was Connus, the music-teacher of Socrates, and that Socrates himself was represented by one of the actors, who is so addressed, on his appearance, by the First Leader of the Chorus:⁴ 'A. O Socrates, of the few (viz. "the minute philosophers"⁵) by far the best, but of the many the vainest, have you too come to join our throng? Long-suffering man, tell me, how would you procure a robe?'⁶ B. This *va-nu-prieds* was created to be a reproach to the cobblers.'

It is a curious coincidence that, at the same festival, two plays should have been produced satirizing the great philosopher. The loss to literature has been great that the *Connus*, which was preferred to the *Clouds*, has not survived. A comparison of the two plays would have thrown an invaluable light on the canons of taste of the Athenian public.

¹ Fr. 199 (ib. p. 74 K.; p. 119 M.).

² Fr. 186 (ib. p. 69 K.; p. 119 M.), reading, with v. Herwerden, in 4 'Ἰακώος ἡ φαρμακία τὶ ἂν ἀν' ἀνθρώπων' ἔτι; cp. *Collected. crit.* p. 7.

³ op. i. p. 571 K.; ii. p. 763 M. The fragments are discussed in Fritzsche, *Qu.*

Ar. i. pp. 243 sqq., Hermann, *Proef. Nub.* p. xxxvi.

⁴ Fr. 9 (i. p. 572 K.; ii. p. 763 M.).

⁵ So Fritzsche. But both the sense and reading are doubtful.

⁶ Possibly a jest similar to that in *Nub.* 179 (where see Appendix).

IV

THE AIM OF THE *CLOUDS*

THE precise causes which induced Aristophanes, at this time, to attack the most popular modern school of philosophy, and especially how he came to look upon Socrates as its representative, have long exercised learned minds, and yet no explanation has been given of such a kind as to satisfy, on the one hand, the admirers of Socrates, and, on the other, those who look upon the comic poet as the champion of right thinking, and, as he wished himself to be thought, 'the purger of the common weal,'¹ and 'the besom' that swept the State clean of all moral filth. There are, however, certain general considerations which may throw some light upon the problem.

The war waged between philosophy and poetry² (especially comic poetry, that enemy of new ideas), was of ancient date. Familiar to all were 'the yelping hound howling at his lord,' 'mighty in the vain talk of fools,' 'the mob of sages' and 'minute philosophers who are beggars after all.'³

As in other departments of the *ἰαμβικὴ ἰδέα*, Cratinus led the van. In his *Panoptæ*⁴ (a nickname for philosophers who 'knew everything'), which may have been the model followed by Aristophanes in the *Clouds*,⁵ he assailed 'the water-theory' of Hippo, and his comparison of the sky to 'a muffle.' Aristophanes' collaborator and rival, Eupolis, wrote the *Flatterers*⁶ against Callias and his parasite, Protagoras, whom he calls a natural

¹ cp. *Vesp.* 1043.

² It was begun by Xenophanes who attacked Homer and the religious poets.

³ Plato, *Rep.* 607 B.

⁴ i. p. 60 K. (ii. p. 102 M.), Bergk, *Rel. com. Att.* pp. 164 sqq.

⁵ cp. *Nub.* 96 Appendix; Bergk, *Rel. com. Att.* pp. 167 sqq. Like Diagoras, Hippo was called 'the Melian' (*Nub.* 830).

⁶ i. p. 296 K. (ii. p. 484 M.).

philosopher, although he was no more of a 'meteorosophist' than Socrates himself: 'within is Protagoras, the Teian . . . that blasphemer, who dogmatizes about the mysteries of the skies, while he eats garbage on the earth.'¹ The Chorus in this play was composed of 'parasites,' viz. the Sophists² whom Plato³ represents as frequenting the house of Callias.

Thus, in attacking philosophy, Aristophanes was in good company.

It is a far more difficult thing to explain the cause of the feud, if feud there was, between Aristophanes and Socrates; and why, to the common eye, the portrait of the philosopher is so deficient in realism that it has been called, by good judges, 'a travesty of the real man,' 'not an individual but a gallery of portraits,' 'not a caricature but an entirely different person,' 'un être de fantaisie' (Denis), a man of shreds and patches, a natural philosopher after the manner of Anaxagoras, Archelaus, or Diogenes of Apollonia, a Sophist after the manner of Prodicus and Protagoras, a charlatan after the manner of Pythagoras and the Orphic priests; 'he has, in fact, made Socrates everything that he was not,—a greedy self-seeking Sophist, a speculator in matters too high for mortals, an atheist . . . whereas he had to do with the most disinterested of the teachers of the day, a poor man content with his poverty, a despiser of "Natural Science," and perhaps the only Greek thinker of his time to whom we can unhesitatingly apply the epithet Theist.'⁴ It is not sufficient to say that great latitude was enjoyed by the 'iambic' form of early comedy, which was only one step from the personal lampoons of Archilochus; for even personal invective, to be successful, should have some basis of fact, and the very charge brought against Aristophanes' work is that it 'borrowed from the historical Socrates little more than the mask.'⁵

I attacked

Socrates? No, but that pernicious seed

Of Sophists whereby hopeful youth is taught

To jabber argument, chop logic, pore

On Sun and Moon, and worship Whirligig.'⁶

¹ *Fr.* 146 (i. p. 297 K.; ii. p. 490 M.).

² cp. schol. Plato, *Apol.* 20 A Bekk.

³ cp. *Prot.* init.

⁴ W. H. Thompson, *Journal of Philo-*

logy, xii. p. 171.

⁵ Diels, *Über Leukipp. u. Demokr.* p. 106, Denis, *Com. gr.* ii. p. 16.

⁶ R. Browning, *Aristophanes' Apology*.

If this is a correct statement of the poet's motives, his conduct admits of no defence. But there is no evidence that he was conscious of his injustice to Socrates in making him the head of the school of Sophists. Even in the *Frogs*, written nearly twenty years later, the Chorus says, 'Right it is and befitting, Not, by Socrates sitting, Idle talk to pursue, Stripping tragedy-art of All things noble and true. Surely the mind to school Fine-drawn quibbles to seek, Fine-drawn phrases to speak, Is but part of a fool.'¹ Nor is it the fact that the portrait of Socrates is unrecognizable except for the mask.² Aristophanes was an observant man, and it would have been strange if he had failed to draw a vivid picture of a figure so familiar to the Athenian streets. In the *Clouds*, the references to Socrates' personal appearance are numerous and exact.³ Nor are the resemblances confined to external features; many philosophic traits are satirized which did not escape the notice of the poet some decades before Xenophon and Plato composed their portraits (which are largely imaginary) of the great philosopher.⁴ Naturally, the Aristophanic sketch is a caricature, and consequently unfair. But it is generally forgotten that it was not the function of a poet of the early Attic comic drama to be just; and there is evidence that Socrates himself took this view of the comic poet's office.⁵ According to Aristotle, one of the objects of comedy was to degrade character γέλωτος ἔνεκα,⁶ provided that the 'laughter' had some foundation in fact, without which it would have lost all its interest. In the eyes of the comic poets Socrates was a comic figure⁷ 'exactly like the masks of Silenus which may be seen in the statuaries' shops; and they are made to open in the middle, and have images of the gods inside them'⁸; so absent-minded that, when excited by a discourse, boys struck

¹ Translated by B. B. Rogers.

² Possibly the actor taking the part of Socrates also imitated his accent and gestures (v. Leeuwen).

³ cp. 103 sq., 362 sq., 415 sqq., 835 sqq.

⁴ 101, 137, 145 sqq., 234 sqq., 386, 394, 414 sqq., 482, 700-22, 737, 742 sqq., 842. There are some sound remarks on this subject in Römer, *Zur Kritik u. Exegese d. Wolken d. Aristoph.* pp. 224 sqq.

⁵ cp. Xen. *Symp.*; the anecdote in Aelian, *VH.* ii. § 13 is famous, but who

is to answer for Aelian's authority? As the same writer says (ib. v. § 8), such jests are powerless when directed against a στερεὰ γνώμη. 'Socrates, when satirized, laughed, Polhiagrus hanged himself;' and Diogenes L. ii. § 27 states that the comic poets, in ridiculing Socrates, really glorified him.

⁶ cp. *Ach.* Introd. p. lxxviii.

⁷ cp. Denis, *Com. gr.* ii. p. 13, Deschanel, *Aristophane*, p. 148.

⁸ Plato, *Symp.* 215. In the *Clouds*, Socrates may have been dressed as a Silenus, cp. 223 n. (schol.), 627-813 n.

him and plucked his hair, without his noticing it¹; so bizarre in his style that he talked of 'pack-asses and smiths, and cobblers and curriers, but he who opened the mask and looked within found nothing that was not divine.'² Thus, his originality made him particularly adapted for representation upon the comic stage. These general considerations have been held by many to be sufficient to justify Aristophanes in his treatment of Socrates in this play.³ But there are, in addition, many special considerations which afford an ampler justification of the poet's attitude. Impossible as it may seem to those who take their views of Socrates and the Sophists from Plato, it must be admitted that to the Athenian public, at this time, Socrates was looked upon as a Sophist, indeed the Sophist of Sophists. Possibly this identification was due to the fact that the invidious sense of the word, which originally meant 'a public teacher of wisdom, educating youth for practical life,' did not yet exist, and Socrates was not markedly opposed to them at this time.⁴ Without going so far as Hegel in holding that Aristophanes was 'absolutely right' in attacking the Socratic dialectic on account of its negative destructive tendencies, it is possible that there were many formal resemblances between Socrates and the Sophists which led to their being classed together. The subjective principle introduced by Socrates was dangerous to conventional morality. Aristophanes was no philosopher, and failed to see that the subjectivity of Socrates was of a very different type from that of the Sophists, since, though destructive in appearance, it really aimed at establishing sound ethical principles, 'not for everyone, but in everyone.' Furthermore, if Socrates was really opposed to the Sophists, he cannot be acquitted of contributing to the misconception which identified him with them. He constantly sought their society, and, numbered among his acquaintances 'professors of the *omne scibile*,'⁵ such as Hippias, Archelaus, Anaxagoras, and, possibly Diogenes of Apollonia, who is known to have resided for some time in Athens. Again, in order to combat the Sophists, he used their language, and their

¹ cp. Diog. L. ii. § 21. ² Plato, *ib.*

³ cp. Süvern, *Über d. Wolken*, p. 71, Denis, *Com. gr.* ii. pp. 13 sqq.

⁴ Socrates is called a Sophist by Aeschines, *Timarch.* § 173; and by the Athenian public generally (Plato, *Polit.* 299 B). In the opinion of Cato, he was

a 'babbler and a corrupter of morals.' Plato and Aristotle are called Sophists by Timon, Antisthenes by Xenophon (*Symp.* 4 § 1), Aristippus by Aristotle. In fact, to call a man a 'Sophist,' meant that one did not like his teaching.

⁵ cp. W. H. Thompson, *l.c.*

manner of arguing. His affectation of ignorance was thought to be scepticism. This 'methodic doubt' of Descartes¹ he used in public, and it was naturally confounded with real doubt and incredulity. His irony pulverized all solution, without suggesting a real one. Thus, though a man of living faith, he had the air of an agnostic. Another source of the misconception concerning Socrates was the jealousy pervading literary and philosophical circles at Athens: *καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων*. Even among the professors of the 'New Learning' charges of corrupting the youth were extraordinarily common. Grammarians like Prodicus, as well as philosophers like Socrates, were accused of it: 'this fellow has been debauched by some treatise, or by Prodicus, or by some babbler or other';² 'I abhor Socrates, that beggarly babbler, whose thoughts range through the universe, but how to get a dinner—he has taken no thought o' that.'³ And these charges were eagerly caught up by ordinary men whose hysterical conservatism⁴ on the subject of education is best expressed by Jack Cade: 'Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king his crown and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear.'⁵

For a proof of this characteristic of the Athenian public, who thought the divine order of the State was disturbed, if a string was added to the lyre, or an alteration made by Phrynis in a musical nome, it is sufficient to refer to Isocrates the Sophist's tract 'Against the Sophists.'⁶ It would thus appear that Aristophanes' injustice to Socrates was mainly confined to his setting in a

¹ cp. Deschanel, *ib.* p. 146.

² Aristoph. *ἐν Ταγηνιστοῖς*, i. (p. 518 K.; ii. p. 1149 M.).

³ Eupolis, *Fab. inc.* i. p. 351 K. (ii. p. 553 M.).

⁴ On the hide-bound conservatism of the Athenians see some good remarks in Holm, *Hist. of Greece*, ii. p. 293 ET. "Art and Rhetoric were the only pursuits which enjoyed permanent popularity at Athens. And the last-named was the only one that was quite unassailable, as

it could flourish without the accompaniment of intellect."

⁵ Shak. *2 Hen. VI* iv. vii. 32 sqq.

⁶ See esp. § 1 sqq.: 'the unpopularity of the Sophists is due to their absurd profession, which ends in time being wasted in ridiculous disputes. They try to persuade men that they will teach what should be done, and by means of this knowledge, will make them happy. . . . They are despised as ἀδόλῃσχαί by those who see that success

wrong context a multitude of traits that, in some sense, might be considered Socratic. Socrates was not a natural philosopher,¹ but he had studied the principles of Heraclitus and Anaxagoras; he was not a rhetorician, and Plato represents him as the enemy of rhetoric, but he did not eschew making men 'most capable of expressing themselves by means of speech,'² and it is well known that Critias' law forbidding 'instruction in the art of speech' was directed against him. It is true that Aristophanes' picture of Socrates shows not a trace of the higher side of 'the Master'; but, as was said above, a poet of early Attic comedy acknowledged no obligation to be just, and it is probable that to Aristophanes Socrates seemed the more dangerous on account of the nobility of his character and the saintliness of his life. His instincts told him that the serious ascetic view of life, inculcated by Socrates and the Socratics such as Antisthenes and Chrysippus, was fatal to the comic spirit, which was founded on what the philosophers aimed at eradicating, viz. the intimate union of the soul with the physical processes of nature. Attic Comedy owed its origin to the worship of the emblem of fertility, and never forgot the source from which it sprang. The old, unsophisticated love of nature, illustrated by Strepsiades, was shocked by modern rationalism which was represented by Socrates as well as by the Sophists.³ It preferred to

Stick to the good old stories, think the rain
Is—Zeus distilling pickle through a sieve,
Think thunder's thrown to break Theoros' head
For breaking oaths first!

To such a spirit there was blasphemy in the speculations of the modern natural philosophers⁴

in life is won rather by δόξα than by ἐπιστήμη. . . . Such teachers, in the case of rhetoric, pay no attention to natural gifts, but profess to impart the gift of speech, as they might grammar; but, in truth, in rhetoric, as in everything else, natural gifts are paramount, though they may be improved by art and practice.' Other instructive passages on Sophistic teaching are *Hel. encom.* init., *Antid.* §§ 268, 276 sq., 291.

¹ The real reason why Socrates disapproved of 'meteorosophia,' was that it was based on hypothesis. In a similar spirit, Hippocrates argues 'The mysteries of the skies, the secrets of the earth, are

obscure to speakers and hearers alike. For there is no test, which might be the touchstone of fact' (viz. the cause cannot be shown to be a *vera causa*), cp. *Περὶ ἀρχ. ἰτρ.* § 1=i. p. 572 L.

² Xen. *Mem.* i. 2 § 12-16, ib. i. 6 § 15; Socrates admits that it was his aim to teach men to be πολιτικοί (a Protagorean phrase), and (ib. ii. 1 § 19) 'to govern their own homes well; to do good to their friends and country.' This reads very like 'Protagoras' in Plato, *Prot.* 318 E.

³ cp. Deschanel, ib. p. 161.

⁴ Even by sober people these natural philosophers were said to destroy religion,

who prate

Of father Zeus, who's but the atmosphere,
 Brother Posidon, otherwise called—sea,
 And son Hephaestus—fire and nothing else !
 Over which 'nothings' there's a something still,
 'Necessity,' that rules the Universe,
 And cares as much about your Choes-feast,
 Performed or intermitted, as you care
 Whether gnats sound their trumpet from head or tail.

To the poet philosophy was the enemy, and it was a matter of indifference whether it was true or false, whether Socrates was, as the world holds him to have been, a bold spirit erecting upon the ruins of a discredited system a fabric destined to endure, or a charlatan who attacked all received ideas with equal dexterity and equal unscrupulousness. In buttressing conventional ideas, the poet availed himself of all the weapons of sarcasm and wit which a Voltaire and a Beaumarchais employed in attacking them;¹ and the modern world has consequently accused him of setting the law of the past against the law of the future; but it may be allowable, in his editor, to sympathize, in some measure, with the gay sarcastic spirit that saw, and rightly saw, in philosophy the ruin of the old Athens, and the downfall of the society which, since the Persian wars, had ruled the civilized world, and erected monuments, in literature, art and in every other domain of culture, which men have not allowed to perish. The modern world is fully aware of the debt which thought owes to Socrates and his pupils; but to his own generation he was the originator of the dangerous principle of introspection, and philosophical analysis. By means of the Socratic method all existing beliefs were compelled to justify themselves before the bar of Reason: 'Religion could not escape by its sanctity, Legislation by its

cp. Plato, *Legg.* 967 A: 'The common herd think that astronomers etc. are atheists, who attribute phenomena to ἀνάγκαι, and not to διάνοια βουλήσεως.' They don't appreciate the true fact that 'the man is blest who probes the depths of inquiry, not urging his fellow-citizens to unjust deeds, but studying the ageless order of immortal nature, how it came into being' (Eur. *fr.* 910 N.²). One who sees these things, cannot fail to know God; but 'he casts far from him the tortuous deceits of μετεωρολόγοι, whose

tongue utters vain things about what is unseen' (ib. *fr.* 913). Thus, it is not strange that natural philosophers were hated, cp. Plut. *Nic.* 28 'they did not tolerate natural philosophers, and μετεωρολόσχαι, as reducing τὸ θεῖον to irrational causes and unforeseen powers and necessitous affections.' Hence Anaxagoras was accused of impiety, and was exiled through Diopithes' law (id. *Per.* 32), which Cleon utilized against him (Diog. L. ii. § 12).

¹ cp. Deschanel, ib. p. 109.

majesty.' Doubt, indifference, and criticism were embraced as evidences of a thorough-going spirit, which aimed at establishing universal concepts amid the varied play of phenomena. In the interest of the human race, such a revolution was necessary; but to Athens, and its peculiar type of culture, it foreboded a rapid and inevitable decay.¹

¹ cp. Deschanel, *ib.* p. 106.

V

THE SOPHISTS

EVEN at the moment when the comic spirit became articulate at Athens by receiving State recognition,¹ causes were at work which doomed it to a short though brilliant life. The victories of Marathon and Salamis made Athens self-conscious. She awoke to find herself mistress of the Greek world by means of her fleet. The city and the Piraeus rapidly grew in importance, and the products of the world, not only in commerce, but in art, poetry, and rhetoric, were brought to the doors of Athens. Thus, the city which, before the Persian wars, was a small provincial burgh, soon became 'the Prytaneum of the learning of Greece,'² the Hellas of Hellas.³ The consequent *Aufklärung* was at first confined to the city and the Piraeus, and the country-folk, of whom early comedy was the spokesman, were untouched by the new spirit; but the catastrophe of the Peloponnesian war, in ruining the landowners, practically abolished this class, and with it the simple old ideas on religion, morality, and education.

Before Athens became the capital of a great empire, the State troubled itself but slightly about the education of the children. 'Grammar' (including elementary lessons on literature) and 'Music' were the sole branches of study. The literary education was completed before fourteen. After that age, the boy was handed over to the athletic trainer, until eighteen, when his elementary and secondary education was considered to be complete. Even in the age of Aristophanes, old-fashioned people were

¹ In 487-6 B.C. (cp. Capps, *Am. J. of Phil.* xxviii. p. 195).

² As Plato calls her, *Prot.* 337 D.

³ cp. Ἑλλάδος Ἑλλάς Ἀθῆναι in the epitaph on Euripides, attributed to Thucydides; see Blass, *Beredsamk.* 2 i. p. 10 n. 1.

content with this narrow curriculum, which hardly aimed beyond a simple elementary education, together with the cultivation of the time-honoured virtues of *σωφροσύνη* and *ἀνδρεία*. But the training such as 'Just Reason' portrays in the *Clouds* was obviously not suited to modern conditions. Life at Athens had become very complex, so that a culture which had sufficiently equipped an Aristides or a Miltiades was too narrow for statesmen such as Pericles and Alcibiades whose destiny it was to deal with world-problems in a state of society which, since the beginning of the fifth century, had rapidly grown from childhood to maturity so far as the history of thought was concerned. In the East, the foundations of the study of external nature had been laid, even as early as the sixth century, by the Ionic school of natural philosophers, when, beneath the multiplicity of phenomena, they sought to discover certain laws of unity. But their explanations were arbitrarily assumed: 'each,' as Empedocles puts it,¹ 'believed only that which he had been confronted withal in his manifold wanderings, and yet fancied he had discovered the whole—the whole that cannot be seen or heard or comprehended.' In the absence of a rational principle, such attempts were a mere groping in the dark (*mera palpatio*), ending in dogmatism or scepticism.

The contradictions in the teaching of the Ionic school were exposed by Heraclitus, and by Zeno,² who demonstrated, from different points of view, the impossibility of knowledge, if phenomena were treated, as by the Ionic philosophers, as ultimate realities.

In the West, the political changes, ensuing upon the overthrow of the Gelonian régime, awakened the acute Sicilian intellect whose activity, unlike that of the Ionic school, took the direction of an analysis of the mind. Thus Empedocles, followed by Corax³ and Tisias, was the creator of formal rhetoric, and Epicharmus of philosophic comedy.⁴ The intellectual currents from the East and West were united in the 'Sophists,' who were generally called 'Rhetoricians,' if, like Gorgias, they came from Sicily:⁵ or 'Philosophers' (Sophists proper), if, like

¹ Diels, *Empedokles*, p. 173.

² The originator of dialectic. His antinomies were due to his desire to defend Parmenides' *ἔν* by showing that, if it led to absurdities, the supposition

of the 'real' existence of *πολλά* led to more. The purpose of Melissus was similar, cp. Diels, *Vorsokr.*² p. 135.

³ cp. Blass, *ib.* pp. 18 sqq.

⁴ cp. *ib.* p. 16.

⁵ cp. *ib.* p. 52.

Protagoras¹ or Anaxagoras, they came from the East. Since Grote's time, the title 'Sophist' has been well understood. These 'teachers of practical wisdom' were originally not a sect but a profession, who had no common tenets, and who aimed at inculcating no common views of life. They accepted the constitutions of the various States as they found them; and their ambition was to fit their pupils for success in the ordinary walks of life, by teaching them to excel as well in speech as in action² (*μύθων τε ῥητῆρ' ἔμεναι πρῆκτῆρά τε ἔργων*). Skill in speech was their specialty; but, as this was held to be unattainable without a wide culture, they also professed universal knowledge.³ The best example of this aspect of the 'Sophists' was Hippias, whose foible was omniscience. Professor of astronomy, geometry, higher arithmetic, poet, musician, expositor of the poets, lecturer on morality, politics, legendary lore, envoy to foreign states, he was not satisfied with these varied activities, but he had the ambition to excel also in practical dexterity.⁴ Thus he once boasted before the Greeks assembled at Olympia, that he had made, with his own hand, everything he had on his person. But the learning of the 'Sophists' was not solely of this ostentatious kind. In many departments they were pioneers.⁵ In the 'fifty-drachma lecture' Prodicus made a first attempt to classify 'synonyms':⁶ Protagoras distinguished the genders of names, and the different kinds of propositions:⁷ Licymnius divided words into certain categories; his pupil, Polus, scientifically grouped the diverse elements of language.⁸ The development of the laws of rhythm and metre was advanced by Hippias,⁹ while Gorgias and Thrasymachus investigated the figures of speech appropriate to prose, such as alliteration, assonance, etc. The 'Sophists' likewise advanced and popularized the study of geometry¹⁰ and higher arithmetic,¹¹ astronomy,¹² and geography.¹³ From the lecture-room of the 'Sophists' these studies soon passed into the ordinary schools.

¹ cp. ib. pp. 23 sqq.

² cp. *Nub.* 419, Xen. *Anab.* ii. 6 § 16.

³ cp. Isocr. *Antid.* §§ 276 sqq. 'a successful speaker must select noble subjects, and not those of merely personal interest. He cannot neglect virtue, if he wishes to persuade, as success depends on his reputation, and the words of a virtuous man are more persuasive.'

⁴ cp. Plato, *Prot.* 318 E, *Hipp. mai.* 286 E.

⁵ cp. Freeman, *Schools of Hellas*, p. 165.

⁶ cp. *Nub.* 361 Appendix.

⁷ cp. ib. 638 n.

⁸ cp. schol. *Phaedr.* 267 c.

⁹ cp. *Nub.* 638 n.

¹⁰ cp. 201 sqq., [Plato], *Axiach.* 366 E.

¹¹ cp. Stob. *Flor.* 98. 72.

¹² cp. *Nub.* 171 n.

¹³ cp. ib. 206 n.

In view of these services to education, it is futile to decry the 'Sophists' as a class, unless one will similarly condemn the great majority of popular teachers during all ages. Doubtless they had the fault, so common in the case of similar teachers in our own day, of being in a hurry. Their aim being to prepare their pupils for active life, their love of learning and philosophy was not disinterested. They cultivated philosophy only in the interest of their practical aims; and like Callicles, in the *Gorgias* of Plato,¹ and like the majority of the educators and educated in the present day, they held that, while it was the proper study of the young, it was unworthy of a mature man who had more important work to do. It was this shallowness that exposed them to the adverse criticism of Socrates and Plato, and that ultimately brought the name of 'Sophist' into discredit.² But the dangerous results of their superficial, destructive, methods became obvious only at a later time, and after a disastrous experience. When the *Clouds* was written, their vogue was only beginning; and their lectures and conversations in the palaestrae were crowded by the most brilliant circles at Athens. Pericles himself, whose aim it was to educate his fellow citizens to be worthy of their great empire, encouraged them;³ and, at any rate down to the end of the Peloponnesian war, it was only a fanatical conservatism like that of Aristophanes, or a penetrating perception like that of Socrates, that could see in such men as Anaxagoras, Protagoras, Prodicus, Gorgias, or even Thrasymachus, anything but enlightened teachers who were at once men of culture and men of the world.⁴ It is possible that, even from the beginning, Socrates saw the dangers that lurked in the superficial character of their instruction, which aimed at producing glibness and dexterity, rather than solid accomplishments; and, possibly, his taste was shocked by their ostentation, and his conservatism by the large fees which

¹ cp. *Gorg.* 485 A; Isocrates says much the same, cp. *Antid.* §§ 264-9.

² For a damaging attack on their weak side see Isocr. *Hel. enc.* init.: 'some are infatuated by paradoxes and waste their time in demonstrating them. This passion is derived from Protagoras, and his friends (Gorgias, Zeno, Melissus, etc.). All they prove is that it is easy to lie about any subject. Such *τερθρελα* should be abandoned. It is better to teach the young such lessons as have a bearing on national life, since it is more

admirable to have rough views on useful subjects than accurate knowledge about what is useless; and to have a slight pre-eminence in great things, than a great superiority in what is insignificant. In reality the "Sophists" think of nothing but money-making; and men who show no interest in any public business take most delight in these useless subjects.'

³ cp. Thuc. ii. 40 § 1.

⁴ That they valued virtue is shown by Prodicus' celebrated allegory 'The choice of Heracles.'

they received. But it is not certain that the Socratic opposition to the 'Sophists,' did not originate much later, when the disasters of the Peloponnesian war, and the upheavals in almost every Greek state,¹ produced a reaction against the reforming spirit, which overwhelmed Socrates and the 'Sophists' alike. The dawn of critical Reflexion is always a perilous time, even when philosophy is rational, such as Kant's, and not a mere superficial cleverness, such as the 'Sophists' cultivated; and the sceptical principles² underlying the Sophistic teaching had a fatal fascination for such a people as the Athenians, whose intellectual acuteness had outgrown established habits and institutions, and whose *Aufklärung* had come too suddenly when they were confronted by the problems of a world-empire. The usual result followed of revolutionary and indiscriminate reform.³ But it is as unfair to credit the 'Sophists' with these results, as it would be to attribute the French Revolution to Diderot or Beaumarchais.⁴ The 'Sophists' were not sufficiently original to initiate a great revolution of thought. Rather, they were swept away by the torrent, and merely gave currency to the ideas which they had borrowed from greater men such as Heraclitus and Zeno. Being given to ostentation, they loved paradox and epigram; and, as is the fate of most sarcastic and ironical spirits, they suffered for their cleverness. Their great misfortune was that they had the knack of saying and writing daring things which lent themselves to quotation. Thus Protagoras began his treatise 'On the gods' as follows:⁵ 'Respecting the gods I neither know whether they exist, nor what are their attributes. The

¹ cp. Thuc. iii. 82 sq., *Ach.* Introd. p. xxviii., Blass, *Beredsamk.*² i. p. 13.

² For the 'Sophists,' ideas of a higher kind did not exist. Truth consisted of what the individual person thought of a thing. This involved facilities for deceit. For a clever man can seemingly assent to the ideas of others, while giving their words a different meaning; and afterwards maintain, if he should dissent from them, that he was speaking the truth in the first instance. The dangerous feature of the 'Sophists' was that they humoured the propensities of the people (Holm, *Hist. of Greece*, ii. p. 452 ET.).

³ The new culture was bad for Athens because, by emphasizing the rights of the individual, it inspired every citizen with a desire to remodel existing institutions

in accordance with his own ideas (Holm).

⁴ Even Plato does not attribute the corruption of society to the Sophists; cp. *Rep.* 492 sq. 'Many people think that the young are corrupted by the "Sophists." The true "Sophists" are they who frequent the Assemblies, with their applause. What young man's soul will not be swept away by such influences? Who will not accept the views of the majority? If one resists the dominant views, he is exiled, or put to death. The "Sophists" only teach the views of the majority, just as one might study the nature of a great fierce beast, and should put his observations in the form of an "Art."'

⁵ cp. Diels, *Vorsokr.*² p. 537.

uncertainty of the subject, the shortness of life, and many other causes, debar me from the knowledge,' and he had to leave Athens in consequence of his rashness, and his books were burned. Again, he stated that, on any subject, it was possible to demonstrate contrary opinions, and he professed¹ 'to make the Worser Argument the Better,'² and that 'man is the measure of all things,'³ and that, in consequence, no practice is disgraceful if it does not appear such to those who indulge in it.⁴ Gorgias wrote a treatise with the startling title 'On the non-existent,' for which he has been belaboured by every philosopher from Socrates to Sir William Hamilton; and yet if by 'existence' he meant (as he did not mean), 'noumenal existence,' his treatise would have contained little more than was evolved by Kant, in his *Kritik*. Hence, like Kant, he abolished metaphysics, since (1) nothing exists, (2) if anything existed, we could not know it, (3) if we knew it, we could not communicate our knowledge to others. As Hume says somewhere, it is difficult to be consistent in such scepticism: thus (1), on Gorgias' own principles, is a piece of dogmatism. It is the custom to look upon Thrasymachus as a 'traitorous corrupter' for maintaining the doctrine 'justice is the interest of the dominant power.' Doubtless, it is an immoral maxim, but it has been the guiding principle of most statesmen down to the present day; and, as appears from Plato's *Republic*, it can be refuted only by taking society to pieces. Many writers have attached too much credit to the description of the ἀρχαία παιδεία as given by the 'Just Reason,' to which the companion picture drawn by the 'Unjust Reason' is a deliberate caricature such as no contemporary of the poet was likely to take as more than a jest. But this charming idyll is a figment of the imagination which owes many of its traits to a Spartan source. The comic spirit of Athens, that pronounced foe of *Schwärmerei*, was condemned, by the instinct of self-preservation, to oppose all novel ideas; and there was much in the present state of Athens that no clear-seeing mind could approve: but when Aristophanes laments that σωφροσύνη had perished among the young since the times of the Persian wars, he makes too large a demand upon our credulity. The age of Hippias and Hipparchus was not signalized by an

¹ cp. *Nub.* 112 n.² cp. *ib.* 113 n.³ In his treatise on 'Truth'; cp.Diels, *Vorsokr.*² p. 536, Plato, *Theæt.* 151 E sq.⁴ cp. Eur. *Fr.* 19 N.²

extreme regard for this favourite Athenian virtue; nor, as Grote says, was justice the most remarkable characteristic of the generation that exiled Miltiades and Aristides.

As to the manners of the youths of that time, it is safer to trust the contemporary evidence of the vases, than the partisan dreams of a comic poet. The best criticism of the old Attic education, as portrayed by Aristophanes, is to be found in an oration of Dio Chrysostom,¹ which seems to have been borrowed from the *Protrepticus* of Antisthenes: 'I never ceased ringing the changes on the speech of Socrates, which he used to declaim in the Lyceum, and in the market-place, like "a god in the machine." "The Athenian education is worthless. Do you think that by learning to play the lyre, to wrestle, and to read your letters that you will be more temperate? What kind of city would you have if you collected together all the players on the lyre, and all the grammarians? Would it not be worse than the city of hucksters in Egypt, this city of gymnasts, lyre-players, and grammarians, with the rhapsodists and actors thrown in? The aim of education is that, in the hour of need, men may do what they have learnt. A steersman must guide the tiller, the physician must employ his drugs. So in your case, in the Assembly, some of you should play the lyre, others wrestle, others read passages of Homer and Hesiod. For in such things your supremacy consists. With this aim you train your children, with the intention of entrusting office to those who are best at singing 'Pallas razer of cities,' or at beating the ground to the music of the lyre. But how you may perceive the true advantage of yourselves or your country, how you may be law-abiding, and just to your neighbours,—this lesson you have never learned or cared for. In the tragedies, misfortunes never befall the poor or unlearned; Palamedes was not benefited by his discovery of letters. Supposing that one of the politicians or orators should say: "This was the education which enabled the Athenians to conquer the Persians when, on two occasions, they endeavoured with their countless myriads to enslave Athens and the rest of Greece; for how could the Greeks have been victorious unless they had been superior in valour? and how could they have been superior in valour, if they had not the best education?" The true reply to this objection is that the Persians themselves had received no suit-

¹ Dio Chrys. 'Εν 'Αθήναις περὶ φύγῃς (xiii. §§ 16 sqq.).

able training, nor had they learned to reason correctly, but only to shoot arrows, and to ride and to hunt. Disgrace to them meant to bare their limbs, and to spit in public. These lessons did not serve them in the hour of need. Their countless myriads were mere slaves of the lash, and their king was a slave-driver, sitting on a throne, with an upright tiara. The struggle between the Persians and the Athenians was like a bout between two wrestlers ignorant of their trade, of whom one or other conquered by means of luck rather than of skill. Subsequently, the Persians razed our walls, fighting on the side of the Spartans. Had the Athenians then become less musical, and inferior grammarians? When they won the sea-fight with Conon, near Cnidus, were they better singers and wrestlers? The truly ignorant are not those who do not know how to knit, or cobble, or dance; but rather those who are unaware of what really makes a man honourable and good (*καλὸν καὶ ἀγαθόν*).” In this way, Socrates invited them to lend their ears to his lore, knowing that, by doing this, they would become philosophers; for philosophy is nothing but the search and endeavour to become “honourable and good.”

VI

THE VIEWS OF LESSING, HEGEL, AND JOËL ON THE CHARACTER OF 'SOCRATES' IN THE *CLOUDS*

THE views of Lessing are contained in his 'Dramatic Notes' (nos. 90 sq., p. 463 Bohn), where he seeks to show, as against Aristotle, that Attic comedy, even from its first origin, aimed at rising from the particular to the general, and endeavoured to indicate this 'general' by means of significant names. Thus 'Strepsiades' means 'perverter of justice,' 'Phidippides' 'master spare-horse.' 'Even in the plays whose foremost and sole object it was to make a certain and well-known person hated and ridiculous, nearly all the other names except that of this person were inventions, and invented with reference to their standing and character. Indeed the real names themselves we may say not unfrequently aimed at the general rather than the particular. Under the name of Socrates, Aristophanes did not seek to make Socrates ridiculous and suspicious, but all the Sophists who meddled with the education of young people. The dangerous Sophists in general were his theme, and he only called this one Socrates, because Socrates was defined as such an one.¹ Hence a number of traits that did not fit Socrates, so that Socrates himself could calmly stand up in the theatre and offer himself for comparison.² But how much is the nature of the comedy misapprehended, if these inexact traits are regarded as nothing but arbitrary calumnies, and not regarded as that which they are, enlargements of the individual characters, an elevation from the

¹ This view is, in my opinion, pretty nearly correct, cp. above p. xxxiii.

² This is a reference to the well-known

anecdote in Aelian, *VH.* ii. § 13, which does not, however, bear the interpretation put upon it here.

personal to the general.' In this paragraph, Lessing has done good service to the early comic drama in showing that it was far more than a mere lampoon on individuals, as Aristotle seems to have considered it; but, in his defence of the Aristophanic 'Socrates,' he seems to be guilty of an *ignoratio elenchi*. It is true that poetry is 'more philosophical and of graver import'¹ than history for this very reason that it eschews the unessential, and generalizes upon observation, and this generalizing character is as obvious, though in a different way, in the comedies of Aristophanes as in those of Menander; but the very charge brought against Aristophanes for his portrait of Socrates is not that it has been generalized, but that it has been transformed. No amount of generalization could convert the Platonic Socrates into a perfect 'Sophist,' with a few of his own characteristics but fused with a complete supply of those usually attributed to a Protagoras or a Prodicus. If Aristophanes had called the character Protagoras, Lessing's description of it as being an illustration of 'the general' contained in the particular, would have been accepted as being perfectly correct.

To the Hegelian, the difficulty does not exist. The common ground of the 'Sophists' and Socrates was Reflexion, and a destructive dialectic which spared neither conventional religion nor morality. Thus, in attacking Socrates Aristophanes was 'absolutely right,' 'the exaggeration with which he has been charged is that he has pursued the (Socratic and Sophistic) Dialectic to its most extreme consequences. But it cannot be said that he has done Socrates an injustice. Indeed, it is astonishing how he has detected the negative side of the Socratic Dialectic.'² The Hegelian view has never been better put than by Köchly:³ 'the discovery of the principle of subjectivity was the turning-point for Socrates. Henceforth, he busied himself with the Sophistic method—to give it a positive content, and thereby to establish a new ethical principal, not *for* everyone, but *in* everyone. In his method, he was a Sophist, but in his struggle after wisdom and virtue, the Messiah of his people. The common herd was blind to the inner meaning of the Socratic teaching: it saw only its negative destructive side.' There is much truth in these views, which it is now the fashion to deride.

¹ cp. Aristot. *Poet.* 9=1451 b 5.

² cp. Hegel, *Ges. Werke*, xiv., 1833, pp. 86 sqq.

³ cp. *Akad. Vortr.* p. 304.

Aristophanes was a comic poet, whose purpose it was to convert gold into dross γέλωτος ἔνεκα; and if, in his portrait of Socrates, he was guilty of confounding the true dialectic with its ape-like counterfeit, the Sophistic art, he was like Hippocleides who 'did not care.' Indeed, as is said above,¹ Socrates was himself largely to blame for being confounded with the Sophists. He was often seen in their company, and plain men were unlikely to ask in what relation he really stood to them. The misconception of his true character was helped by the ironical tone which he invariably adopted, and which often concealed his meaning.² Again, the recent declaration of the Delphic oracle that he was 'the wisest of men' made it natural that he should be selected as the representative of the philosophic thought of the age by one who was the declared enemy of all philosophy. The real differences between the Sophists and Socrates are obvious enough at present; indeed, they were, as Plato represents, fundamental: 'the Sophists confined knowledge to sensation, Socrates to thought; to them everything was nought and unreal, to him real, that was fixed as an ethical goal in self-determination; for them, everything was in flux, all generalization a folly; the determination of virtue the product of arbitrariness; belief in God, the advantage of priests and law-givers. Their art was to place on the same level good and bad, right and wrong. For Socrates, the truth lay in the opposite of this; on the side of form, it lay in the determinations of thought; on the side of matter, in the moral consciousness, and faith in the existence of God.'³ All this is doubtless true, but the comic poet, like Gallio, 'cared for none of those things,' and he was right. To the poet, the only real and obvious distinction between the 'Sophists' and Socrates was that while they were fine gentlemen of the world, 'agate-ring, clipped nails, sluggardized curled fops,' he was a 'green-sickness, bare-footed, charlatan.' In the earlier scenes of the play, 'Socrates' is a monkish figure, who has 'never washed, ever since he was born,' and who avoids hot-baths and wrestling-schools; while, in the discussion of the 'Reasons,' the lesson of the representative of the modern school of philosophy is to pursue everything that Socrates avoided; to give full rein to the passions; to cultivate 'Wein, Weib, und Gesang.' This dualism, which has been held

¹ cp. p. xxxiii.

² cp. Gerlach, *Aristoph. u. Sokrates*, pp. 18 sqq.

³ Brandis, *Rhein. Mus.* ii. p. 102.

to injure the dramatic effect of the play, may have been due to the faulty 'contamination' of the two editions of the play, and, in fact, it disappears if the scenes, which, according to Hypothesis VII., were added later, are expunged. But it is possible to defend the traditional text. Socrates and the Sophists, as Aristophanes represented them, were all things to all men; and they naturally set before the boor Strepsiades, and the polished knight Phidippides, different, and irreconcilable, ideals of life. It would have been as ridiculous to recommend 'hot-baths,' and the pleasures of sense to the old peasant, as to seek to convert Phidippides by a picture of the charms of the monkish life. The dualism cannot be denied, but it would seem to be justified by dramatic reasons.

An audacious attempt has recently been made by Joël¹ to solve the enigmas presented by this play. As in many of the Platonic dialogues, 'Socrates' is not the historical personage of the name, but a thin disguise covering Plato himself; so in the *Clouds*, 'Socrates' is an incarnate synthesis of the real Socrates and the 'Sophists,' viz. the Cynic Antisthenes. Antisthenes was a pupil of Gorgias, and gave instruction for fees,² in a school of rhetoric; he wrote a treatise 'On Music,' and 'The Use of Words.'³ The historical Socrates worked in the streets, the 'Socrates' of Antisthenes in an esoteric school, where 'mysteries' were held.⁴ Again, the 'meteorosophia' of 'Socrates' is a mixture of Diogenes of Apollonia, Heraclitus, and Anaximenes.⁵ Such was the natural philosophy of Antisthenes, who was intellectually connected with Thales through Anaxagoras and Archelaus. The 'Reflectory' may be a caricature of the Cynic-Pythagoreanism which was so ridiculed in the New Comedy. In this Pythagoreanism, Joël sees an explanation of the 'mysteries' in the Socratic school: the common life⁶ led by the pupils of Socrates; their vegetarianism;⁷ the command not to swear by the Gods;⁸ the protest against the gods of *νόμος*;⁹ the initiation of Strepsiades in the Orphic mysteries.¹⁰

Joël has worked out his hypothesis with great learning and

¹ In his valuable work *Der echte u. der Xenophontische Sokrates*, 2^{ter} B. 2^{te} Hälfte, pp. 809-95.

² cp. *Nub.* 876 n.

³ cp. 638 n.

⁴ cp. 140 n.

⁵ cp. 230 n.

⁶ cp. 177 sqq., Appendix.

⁷ cp. 176 n., 234 n.

⁸ cp. 247 n.

⁹ cp. 248 n.

¹⁰ cp. 254 sqq. n.

ingenuity, and undoubtedly he has shown that the Aristophanic 'Socrates' has many 'Cynical' traits; but he has not shown that Antisthenes did not derive much of his 'Cynicism' from his master, Socrates, and so his argument is not convincing. In the opinion of the plain man, the 'Socrates' whom Aristophanes libelled and caricatured in the *Clouds* will continue to be the historical Socrates; *securus indicat orbis terrarum*.

VII

THE EDITIONS OF THE *CLOUDS*

THE most valuable ancient evidence on this much-debated question is contained in the Hypotheses which stand respectively fifth and seventh in the Codex Venetus. A. (Hypothesis V.) 'The first *Clouds* was produced at the Great Dionysia (ἐν ᾄστει) in the archonship of Isarchus, when Cratinus was victorious with the *Flask*, Amipsias with the *Connus*. For this reason Aristophanes, having suffered an unexpected rebuff, thought proper to produce anew¹ the [second] *Clouds*, and to censure the audience in the theatre. But he suffered a still more signal rebuff, and subsequently abandoned his purpose of introducing the revised play. The second *Clouds* belonged to the Archonship of Aminias.' B. (Hypothesis VII.) 'This <play> is identical with its predecessor. It has, however, been partly remodelled, and the impression is thereby created that the poet desired to produce it anew, but, for some reason or other, abandoned his intention. As regards amendments, they may be roughly said to pervade the whole play (for some portions have been excised, others have been woven into a different texture, and have been altered both in respect of the order, and the interchange of the characters); as regards the portions which have undergone a complete remodelling I may instance the following: the Parabasis of the Chorus has been altered, and where the Just Reason converses with the Unjust, and lastly where the school of Socrates is burnt.'

Another important piece of evidence is the scholium in the Aldina on 553: 'Eratosthenes says that Callimachus criticized

¹ ἀναδιδάξαι does not necessarily imply that the play was actually produced in the theatre; but it must be admitted that the word is unfortunately chosen.

the *Didascaliae* for dating the *Maricas* three years subsequent to the *Clouds*, since it is clearly stated that it preceded it. As Eratosthenes says, it has escaped Callimachus that no such statement occurs in the *Clouds* as it was produced: and there is nothing strange in its occurring in the remodelled play. It is obvious that the *Didascaliae* record only the produced play. How did <Callimachus> fail to see that Cleon was already dead in the *Maricas*, while, in the *Clouds*, it is stated <582>,' etc. There is another important scholium in the Aldina on 591: 'These <lines> are from the former *Clouds*, for Cleon was alive at that time; but he is dead in the present play. For Eupolis wrote the *Maricas* after the death of Cleon. . . . It is clear, therefore, that <Aristophanes> remodelled the drama at various times. These lines <were inserted> not long afterwards; much later is the passage in which he mentions Eupolis and the comedies on Hyperbolus.'

Many attempts to shake the credit of these documents have been made by modern scholars who have convinced themselves that the first edition of the *Clouds* was never published, and that the few citations from it, in the ancient authors, are based on error.¹ It is certain that this edition was not generally accessible to the public, as it was not seen, or was forgotten by Callimachus; but I do not agree with Ritter in thinking that Eratosthenes' statements about its import are a mere inference from the text, since the plain meaning of the scholium on 553 is that he had seen it. Callimachus was learned in the history of dramatic literature, which he had treated in his *Πίνakes*, and his oversight is curious but perhaps not unnatural, since even great scholars are subject to lapses of memory. There was no person more fitted to set him right than Eratosthenes, who was Ptolemy's Librarian, and the author of a work 'On ancient comedy,'² which may be said to be the foundation of all the knowledge we possess on this subject. It is probable that Hypothesis VII., and scholium 591 are from the same work. The provenance of Hypothesis V. is questionable.³ The first sentence seems to be a quotation from Aristotle's *Didascaliae*, but the rest has been rejected by many as being the invention of

¹ cp. H. Ritter, *Philol.* xxxiv. pp. 447 sqq., with whom v. Leeuwen (*Praef. Nub.*) is in full agreement.

² See below, p. lxvii.

³ Possibly it is by Callimachus, cp. 549 n.

some late writer. But the language resembles that of the scholiasts of the best age, and the statements are not really inconsistent with those of Hypothesis VII.

The whole case, as stated in these documents, may be set forth as follows:—

The *Clouds* was produced by Aristophanes at the Greater Dionysia, in March, 423 B.C., and was third (viz. last)¹ in the competition. The ill success of his most subtle play surprised the poet, who determined to produce it again, in 422 B.C., probably in an unrevised form, except for a passage in which he rebuked the audience.²

But there was no precedent for such an audacious appeal against a recent verdict,³ and Aristophanes received even a greater rebuff than in the preceding year. It is difficult to conceive what this could have been except a refusal on the part of the Archon to grant him a chorus.⁴ Upon this, the poet abandoned his purpose of submitting anew to competition the revised edition of the play. But he never ceased to amend his favourite work.⁵ Before 417 B.C. he wrote the 'Eupolideans,' possibly in imitation of a passage in the *Flatterers* of Eupolis,⁶ which had defeated the *Peace* in 421 B.C.; at some other time, he added the discussion between the 'Reasons,' in imitation of a similar passage in the *Banqueters*,⁷ which was much admired in 427 B.C.

What the intention of the poet was in elaborating his unsuccessful work, cannot be ascertained. The revision was certainly not completed, since there are certain chronological inconsistencies which should have been removed,⁸ and a few choral odes have not been filled in.⁹ According to Hypothesis VII., it was not intended for production on the stage, but it is quite possible that the poet's

¹ Since only three competitors were permitted, at least in the fifth century B.C., cp. A. Müller, *Bühnenall.* p. 321. According to Capps, *Class. Phil.* i. p. 219, n. on l. 5, the number of competitors was five both before and after the Peloponnesian War, but for a time in the interim only three. See also Flickinger, *ib.* v. p. 15.

² viz. an earlier form of the passage which is now called 'the Eupolideans.' Internal evidence shows that these, at least in parts, are of a later date.

³ cp. Richter, *Praef. Pac.* p. 20.

⁴ v. Leeuwen (*Praef. Nub.*) admits this, but places the refusal in 420 or 419 B.C.

⁵ This was often done by unsuccessful poets, cp. Athen. 374 A 'Anaxandrides, being of a sullen nature, used to treat his comedies so: when defeated, he took them and handed them over to the frank-incense-seller to be cut up, and did not revise them like the rest.'

⁶ cp. *Fr.* 159 (i. p. 301 K.; ii. p. 484 M.).

⁷ viz. the Agon between the brothers 'Discretion' and 'Wanton' on the comparative merits of the ancient and modern systems of education, cp. *Nub.* 528 n.

⁸ cp. *Nub.* 575 sqq. nn.

⁹ cp. 814–88 nn.

purpose was to circulate it in a written form.¹ There is no direct evidence that this was ever done, but it may, I think, be inferred from Plato's *Apologia* that the play was fresh in the minds of the Athenian audience, and that the prejudice which it created against Socrates was not due to the effects of an unsuccessful comedy twenty-five years old, but to some permanent cause whose effects increased with passing years: 'there is a certain Socrates, a wise man, "a thinker" on the mysteries of the heavens, an investigator of the secrets of the earth, who makes the Worser the Better Reason';² 'Socrates is a wrongdoer and busybody, who scans the secrets of the earth and heavens and makes the Worser the Better Reason, and who teaches others to do the like. . . . You yourselves used to see these things in the comedy of Aristophanes—one Socrates swinging about there, telling men how he was "treading the air," and talking much other humbug, about which I have no knowledge either great or small.'³

It is impossible to know whether the defence of Socrates represents, as Grote thought,⁴ the substance of what Socrates really said; or was purely a composition of Plato himself, as is held by that great critic, Dionysius of Halicarnassus.⁵ But the sportive tone of the speech produces the impression that it was directed mainly against Aristophanes, and not against Anytus, whose charges against Socrates were theological,⁶ but whose name is hardly mentioned throughout. Hence, I am inclined to agree with Joël in thinking that the death of Socrates gave a fresh vogue to the play of Aristophanes, and that Plato made use of the occasion to publish a new defence of Socrates, in which he gave more explicitly than anywhere else his own exposition of the Socratic point of view and life-purpose.⁷

As is stated in Hypothesis VII., the present edition⁸ of the

¹ cp. 518–62 n.

² *Apol.* 18 B.

³ ib. 19 B. The imperf. *ἐωπαρε* implies that the first edition was acted more than once (perhaps in the theatre in the Piræus), and Plato's reference is to that edition. The mention of the two 'Reasons' has been held to refer to the discussion between the *Ἀδύοι*, which was added in the second edition (according to Hypothesis VII.), but the reference to 113 sqq. is sufficient. Brentano and Naber eject the sentence *τὸν ἤττω λόγον κρείττω ποιεῖν*, but as it also appears in

Diog. L. ii. § 18, and Quint. ii. § 16, the proposal is an audacious one. Besides it is not certain that 'the discussion' was not in the first edition, as *λαλεῖ* in Hypothesis VII. may, as Heidhüs suggests, refer only to the Proagon.

⁴ cp. *Plato and the other Companions of Socrates*, i. pp. 281 sq.

⁵ *Ars rhet.* pp. 295–8, *De admir. vi dic. in Dem.* p. 1026.

⁶ cp. Xen. *Mem.* i. 1 §§ 2 sqq.

⁷ cp. Grote, ib. p. 282.

⁸ 'The present edition' may be called the third, since the second edition, which

play is identical (perhaps only in subject and treatment) with the first edition, but it has undergone a partial remodelling. The author of the 'remodelling' was probably the poet himself, and not his son, Araros (as Kock, Teuffel, and Naber think), or some ignorant Byzantine (according to Brentano's improbable hypothesis). It is, in my opinion, impossible now to detect traces of the *διασκευή* except under the guidance of Hypothesis VII. The poet was probably sufficiently deft to conceal his handiwork. But the hunt for discrepancies and contradictions is a fascinating one, especially for the German commentators,¹ whose opinion of the merits of the play is strangely at variance with that of ancient times. Indeed, it would seem that since Schlegel discovered its demerits, it is a point of honour with certain scholars to rob it of every excellence. Thus, to M. Rapp,² the play is 'inconceivably pitiable,' since 'we have in it not the original work, but the torn rags of two editions, strung together by a compiler.' To Brentano,³ it is 'an utterly senseless and unactable piece,' 'a thoroughly bad and stupid play,' so utterly devoid of unity in respect of its construction and characters that, in its present form, it cannot have been written by Aristophanes, but must have been 'put together,' in the most degraded period of the Byzantine Empire, 'by some scoundrel, who with a devilish hand (*mit kalter Teufelsfaust*) destroyed the deathless work of the Greek poet, in order to provide materials for his contemptible masterpiece.'⁴

Now it may be admitted that, according to our canons, there are faults in the construction of many of the plays of Aristophanes. Until the Parabasis, everything is, as a rule, admirable; but the succeeding scenes are generally marked by all the faults that Aristotle condemns in what he calls 'episodic plots.'⁵ Again, in regard to the development of character, ancient comedy, being of the nature of a lampoon, is admittedly weak. It is curious that in these two respects the *Clouds* occupies a very high place. First, it has a true *dénouement*, and episodes proper do not exist;⁶ secondly, the main characters are developed,

was presented to the Archon, and rejected by him, in 422 B.C., never saw the light; cp. Naber, *Mnem.* xi. pp. 305 sqq.

¹ See notes on 110-20, 195-9, 411-22, 476 sq., 492, 509, 538, 575 sqq., 636, 700-22, 882 sq., 1105-12, 1115 sqq., etc.

² *Geschichte d. gr. Schausp.* p. 208.

³ cp. *Unters. über d. griech. Drama*, p. 92 n. 1.

⁴ cp. *ib.* p. 100.

⁵ cp. *Poet.* 9=1451 b 33.

⁶ cp. Denis, *La Com. gr.* ii. p. 46.

according to the circumstances, to a degree not equalled in any other surviving work of ancient comic drama. The chief personage in the *Clouds* is not Socrates, who is too heavily charged to be successful, since he is not an individual, but 'a gallery of portraits,' but Strepsiades who is as genuine a personage as any in Molière;¹ indeed, the character of M. Jourdain is, in essentials, borrowed from Strepsiades. Thus there would seem to be good reason to follow, in preference to Schlegel, the poet himself, to whom this was his 'most excellent conceited play'; or the author of the third Hypothesis, to whom it is 'one of the most powerful creations'; or the accomplished Wieland to whom 'the *Clouds* in wit, malice and genius, in simplicity of plan, as a dramatic work, is more finely finished, better ordered, organized and complete than any other of the works of Aristophanes':² or M. Denis,³ in whose opinion this play 'approaches most closely to French comedy. In it are least perceived the inherent defects of ancient comedy. Remove the Chorus, and the *Λόγοι*, and the play is essentially modern.' With this judgment of its merits Molière seems to have coincided. Though not in general showing any familiarity with ancient Greek comedy, he seems, in the case of this particular work, to have acted on the Horatian maxim, *Vos exemplaria Graeca Nocturna uersate manu, uersate diurna*.⁴ The time has come to protest against the sacrilegious hands that would 'wrathfully hew' the works of ancient genius as 'carcasses fit for hounds.' As certain of the German commentators have treated this play, no literary work, ancient or modern, would escape. Similar principles of criticism have degraded Shakespeare into 'the player from Stratford.' Well may we say with Denis, 'if this is the result of criticism and science, one must admit that it is not well.'⁵

¹ cp. ib. ii. p. 39.

² cp. *Att. Museum*, ii.

³ cp. Denis, ib. ii. p. 45.

⁴ For reminiscences of the *Clouds* in

Molière see notes on 41 sqq., 125, 635 sqq., 659 sqq., 669, 814 sqq., 823, 825 sqq., 865, 1131.

⁵ cp. ib. ii. p. 51.

VIII

THE MANUSCRIPTS

The Manuscripts of the Clouds

THERE are known to be in existence at least 145 manuscripts (in some cases imperfect) containing the *Clouds*, of which the great majority have not yet been collated; and many are known only by name. Of these, six are in Cambridge (Ct. 1-6)¹; six in Oxford (O 2-4, 6-8); six in London (Ln. 1-6); twenty-one in Paris (A, C, P 2, 5-15, 17-21, 24, 25); eight in Vienna (W, Y, Z, W 3-7); fourteen in Florence (Θ, Δ, Π, Ξ, Σ, X, Ψ, Ω, F 1-4 in the Biblioteca Mediceo-Laurenziana; F 8, 10 in the Biblioteca Riccardiana); nine in Milan (M, M 1-5, 9-11); twenty-eight in Rome (Vv 1-5, 7-9, 14 among the Codices Vaticanæ; Vb 2, 3 among the Codices Barberiniani; Vp 1, 2, 4-6, 8, 10, 11 among the Codices Palatini; Vo 2-5 among the Codices Ottoboniani; U, U 2 among the Codices Urbinates, and two other inferior Codices [Vs 1 and Rm 4] among the Codices Regiæ Suecorum, and in the Archivio di San Pietro); five in Modena (E, E 3-6); seven in Venice (V, G, V 2-6); six in Spain (Es. 1, 2, Md. 1, Sa. 1-3). In addition to these may be mentioned a valuable MS. in Copenhagen (H) and the celebrated Ravennas (R) at Ravenna. Very few of these MSS. have been utilized by the editors of Aristophanes. Blaydes reports on A, C, and twelve other Parisian MSS.; on the Florentine books Δ, Φ, X, Θ, Σ, Ψ, Ω; on the Milanese books M, M 4, 5, 9; on the Roman books Vv 5, Vp 2, 3, U; on the Venetian books

¹ I follow the nomenclature suggested by Professor J. W. White, from whom I have borrowed all information touch-

ing the whereabouts of these MSS. (See his article, 'The Manuscripts of Aristophanes,' *Class. Phil.* i. Nos. 1 and 3.)

V, V 2, G; on the Oxford books 6, 7, 8. Something is known of many of the Oxford and Cambridge books from Porson and Dobree. Rudolf Schnee has published a collation¹ of ΔΘΜ, which differs much from that of Blaydes, but may not be more trustworthy, as the monstrous misprints in this essay inspire little confidence in its writer's accuracy.

In addition to this wealth of manuscript material, there have recently been published (Berl. Klassiker Texte, v. ii. p. 108) two fragments of parchment Codices, found in Egypt, (1) No. 225-6, in an inferior hand of the fifth century, containing lines 177-80, 207-9, 233-5, 268-70, 936-44, 959-72; and (2) No. 219 (ib. p. 110), in a bad late hand, containing lines 945-7, 955-68, 970-88, 1007, 1010-14. These fragments do not contain a single new reading of any value. A papyrus fragment has also been published by R. Reitzenstein,² containing lines 1371-91, 1407-28, which is remarkable for the reading (1373) εὐθέως ἀράττω [*appaτῶ*], already known from Ct. 1 and independently conjectured by Meineke. Thus the manuscript material for constituting the text of the *Clouds*, though extraordinarily abundant, is, at present, largely useless, as it has not been accurately collated. Even as regards some of the best MSS., such as AΔΘΜ, the available information is notoriously insufficient.

In the present state of our knowledge as to the Codices of Aristophanes, I have thought it safer in this edition to abstain from quoting from other sources than R and V (which I have collated at my leisure in the facsimiles), Suidas and the Aldina, except on the rare occasions where AΔΘΜ, and the so-called *deteriores*, are reported to present a more satisfactory text than that given by the better known sources. In the *Clouds*, the superiority of the Ravennas over the Venetus is very marked. Indeed, the latter may be said to be a very corrupt text. I do not see much evidence that, in this play, it was derived from the archetype of R.³ If it was, its immediate progenitors seem to have been much corrupted from other sources, as the following errors, which do not appear in R, testify:⁴ 34 ὀφλημα, 58 ἔλθ' om., 62 δῆν ἐντεῦθεν, 77 οὔτοσί, 136 ἀπερίμνω, 148

¹ *De Ar. codicibus capita duo*; see pp. 29 sqq.

² 'On the Strasburg papyrus fragment' (*Hermes*, xxxv. pp. 604 sqq.).

³ As Zacher held; cp. my edition of the *Vespaie*, p. li.

⁴ I omit all less important blunders.

ἐμέτρησε (?), 161 ὀδόντος, 270 ἱεραῖς om., 275 sqq. the lyrics are not divided into Heliodorean *cola*, but apparently written as prose, 289 ἀθανάταις ιδέαις, 294 τετραμμαίνω, 297 κινεῖται θεῶν, 326 πρὸς, 339 κιχλᾶν, 348 πάνθ' ὅσα, 349 ξενοφῶντα, 354 ἐξ ἐγένοντο, 357 φωνήν· κάμοίγ', 364 τερπνόν, 371 αἰθρίας οὔσης, 376 κἀνακαγκασθῶσι, 378 ῥηγνύναι, 384 ὑγρότητα (?), 387 αὐτὴν ἐξαίφνης, 390 παπαῖξ (*semel*), 396 περιφλέγει, 400 σφόδρ', 423 εἶναι (a gloss), 434 ὥς, 447 περί τρῆμα, 458 εὐτολμον, 471 εὐλόγους, 489 ὅπως om., 490 wrong order of words (as often), 512 γένοιτ' ἀνθρώπῳ, 559 τῶν ἐμῶν, 562 προτέρας, 638 περὶ om., 649 σοφὸν, 650 εἴτ' ἐπαίειν, 655 the lines are curiously divided irrespectively of metre, 663 κατ' αὐτὸ, 664 πῶς om., 682 ἄττ' ἄρ', 720 ἔτι, 841 πάρεστ' ἀνθρώποις, 848 καλῶς γε om., 893 γ' om., 940 surplusage, 965 κρημνώδη, 979 κερασάμενος, 996 ἄττειν, 1006 σωφροσύνης, 1030 κοσμοπρεπῇ, 1039 πρότερος, 1044 ἔαις εἶναι, 1126 ὕσωμεν, 1139 ἀναβαλοῦμαι, 1151 ἂν om., 1160 sqq. the lyrics are written as in 275 sqq., 1173 κἀντίλογος, 1237 ὦναιτ', 1256 καὶ προσαπολείς, 1299 ἄξεις ἐπὶ ἄλλων, 1328 μετὰ ταῦτα, 1359 ἀλλὰ, 1401 τὸν νοῦν μου, 1409 πρῶτον, 1418 μάλιστα, νεωτέρους, 1447 δῆτ', 1448 ἐαυτὸν, 1456 ἡγορεύσατε, 1457 ἐπείρατε, 1466 κάμέγ', 1491 the order of the words is reversed, 1506 ἐς τοὺς θεοὺς. In many of these errors, V coincides with other MSS. The only good reading in V, unknown elsewhere, is 377, κατὰ κριμνάμεναι.

On the other hand, the following errors occur in R, but not in V: 40 στρέψαι, 104 om.,¹ 188^b sq. om., 300 Παλλάδος εὐανδρον γὰν om., 327 νῦν γέ τοι om., 330 σκιὰν (a gloss), 335 στρεπταίγλας, 423 δῆεις, 432 πλέον, 453 εἴ τι, 464 ζηλότατον, 557 πεπόηκεν, 569 ἐμόν, 593 κάξημάρτηται, 595 αὐτῷ, 622 om., 628 ἄνδρα γ', 689 πῶς γ' ἂν, 730 ἀποστερητικὴν, 784 τιναις πρὸς, 907 schol. embodied in the text, 1005 ἀποθρέξει (?), 1203 πρόβατ', 1233 ἵν' ἂν κελεύσω ἐγὼ σε: τοὺς om., 1431 πλεῖον, 1474 χυτραιοῦν, 1508 παῖε om. In Suidas, there are 355 verses quoted from the *Clouds*, but he is far less helpful in this play than in the *Acharnians*, as he preserves no valuable readings unknown in any other manuscript source, except 272 ἀρύτεσθε, and 1110 οἶαν.

¹ As in the *Acharnians*, the besetting sin of R is the habit of omitting words and lines *propter homoeotet.*

Far more valuable than Suidas is the Aldina, which gives the right text, or a corrupt reading from which the original can be restored, in the following passages: 62 δὴ ταῦτ', 87 πιθοῦ, 267 μῆπω μῆπω γε, 409 ἔσχων, 471 λόγον, 553 Μαρικᾶν, 744 κᾶτα, 776 ἀποτρέψαις, 800 τῶν (also in Su.), 855 ἐτῶν, 901 ἀνατρέψω, 994 περὶ, 1012 λαμπρὰν, 1135 ὀμνύς, 1198 παθεῖν, 1256 προσαποβαλεῖς, 1374 κᾶτ' ἐντεῦθεν, 1421 θεῖς, 1445 τί δ' ἦν. In most of these cases, however, the Aldina is in agreement with other MSS., especially among the so-called *deteriores*.

IX

THE SCHOLIA

A. *The MSS. containing the Old Scholia*

THE existing corpus of scholia, which is ultimately based on the Aldina, is composed of two elements, (a) old scholia, derived from the Alexandrine scholars, especially from the great compilation of Didymus; (b) recent scholia, derived from the Byzantine grammarians, such as Thomas Magister, Triclinius, and Tzetzes. The two classes are jumbled together in the Aldine and Juntine editions; but, in the MSS., they may be readily distinguished. Thus, VR and Γ^1 have none but old scholia; in Θ^2 and M^3 old and recent scholia are combined, but are distinguishable since they are written in different hands. The majority of the MSS. contain none but recent scholia, which may be disregarded as being devoid of value. The scholia in VR form one group, to which, as this edition demonstrates, Suidas is closely cognate; another group is formed by ΘM , of which the Aldina is the best representative. The relationship of the scholia in V and R has not hitherto been understood, on account of the faulty collation of V which has been perpetuated by Dindorf and Dübner. On the other hand, H. Gräven (in Rutherford, *Scholia Ar. i. and ii.*) has given a complete transcript of the scholia in R, which has done much to shake the confidence of scholars in the value of this codex.

Thus Römer dogmatically states that the scholia in R are worthless in comparison with those in V and are not worth printing;

¹ In the Biblioteca Mediceo-Laurenziana (at Florence), xxxi. 15.

² In the same library, 140 (AF 2779).

³ In the Biblioteca Ambrosiana (at Milan), L 39.

he also speaks of the 'erbärmliches Materiel' which is 'durch und durch unbrauchbar' without V. But this is a gross exaggeration, possible only in the case of one who was ignorant of what is really contained in V. It is true that the text in R is much abbreviated, especially where learned material is quoted: indeed R shows a strange dislike of erudition and technical knowledge, especially of an aesthetic kind; see nn. on 10, 12, 60, 81, 83, 120, 127, 137, 213, 218, 223, 239, 242, 247, 254, 257, 267 sq., 300, 324, 333, 339, 378, 518, 549, 583, 587, 603, 691, 703, 720, 749, 755, 768, 777, 891, 965, 1001, 1050, 1149, 1154.

Sometimes R is so shortened as to be unintelligible: thus, in 18, γάρ refers to words which have been omitted in R but are supplied in V; in 70 δ<περ> of R after χρῶνται is explained by V, in which it follows φοροῦσι, χρῶνται being in a subsequent sentence. Elsewhere R presents only the beginnings of notes more fully given in V (e.g. 559); instead of conflicting interpretations, only one. But Römer's case against R is often based on an ignorance of what is in V: thus he often gives as the reading of V what is in the Aldina only (possibly also in ΘM), e.g. 21, 137, 559, 768. Furthermore, he omits the very numerous cases in which R is more explicit than V. These may be readily detected in the notes of this edition, but I may instance 15, 17, 28, 48, 137, 201, 215, 247, 253, 257, 260 (a very valuable scholium). Thus, while it is correct to say that the scholia in V are much more valuable than those in R, it is no less true that these two MSS. supplement each other, and that neither is a safe guide without the other; furthermore, both require to be supplemented by Suidas, which, in many cases, is fuller than R or V, and sometimes gives scholia omitted by both.

In my transcript of the scholia in V, I have marked with round brackets the scholia and parts of scholia which do not appear in the Ravennas.

As I am mainly concerned to give a reproduction of the scholia as they are preserved in RV and in Suidas, I have not thought it desirable to mark the occasional peculiarities of accentuation and spelling in V, as they rarely are of any importance, and they may be readily studied, in the phototype reproduction of the codex, by the few scholars who are interested in such matters.

I have followed Martin¹ and Rutherford in affixing to each scholium *sup.*, *ext.*, etc., according to the place which it occupies in the page of the codex. These indications may be valuable in certain cases in determining the provenance of a note; they are certainly useful for finding any required scholium in the closely written pages of the Venetus. When (as nearly always in this play) scholia are written without a lemma, or mark, opposite to the line commented on, I have called them 'adscripts.' Where scholia are written inside the margin usually assigned to such comments, they are marked as *intram. int.*, etc.

B. *The Origin of the Corpus of Old Scholia*

The only direct evidence available as to the provenance of the corpus of old scholia is contained in the 'subscriptions' to the *Clouds*, *Peace*, and *Birds*, which are to the following effect: 'The *cola* have been divided according to <the manuscripts²> of Heliodorus: the marginal commentary has been compiled from the scholia of Phaeinus and Symmachus and some others'; 'the *cola* have been divided with reference to <the manuscripts> of Heliodorus: the marginal commentary has been compiled from the notes of Phaeinus and Symmachus'; 'the marginal commentary has been compiled from the notes of Symmachus and other scholia.' All scholars are agreed to decry Phaeinus, whose name occurs five times in the commentary on the *Knights*,³ as an ignorant Byzantine; while, since the essay of O. Schneider 'De ueteribus in Aristophanem scholiorum fontibus,' Symmachus has generally been considered to be the author of the corpus of old scholia, and indeed their 'sole fountain.' But even Symmachus, who flourished about 100 A.D.,⁴ cannot be regarded as an original writer. Long before his time, the golden age of 'the heroes' of criticism, to use Rutherford's phrase, had come to an end, and the scholiasts were content to reproduce, as their own thoughts, the notes of the older men derived sometimes from their commentaries, sometimes from the lecture-notes of their pupils. Thus it can be demonstrated that so far as

¹ cp. A. Martin, *Les Scolies du manuscrit d'Aristophane à Ravenne*, p. xxvi.

² cp. O. Hense, *Heliod. Untersuch.* p. 13.

³ cp. 963, 1129, 1150, 1220, 1256.

Hense (ib. p. 18) thinks him responsible for the Heliodorean notes which survive in the scholia.

⁴ Not 100 B.C., as Sandys states, *Hist. of Classical Scholarship*, i. p. 141 n. 1.

Symmachus is known to us from the mention of his name in the scholia, he was not the originator of a single valuable idea.¹ Whatever appears under his name may be traced back to Didymus. Thus, on *Aves* 58, 994, 1363, 1705, the same interpretation is attributed to Symmachus and Didymus. In other cases, in the notes assigned to Symmachus, there are clear traces of the Didymean manner and learning, e.g. (1) Symmachus mentions only such grammarians as lived before Didymus' time; (2) on *Aves* 1294 Symmachus quotes Cratinus on whom Didymus wrote a commentary; (3) his explanations are often identical with those of Hesychius, which may be traced back to Didymus' *Lexicon comicum*, through Diogenianus,² Vestinus,³ and Pamphilus.⁴ The question now arises whether the notes in which Symmachus' and Didymus' names are associated appeared in a similar form in the archetype, which Schneider and others argue to have been by Symmachus; or whether it is not more probable that they belong to different sources, and were combined by the anonymous scholiast who was really the compiler of our scholia. The 'subscriptions' demonstrate that the corpus of scholia is derived from more sources than one, and internal evidence makes it probable that among these were two main sources, both of which were ultimately derived from Didymus, but one of which bore the name of Symmachus.⁵ The only objection to this view is that Symmachus and Didymus are sometimes quoted as supporting different interpretations. In such cases, it may be conjectured that Symmachus was quoting from one work of Didymus, the compiler from another, as it is known that Didymus wrote so much that he often forgot what he had written elsewhere, and contradicted himself.⁶

A recent attempt has been made, in an important⁷ work, to upset the hypothesis of the Didymean authorship of our scholia. According to Rutherford, there never existed, until quite late times, any complete commentary on Aristophanes; but each play was published separately, and these *disiecta membra* were first combined, in the corpus which we possess, by Phaeinus or

¹ cp. Schauenburg, *De Symmachi in Ar. interpret. subsidiis*, p. 33.

² cp. Sandys, *ib.* pp. 288, 370.

³ cp. Sandys, *ib.* p. 316.

⁴ cp. Sandys, *ib.* p. 288.

⁵ Probably these sources were unintelligently amalgamated and abbreviated

by the anonymous author of the 'subscriptions,' who was often careless of the fact that the notes which bore Symmachus' and Didymus' names were really the same in substance.

⁶ cp. Schauenburg, *ib.* p. 30.

⁷ cp. Rutherford, *A Chapter* etc. p. 24.

Symmachus, or by some other late scholar. Undoubtedly in the case of some of the plays there are differences of style which point to a difference of authorship; but Rutherford's hypothesis goes beyond the evidence, and, besides, is intrinsically improbable. It is not true that the commentaries, in general, are disparate in style; for example, those on the *Acharnians*, *Wasps*, *Pax*, and *Birds* bear manifest traces of the hand of Didymus. Again, 'Aristophanes' was 'caviare to the general,' and it is unlikely that there was such a demand for his works as to call for an issue of the individual plays. A separate publication is not impossible in the case of the comedies most commonly read. Their case forms an exception, as the scarcity of books suitable for use in schools was gravely felt, and it would have been a great convenience if teachers were enabled to supplement their ignorance by means of annotated editions of their favourite authors. But such books, if they existed, were not placed in the hands of the scholars, who were compelled to copy down, from dictation, small portions of the authors, together with the rhetorical rubbish which passed under the name of scholiastic interpretation.¹ In this way an immense edifice of comment must have been erected in connexion with certain familiar texts. The 'anaemic' and prolix commentary on the *Plutus* and *Clouds* is probably a compilation of *σχολικὰ ὑπομνήματα* of this kind, by generations of school-teachers whose names are deservedly forgotten.

It is significant of the provenance of such lore, 'chewed by blind scholiasts o'er and o'er,' that the names of the great Alexandrine scholars are conspicuous therein by their absence. The case of the *Clouds*, however, is different from that of the *Plutus*, as the blighting hand of the schoolmaster is confined to the earlier scenes. Thus, while down to line 350 the notes are hideously verbose, and in many cases superfluous, in the later scenes they bear the stamp of the best Alexandrine erudition.²

¹ This practice persisted down to the last days of the Middle Ages, cp. Woodward, *Education during the Renaissance*, p. 41: "Under Guarino, the pupil was face to face with the author's text, and took his own share in creating his 'miscellanea,' whilst, in a pre-humanist school, the scholar was inevitably compelled to take down another's compilation, often wholly unintelligible,

dictated by the master."

² Indeed, the commentary on the end of the play is jejune rather than verbose. To judge from its brevity, this part of the *Clouds* was as little read as the *Lysistrata*. For gross instances of *ἀπεραντολογία ἀηδής*, cp. 16, 23, 157, 275, 280, 299. On the other hand, cp. 96, 260, 361, 408, 534, 549, 553, 591, 603, 609, 889, 967, 971, 984, 985, 1001, 1050,

Possibly, as the play was a favourite in schools, the later portions were omitted as being unedifying. On the other hand, the commentary on the *Birds* is an excellent piece of work, doubtless because the play was not familiar to schoolmasters, and so escaped their devastating loquacity. It would thus appear that, even before the time of Didymus, the text of Aristophanes had been overlaid with comment. In general, this consisted of the *σχολικὰ ὑπομνήματα* by the celebrated Alexandrine scholars. In some cases, these comments were confined to certain plays: thus Aristarchus is mainly known from the *Frogs*, Euphronius from the *Wasps* and *Birds*. Among this material were vast masses of comment, by unknown hands, on the *Plutus* and *Clouds*. The last were embodied in his compilation by Didymus, apparently without alteration or many additions¹ of his own. It is a curious illustration of his method that such inferior stuff should have passed muster with him; but it seems to have been a feature of his indiscriminate industry to reject nothing that was current, although the notes which bear the stamp of his own handiwork, as in the case of the *Birds*, show that he was capable of work worthy of the best Alexandrine period.

C. *The Old Scholiasts*

The foundations of the history of the drama, as of most departments of learning, were firmly laid by Aristotle in his *Didascalie*, which was the source of the most valuable part of Callimachus' *Πίνakes*, and which, in fragments, still survives in the existing Hypotheses prefixed to the plays of the three great tragedians and Aristophanes.² Aristotle was also interested in criticism, and devoted to a discussion of 'laughter' the second part of *The Art of Poetry*, which may survive, in an abbreviated and mutilated form, in the well-known *tractatus* in the Codex Coislianus.³

The impetus which Aristotle gave to the study of Old Attic Comedy was continued by his pupils Dicaearchus of Messena (347–287 B.C.)⁴ and Theophrastus, whose work on Comedy is

1063, 1130. There is nothing 'anaemic' about these notes, which are favourable specimens of scholiastic lore.

¹ For Didymeian notes cp. 96, 260. I fancy the later part of the commentary on the *Clouds* is entirely from his hand.

² cp. *Ach.* p. 4.

³ cp. *ib.* pp. xxxviii. sq.

⁴ Author of *The Life of Greece*: τὸ περὶ Ἀλκαίου, περὶ Διονυσιακῶν ἀγώνων, περὶ μουσικῶν ἀγώνων; cp. Gerhard, *De Aristarcho Aristoph. interpret.* p. 12 n. 2.

mentioned in Athenaeus (261 D). Criticism and grammatical interpretation were inaugurated by Lycophron, the author of the *Cassandra*, who went to Alexandria in 285 B.C., and arranged the comic poets in Ptolemy's Library.¹ If one may base a judgment on the specimens of Lycophron's learning surviving in the scholia,² he seems to have been no less worthless as a critic than he was as a poet. But he has the merit of having written the earliest systematic treatise on the history of Comedy, in eleven books; and as he is known mainly through his enemies (such as Eratosthenes), his fame may stand lower than it deserves. The first really great name among 'the heroes' of criticism is Callimachus of Cyrene³ (circa 310–235 B.C.), who went to Alexandria when very young. His *Πίνακες τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων καὶ ὧν συνέγραψαν* (in 120 books) may be considered the first history of Greek literature.⁴

The scientific method of criticism may be said to have been established by Callimachus' pupil Eratosthenes⁵ (circa 276–196 B.C.), who was recalled to Alexandria by Ptolemy Euergetes in 235 B.C., and made head of the Alexandrine Library. His work in twelve books, *Περὶ τῆς ἀρχαίας κωμῳδίας*, is perhaps the most celebrated contribution ever made to the elucidation of Greek comedy. In this great work, which was rifled by Didymus, and which consequently must largely survive in the existing corpus of scholia, immense labour is said to have been devoted to the solution of obscure historical⁶ and literary⁷ problems; nor were language and textual criticism neglected.⁸ Thus, in schol. Ald. 553, Eratosthenes throws light upon the first edition of the *Clouds*, and it is probable that Hypothesis VII. and schol. Ald. 591 are from his hand. He was called *ἀρχιτεκτονικός*⁹ and *φιλόλογος*, which were complimentary titles; but his other nicknames, *β* ('a good second')¹⁰ and *πένταθλος* ('good all

¹ cp. Sandys, *ib.* p. 121.

² cp. *Vesp.* 91, 103, 289, 704; *Pax* 199, 702; *Thesm.* 567; *Plut.* 1194.

³ cp. Sandys, *ib.* p. 122; Rutherford, *ib.* p. 418.

⁴ This work is often quoted, e.g. the part *περὶ διδασκάλων* is referred to *Aves* 1242, *περὶ ῥητορικῶν* *ib.* 692. Another work *περὶ ὀρνέων* is mentioned *ib.* 302 sq., 765, 884, 1181.

⁵ cp. Sandys, *ib.* pp. 123 sqq.; Strecker,

De Lycophr., Euphron., Eratosth. comicorum interpret. (Gryphisw., 1884), and Bernhardt's *Eratosthenica*; Rutherford, *ib.* p. 418.

⁶ cp. *Pax* 48, *Aves* 556.

⁷ cp. *Nub.* 967, *Ran.* 1028, arg. *Pax*.

⁸ cp. *Eg.* 963, *Pax* 70, *Aves* 122, *Thesm.* 516.

⁹ cp. Bernhardt, *ib.* p. 205.

¹⁰ cp. Sandys, *ib.* p. 124.

round'), indicate that, in the opinion of many, he occupied a position below the first.

Callimachus' most distinguished pupil, and perhaps the greatest name in Aristophanic criticism, was Aristophanes of Byzantium (257-180 B.C.), who also attended the lectures of Zenodotus, Eratosthenes, and Euphronides (identified by R. Schmidt¹ with the commentator Euphronius, who is often mentioned in the scholia on the *Wasps* and *Birds*).² That he prepared a recension of the poet is perhaps doubtful;³ but his other works on Comedy were the main source from which Didymus drew up his voluminous commentaries.

Aristophanes was the head of Ptolemy's Library,⁴ and employed its treasures in illustrating the *Πίνακες* of Callimachus. He was supreme in learning as well as in critical acuteness; Vitruvius (vii. praef.) tells an interesting story of how, by means of his thorough mastery of the contents of the library, Aristophanes was able to convict certain poets of plagiarism, in a poetic contest before Ptolemy.

Aristophanes was particularly famous for interpretations of glosses, in his *Λέξεις* which raised 'glossography to the level of lexicography.'⁵ He also collected proverbs.⁶ His best-known work is his *ὑποθέσεις*, which was based upon the *Didascaliae* of Aristotle. The metrical arguments, which have been attributed to him, smack rather of Tzetzes than of Alexandrine erudition. His critical power is shown in schol. R *Thesm.* 162, where he wrote *Ἀλκαῖος* (for *Ἀχαιός*). The insertion in *Aves* 1342 is not so satisfactory. His sense of humour was defective, if the scholiast is right in attributing to him the extraordinary interpretation of *ἀπραγμοσύνη* as an *εἶδος ἄνθους* in *Nubes* 1007, but it is more probable that the excerptor (Didymus?) misunderstood his original.

Aristophanes is best remembered as having first applied, on fixed principles, the marks of punctuation and accents, and as having divided lyrical metres into *κῶλα*, which he marked by

¹ In his work *De Callistrato*, which is printed at the end of A. Nauck's *Aristoph. Byz. fragm. quae supersunt*.

² cp. *Nub.* 1264; *Aves* 266, 299, 358, 765, 798, 873, 933, 997, 1378 sq., 1403, 1536, 1563, 1745; *Vesp.* 604, 606, 674 sq., 696, 1005, 1086, 1144, 1530.

³ cp. Sandys, ib. p. 128, who infers from the mention of his name in the

scholia that he prepared a recension. Probably his comment on *Nub.* 958 implies this.

⁴ cp. schol. *Nub.* 967.

⁵ cp. Sandys, ib. p. 128; Nauck, *Ar. Byz. fragm.* pp. 69 sqq.

⁶ Cited on *Av.* 1292, and prob. ib. 1463 (V).

asterisks.¹ His *sigma* and *antisigma* are mentioned on *Ran.* 153 (V). His comment on *Nubes* 958 implies some mark of this kind.

Our corpus of scholia is said by some to be ultimately due to Aristophanes, but Nauck dissents from this view. It is probable that his works disappeared because Didymus had made such abundant use of them; and scholars 'preferred the stream to the native fountain' (Nauck). His fame was also obscured by that of his pupil Aristarchus, whose *σχολικὰ ὑπομνήματα* are mainly known from the commentary on the *Ranae*.² There seems to have been much rivalry between Aristophanes and Aristarchus; but Aristophanes found a champion in another pupil Callistratus, the editor of Cratinus and Aristophanes.³ The remarks of Callistratus on minute grammatical points, obscure words, proverbs, persons, etc., are often quoted; indeed his name occurs in the scholia more often than that of any other writer. It is said that there was no originality in the man, and he is accused of being a mere shadow of his great master; but to judge from the notes attributed to him in the scholia, this seems unfair. So far as their remains go, there is little reason for discriminating between the merits of Aristophanes, Callistratus, Euphronius and Aristarchus. Among 'the heroes' may be included the head of the Pergamene school during the reign of Eumenes II., viz. Crates of Mallos, the famous champion of 'anomaly,'⁴ who was a man of the world (he was ambassador to Rome in 168 B.C.) as well as a scholar. His best-known work was an *Ἀπτική διάλεκτος*, on the meaning of obscure words, which was sometimes utilized by Didymus.⁵ With him the age of original scholarship may be said to have terminated: 'If only their labours had been preserved, the scholia might go straightway to their own place, slinking off before Callimachus with his *Πίνακες*, Eratosthenes with his work *Περὶ τῆς ἀρχαίας κωμῆδίας*, before the Byzantine's revision of his namesake's plays, the critical marks of Aristarchus, the contemptuous arrogance of Crates, the orderly commentary of Callistratus.'⁶ Upon these followed what Rutherford calls 'the brutal spoliation' of Didymus.

¹ cp. O. Hense, *ib.* p. 12.

² 134, 191, 308, 320, 354, 372, 970, 990, 1124, 1144, 1149, 1206, 1270, 1400, 1413, 1422, 1437.

³ cp. R. Schmidt, *De Callistrato*, p. 325.

⁴ cp. Sandys, *ib.* p. 154.

⁵ cp. Athen. 114 A, 235 B, 366 D, 495 A, schol. *Eq.* 793, 963 (?), *Vesp.* 352 (?), 884, *Pax* 269, *Ran.* 295.

⁶ Rutherford, *ib.* p. 431.

This is a somewhat severe judgment on a worthy and laborious scholar, to whom Greek scholarship owes more than to any other single man. In writing thus Rutherford must have forgotten that almost the whole of the material on which modern scholarship is based is due to the *multiplex scientiae copia* of the Chalcenterus (Amm. Marc. xxii. § 16). A fairer judgment is that of Schmidt: "Whenever we open lexicons or lists of glosses, whenever we find quotations from long-forgotten historians such as Timaeus, Polemo, Mnaseas, we have Didymus the plunderer, who was plundered in his turn by Herodian, Athenaeus, Plutarch, Pliny. Without him, the corpus of old scholia would never have come into being." His works on Comedy were not confined to a commentary¹ on Aristophanes; he also composed commentaries on Cratinus, Eupolis, and Menander; his *Λέξεις* (divided into a sections *περὶ διεφθορίας λέξεως*, and on *λέξεις κωμική*) is often quoted in elucidation of barbarous, foreign, or solecistic words. As he wrote from 3500 to 4000 works, it is probable that much rubbish passed under his name; but a fair specimen of his work may be seen in the commentary on the *Aves*, which bears traces of his style in almost every line.²

The name of Didymus may be said to close the period of the great scholiasts. The age of the early empire is marked by the labour of only one distinguished man, who cultivated the comparatively neglected field of metric. The date of the birth of Heliodorus is not certainly known, but it is probable that he lived in the second century A.D. He was the author of a comprehensive metrical literature, which influenced the works of Juba, Marius Victorinus, and Hephaestion; but his work on Aristophanes has alone survived in the fragments of the *Colometria*, which are embedded in the old scholia. He also seems to have published an edition of Aristophanes, furnished with a metrical commentary, and divided into lines and *cola*, with their appropriate *σημεία* attached.³ The copies of the text, going back to this edition, are called τὰ Ἡλιοδώρου in the 'subscriptions' attached to the *Clouds*, *Peace*, and *Birds*.

¹ Possibly τὸ ὑπόμνημα of *Plut.* 1038.

² These have been classified by Meiners (*Quaestiones ad schol. Ar. hist. pert.* pp. 9-23), e.g. the use of μήποτε, cautious phrases such as δοκεῖ, φαίνεται, εἴη δ' ἂν; certain brusquenesses of style such as κακῶς ὑπονοούντες, γελούως. His com-

ments often reappear in Hesychius and the paroemiographi (who used Didymus' work, in thirteen books, *Περὶ παροιμιῶν*).

³ Heliodorus fixes the length of the κῶλα by means of his terms, εἰσθεσις ('indenting'), ἐκθεσις, ἐπεισθεσις, παρέκθεσις ('a slight ἐκθεσις').

Heliodorus' name is chiefly associated with the *σημεία*, which are often mentioned in the metrical scholia, especially in the *Peace*. They are as follows: (1) *παράγραφος ἀπλή* (—). This is employed in the case of *μονοστροφικὰ μέλη* to divide the stanzas, to mark *ἡμιχόρια*, and also between the divisions of the *συζυγία ἐπιρρηματική* of the Parabasis, since this was treated as a single whole.¹ (2) *διπλή* (>): *ἐπὶ ἑτερομετρίας* (even when the metre changes for a single line²). (3) *δύο διπλαῖ* (>>): to mark the beginning of an antistrophe (or antode). Heliodorus confined the use of these to cases where the antistrophe is separated from the strophe by a *heterometron* (viz. in the case of *τὰ κατὰ διέχειαν ἀνταποδιδόμενα*). When the antistrophe immediately follows the strophe, the *paragraphus* alone is employed.³ (4) *κορωνίς* (Ξ): used when (*a*) the chorus enters; (*b*) when the chorus speaks after the departure of the actors; (*c*) when the actors return, in a body, to the orchestra, but not when single actors enter and depart.⁴

¹ cp. Hense, *ib.* p. 68.

² cp. *ib.* p. 53.

³ cp. *ib.* p. 70.

⁴ cp. *ib.* p. 37.

X

METRICAL ANALYSIS

1-262 *πρόλογος*: iambic trimeters acatal. (except 1 which is an iambic monometer).

ΠΑΡΟΔΟΣ

263-74 *ἐπίρρημα* = 291-8 *ἀντεπίρρημα*: anapaestic tetrameters catal.

275-90 *ὥδή* = 299-314 *ἀντῳδή*.¹

1:	— ∪ ∪ — ∪ ∪ —	H ²	
	(enopliac dimeter).		
2:	— — — ∪ ∪ — ∪ ∪ —	}	dactylic trimeter ³ (‘aeolenopliion’).
3:	— — — —		
4:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪	}	dactylic pentameter.
5:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪		
6:	— ∪ ∪ — ∪ ∪		
7:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪	{	
8:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪		
9:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪		
10:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ ⁴		
11:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪	}	trimeter
12:	∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ ⁵		
13:	— ∪ ∪ — ∪ ∪ — —		
14:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪	}	dactylic tetrameter.
15:	— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪		
16:	— — ∪ ∪ — ∪ ∪ — — ⁶		

¹ cp. Christ, *Metrik*, pp. 234 sq., Rossbach-Westphal, *Metrik*, p. 113, for an analysis of this ode.

² cp. Schroeder, *Aristophanis cantica*, pp. 44, 96. Also called a dact. penth. or dactylic tripod *εἰς συλλαβήν*, cp. Christ, *ib.* p. 206.

³ Treating the elements as dipodies,

as in the case of anapaestic verse. Such is Schroeder's method, which departs from that of Heliodorus, cp. O. Hense, *ib.* p. 111.

⁴ cp. Christ, *ib.* p. 205.

⁵ cp. Schroeder, *ib.* p. 93.

⁶ Enopliac ‘Vierheber,’ cp. Schroeder, *ib.* p. 44; usually called paroemiac.

314-438 : anapaestic tetrameters catal.

439-56 πνίγος : anapaestic dimeters, with two anapaestic monometers, and a paroemiac.

457-75 ἀμοιβαῖον κατ' ἐνόπλιον¹ ἑτερόστροφον.²

1 : trochaic dimeter acatal.

2 : trochaic trimeter catal.

3 : — ∪ — ∪ — ∪ — }³ trimeter
4 : ∪ — — — } κατ' ἐνόπλιον.

5 : ∠ ∪ ∠ ∪ ∠ ∪
(ithyphallic.)⁴

6 : ∪ — ∪ — — — ∪ — ∪ — —⁵

7 : — — ∪ — — — ∪ — — — ∪ — —
(hypercatalectic.)⁶

{ 8 : — ∪ — — ∪ — — —⁷
9 : — ∪ — — ∪ — — —⁸
10 : — ∪ — — ∪ — — — — ∪ — —

{ 11 : — ∪ — — ∪ — — —⁹
12 : — ∪ — — ∪ — — —

13 : — ∪ — — ∪ — — — — ∪ — — —¹⁰

{ 14 : — ∪ — — ∪ — — —
15 : — ∪ — — ∪ — — —¹¹

476-7 : anapaestic tetrameters catal.

ΕΠΕΙΣΟΔΙΟΝ Α

478-509 : iambic trimeters acatal.

¹ cp. Rossbach-Westphal, ib. p. 489.

² cp. O. Hense, ib. p. 160.

³ Or dactylic pentameter brachycatalectic; called by Heliodorus (see schol.) a dactylic penth. + anapaestic penth.

⁴ Curiously called by Heliodorus Φερεκράτειον ἀτελές, cp. Thiemann, ib. p. 114.

⁵ Analyzed by Heliodorus as 'an iambic base' + ἀναπαιστική προσοδιακή περίοδος δωδεκάσημος, which is a description rather than a name, cp. F. Blass, *Hermathena*, No. xxx. p. 168.

⁶ cp. J. W. White, *Enoplic Metre in*

Greek Comedy, p. 432. Analyzed by Heliodorus as an ἀναπ. προσοδ. περίοδ. δωδεκ. + iambic penth., cp. Thiemann, *Colom.* p. 112.

⁷ According to Heliodorus, a dactylic trimeter εἰς τροχαῖον (viz. εἰς δισύλλαβον).

⁸ 9-10: according to Heliodorus, a cretic (δύομαι) + choriambic + ἀναπ. προσοδ. δωδεκάσ. + iambic penth.

⁹ 11-12: according to Heliodorus, a dact. hephth. + anap. penth.

¹⁰ According to Heliodorus, a dact. penth. + iambic penth.

¹¹ 14-15: according to Heliodorus, a dact. penth. + anap. prosod.

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Α

510-17 κομμάτιον: a choriambo-glyconic system introduced by 1: an anapaestic dimeter acatal., and 2: an anapaestic monometer acatal.¹

- $$\left\{ \begin{array}{l} 3: \text{choriambus} + \text{iambic syzygy}^2 \\ \quad \text{('mixed' choriambic dimeter acatal.}^3\text{).} \\ 4: \text{choriambus} + \text{bacchius} \\ \quad \text{('mixed' choriambic dimeter catal.}^4\text{).} \\ 5: \text{choriambus} + \text{choriambus} \\ \quad \text{('pure' choriambic dimeter acatal.).} \\ 6: \text{iambic syzygy} + \text{choriambus.} \\ 7: \text{iambic dimeter acatal.} \\ 8: \text{choriambus} + \text{bacchius.} \end{array} \right.$$

518-62 ἀπλοῦν: $\cup \cup - \cup | - \cup \cup - | \cup \cup - \cup | - \cup \cup$. Eupolidean tetrameters catal.⁵

ΕΠΙΡΡΗΜΑΤΙΚΗ ΣΥΖΥΓΙΑ

563-74 ῥῶδή = 595-606 ἀντῳδή (choriambo-glyconic).

- $$\left\{ \begin{array}{l} 1: \text{choriambus} + \text{iambic syzygy.} \\ 2: \text{choriambus} + \text{iambic syzygy.} \\ 3: \text{choriambus} + \text{bacchius.} \\ 4: \text{choriambus} + \text{iambic syzygy} + \\ 5: \text{choriambus} \\ \quad \text{(viz. choriambic trimeter acatal.).} \\ 6: \text{choriambus} + \text{iambic syzygy.} \\ 7: \text{choriambus} + \text{bacchius.} \\ 8: - \cup \cup - \cup \cup - \cup \cup - \\ 9: \cup \cup - \cup \cup - \cup \cup - \cup \cup - \\ 10: \cup \cup - - \end{array} \right\} \begin{array}{l} \\ \\ \\ \text{pentameter}^6 \\ \text{κατ' ἐνόπλιον.} \end{array}$$
- $$\left\{ \begin{array}{l} 11: \text{iambic syzygy} + \text{choriambus.} \\ 12: \cup - - - \text{ (antispast}^7\text{) + choriambus} \\ \quad \text{(according to Hephaestion, a 'polyschematist' glyconic).} \end{array} \right.$$

¹ cp. Schroeder, ib. p. 96, J. W. White, *Logaoedic Metre in Greek Comedy*, p. 3, Muff, *Chorpart.* p. 78.

² Always called by Heliodorus 'an iambic base' when in combination with feet of a different character, cp. Thiemann, ib. p. 113, O. Hense, *Heliod.* *Unters.* p. 111.

³ Often called 1st Glyconic.

⁴ Often called 1st Pherecratean.

⁵ cp. J. W. White, ib. p. 26. The metre has been analyzed by Hephaestion as a combination of the 'polyschematist' dimeter (viz. antispast + choriambus) in an acatal. and catal. form.

⁶ Called by Christ (ib. p. 204) a dactylic pentameter brachycatal.

⁷ cp. J. W. White, ib. p. 23. It is a convenient name for the indeterminate beginning of an Aeolic octosyllable.

- { 13: antispast + iambic syzygy
 (antispastic dimeter acatal. ; also called Glyconic).
 { 14: antispast + bacchius
 (antispastic dimeter catal. ; also called Pherecratean).¹

575-94 ἐπίρρημα = 607-26 ἀντεπίρρημα: iambic tetrameters acatal.

ΣΤΖΤΓΙΑ Α

627-99 ἐπίρρημα = 723-803 ἀντεπίρρημα: iambic trimeters acatal.

700-6 ὠδή = 804-13 ἀντωδή (choriambo-glyconic).²

{ 1: iambic syzygy + choriambus.

{ 2: choriambus + bacchius.

3: ∪ - ∪ - -
(trinarium prosod.).³

4: ∪ - ∪ ∪ - ∪ ∪ - ∪ -
(quatern.).⁴

5: trinarium.⁵

{ 6: iambic dimeter acatal.

{ 7: choriambus + iambic syzygy.

8: <choriambus> + choriambus
(‘pure’ choriambic dimeter).

9: choriambus + choriambus.

10: iambic dimeter acatal.⁶

11: choriambus + bacchius
(cola 8-11 seem to have been lost in the Ode).

707: cretic + cretic.

708: bacchius + bacchius⁷ (perhaps a syncopated iambic dimeter).

709-10: iambic trimeters acatal.

711-22: threnodic anapaestic dimeters⁸ (with the exception of 715, 717, 721 which are anapaestic monometers acatal., and 722 which is a paroemiac).

¹ cp. J. W. White, ib. p. 15.

² cp. J. W. White, ib. p. 4, v. Wilamowitz, *Isyllos v. Epidauros*, p. 136, Muff, ib. pp. 75, 141.

³ Called by Heliodorus an iambic penth., cp. Schroeder, ib. p. 95.

⁴ Dimeter enopliac, cp. Schroeder, p. 92. Analyzed by Heliodorus as ἀπὸ χοριμβου βάσεως εἰς χοριμβου (imply-

ing a difference of reading).

⁵ According to Heliodorus, who takes πέσς in this line, an iambic dimeter catal.

⁶ Enopliac dimeter, cp. Schroeder, ib. p. 92.

⁷ cp. Muff, ib. p. 80, Christ, ib. p. 415.

⁸ cp. Christ, ib. p. 263, Rossbach-Westphal, ib. p. 154.

ΣΤΖΤΓΙΑ B

814-65 *ἐπίρρημα* = 866-88 *ἀντεπίρρημα*. (There is no *ῥδή* or *ἀντῥδή* in this edition of the play.)

ΠΡΟΑΓΩΝ

889-948: anapaestic dimeters acatal. (with the exception of 934, 941 which are anapaestic monometers acatal., and 948 which is a paroemiac).

ΑΓΩΝ A

949-58 *ῥδή* = 1024-33 *ἀντῥδή* (choriambo-glyconic).¹

{ 1: iambic syzygy + choriambus.

{ 2: choriambus + bacchius.

{ 3: iambic syzygy + choriambus.

{ 4: choriambus + bacchius.

5: iambic syzygy + choriambus.²

6: iambic syzygy + choriambus.

{ 7: $\overline{\cup} \cup \cup \overline{\cup}$ + choriambus +

{ 8: choriambus.

{ 9: choriambus + iambic syzygy.

{ 10: choriambus + bacchius.

959-60 *κατακελευσμός*: anapaestic tetrameters catal. = 1034-5
ἀντικατακελευσμός: iambic tetrameters catal.

961-1008 *ἐπίρρημα*: anapaestic tetrameters catal. = 1036-88
ἀντεπίρρημα: iambic tetrameters catal. (1085-88 of the *ἀντεπίρρημα* are iambic trimeters acatal.).

1009-23 *πνίγος* = 1089-1104 *ἀντίπνιγος*. 1009-23: anapaestic dimeters acatal. 1023: paroemiac.

1089-1104: iambic dimeters acatal. (with the exception of 1097, 1102 which are iambic monometers acatal., and 1104 which is an iambic dimeter catal.).

1105-12: iambic trimeters acatal.

¹ cp. Schroeder, ib. p. 96, J. W. White, ib. p. 5.

² cp. n. ad loc. The text of the Ode is corrupt here.

³ For the substitution of an iambic syzygy for a choriambus cp. J. W. White, ib. p. 5.

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Β

1113 *κομμάτιον*: iambic tetrameter catal.

1114-30 *ἐπίρρημα*: trochaic tetrameters catal.

ΕΠΕΙΣΟΔΙΟΝ Β

1131-53: iambic trimeters acatal.

1154: iambic syzygy + 'lecythion' ¹ (syncopated iambic trimeter).

1155: iambic syzygy + 'lecythion' (syncopated iambic trimeter).²

1156-7: iambic trimeters acatal.

1158-9: — ∪ ∪ — ∪ ∪ — (enopliac dimeters catal.).³

1160: — — — — — ⁴ (enopliac iambic trimeter, with violent syncopations).

1161: iambic trimeter acatal.⁵

1162-3: dochmiac dimeters acatal.

1165-7: anapaestic dimeters acatal.

1168-9 anapaestic monometer + (iambic syzygy ⁶ + bacchius) ⁷
(= syncopated iambic dimeter).

1170: dochmiac dimeter acatal.

1171-1205: iambic trimeters acatal.

1206-13.

- $$\left\{ \begin{array}{l} 1: \wedge \vee \cup - - \cup \cup \cup^8 \\ \quad \text{(iambic dimeter, acephalous and syncopated).} \\ 2: - - \cup - - \cup - \\ \quad \text{(syncopated iambic dimeter).} \\ 3: - - \cup - - \cup - \\ \quad \text{(syncopated iambic dimeter).} \end{array} \right.$$

¹ Called by schol. Ald. (who reads *ἀρα*) an iambic base + trochaeus penth. For an analysis of these verses cp. Rossbach-Westphal, ib. p. 305.

² Called by schol. Ald. an iambic base + trochaeus hephth., cp. Schroeder, ib. p. 94.

³ Called by schol. Ald. a dact. penth.

⁴ Called by schol. Ald. a dact. penth. (hephth. ?), cp. Schroeder, ib. p. 99; and for similar syncopations *Ach.* 1212 (∪ — ∪ — — — —), and Christ, ib. p. 83.

⁵ A curiously formed enopliac (iambic)

trimeter, which is probably a parody of an Euripidean extravagance.

⁶ Enopliac dimeter, cp. Schroeder, ib. p. 92.

⁷ cp. Schroeder, ib. p. 92.

⁸ cp. Schroeder, ib. p. 98. Analyzed by schol. Ald. as an Ionic a minore dimeter catal. I have provisionally accepted Schroeder's analysis, but I confess that this line, which doubtless was accompanied by lively steps and gesticulations, has very little of an iambic quality. As Mr. Beare remarks to me, "acephalous is the man who says it has."

4: — — ∪ — — ∪ —
(syncopated iambic dimeter).

5: — — ∪ —

{ 6: — — ∪ — ∪ — ∪ —
7: — ∪ — — — ∪ —
(syncopated iambic dimeter).

8: — — ∪ — ∪ — ∪ —

9: ithyphallic.

ΣΤΥΤΤΙΑ Γ

[The *ῥοδή* and *ἀντῥοδή* do not appear in the present edition of the play.]

1214-58 *ἐπίρρημα* = 1260-1302 *ἀντεπίρρημα*: iambic trimeters acatal.

1259: antispastic monometer acatal.

1260^a: according to schol. Ald., an iambic monometer brachycat.!

ΣΤΑΣΙΜΟΝ

1303-11 *στροφή* = 1312-20 *ἀντιστροφή*.

{ 1: iambic trimeter acatal.
2: ∪ — ∪ ∪ — —
(trinarium prosod.¹ or Pherecrateus acephalus).

3: iambic dimeter acatal.

4: iambic dimeter acatal.

{ 5: iambic dimeter acatal.
6: cretic + iambic syzygy
(syncopated iambic dimeter).
7: cretic + iambic syzygy + cretic
(syncopated iambic trimeter)

8: iambic dimeter acatal.

9: iambic dimeter acatal.

ΕΠΕΙΣΟΔΙΟΝ Γ

1321: iambic monometer acatal.

1322-44: iambic trimeters acatal.

¹ cp. Schroeder, ib. p. 95. Called by Heliodorus *Ἰωνικὸν ἡμιόλιον*, cp. Thiemann, ib. p. 16.

ΑΓΩΝ Β

1345-50 $\phi\delta\eta$ = 1391-96 $\acute{\alpha}\nu\tau\phi\delta\eta$.

1 : iambic trimeter acatal.

2 : $\asymp - \cup \cup - \asymp$
(trinarius).¹

3 : iambic trimeter acatal.

4 : trinarius.

5 : iambic trimeter acatal.

6 : trinarius.

1351-2 $\kappa\alpha\tau\alpha\kappa\epsilon\lambda\epsilon\upsilon\sigma\mu\acute{o}\varsigma$ = 1397-8 $\acute{\alpha}\nu\tau\iota\kappa\alpha\tau\alpha\kappa\epsilon\lambda\epsilon\upsilon\sigma\mu\acute{o}\varsigma$: iambic tetrameters catal.

1353-85 $\epsilon\acute{\pi}\acute{\iota}\rho\eta\eta\mu\alpha$ = 1399-1444-5² $\acute{\alpha}\nu\tau\epsilon\acute{\pi}\acute{\iota}\rho\eta\eta\mu\alpha$: iambic tetrameters catal.

1386-90 $\pi\nu\hat{\iota}\gamma\omicron\varsigma$ = 1446-51 $\acute{\alpha}\nu\tau\acute{\iota}\pi\nu\iota\gamma\omicron\varsigma$: iambic dimeters acatal. (with the exception of 1451^a which is an iambic monometer acatal., and 1390, 1451^b which are iambic dimeters catal.).

ΕΞΟΔΟΣ

1452-1509 : iambic trimeters acatal. (with the exception of 1493 which is an iambic monometer acatal.).

1510-1 : anapaestic tetrameter catal.

¹ According to Heliodorus, an *Ἰωνικὸν ἡμιόλιον*, cp. Christ, ib. p. 347.

² In the metrical schol. in Ald., 1444 sq. are assigned to the Antipnigus, cp. Thiemann, ib. p. 49.

XI

THE ENOPLIAC RHYTHM

THE earliest mention of the rhythm called *κατ' ἐνόπλιον* is in the *Clouds* 650, where it is contrasted with the rhythm called *κατὰ δάκτυλον*. The earliest description of its character is in Plato, who (in the *Republic* 400 B) represents 'Socrates' as discussing the principles of rhythm out of which metrical systems are framed. In his ironical way he disclaims exact knowledge, but takes Damon into his counsels, and says that he has an indistinct recollection of his mentioning a 'complex' ¹ enopliac rhythm, also "a dactyl," and heroic rhythm, which he arranged somehow in such a way that the rise and fall of the foot were equal and unequal, so as to become short and long.'

Taken by itself this passage tells us little of τὸ κατ' ἐνόπλιον εἶδος, except that it is akin to the dactylic and heroic. For a more complete description of the rhythm we must turn to Hephaestion (chap. xv.). Having analyzed the episynthetic rhythm of Archilochus Ἐρασμονίδη Χαρίλαε, χρήμά τοι γελοῖον,² as consisting of an anapaestic hepthemimer and a trochaic sesquimeter, 'the ithyphallic of current speech,' and having stated that Archilochus always maintains the hepththemimeral caesura, and sometimes admits spondees in the first portion of the line,³ he goes on to describe how the comic poets altered its character by neglecting the caesura,⁴ and by disallowing the spondees,

¹ viz. 'composed of various and different parts' (— ∪ ∪ — | ∪ ∪ — —), cp. F. Blass, *Hermathena*, no. xxx. p. 167.

² cp. *PLG.* ii. p. 406 B.⁴

³ e.g. ἀστῶν δ' οἱ μὲν κατόπισθεν ἦσαν,

οἱ δὲ πολλοὶ (*PLG.* ib.).

⁴ e.g. Cratin. i. p. 107 K. (ii. p. 192 M.) χαῖρ', ὦ μέγ' ἀχρεϊόγελως, ὅμιλε ταῖς ἐπιβδαῖς, | τῆς ἡμετέρας σοφίας κριτῆς ἄριστε πάντων.

'since they considered the rhythm to be prosodiac¹ rather than anapaestic, being composed of an ionic and choriamb, the ionic admitting a short syllable in its first place.'² To the same effect is the metrical scholium on *Clouds* 651: 'the dactylic rhythm is that in which the rise and fall are equal: the "enopliac," which is called by some "prosodiac," is made up of a spondee, a pyrrhic, a trochee, and an iambus. It coincides with an anapaestic tripod, or two "bases," an Ionic and Choriambic.' In this passage, as often elsewhere, τὸ κατ' ἐνόπλιον εἶδος is confined to the enopliac rhythm in ascending movement (viz. — — — — —), but there is plenty of precedent for disregarding this limitation, as may be seen from the scholiast on Hephaestion, p. 167 Westphal. In appearance the dimeter κατ' ἐνόπλιον in ascending time is identical with the anapaestic tripod (with an iambic or spondee in the first foot), or the tetrapody (when there is hypercatalexis); similarly in descending movement it is identical with the dactylic tripod εἰς δισύλλαβον; and there are historical reasons for the identification.³ But according to the practice of the classical poets, it may be distinguished from anapaestic and dactylic verses, sometimes by the divisions, since those that suit τὸ κατ' ἐνόπλιον εἶδος are not always in place in a dactylic or anapaestic rhythm; sometimes owing to the fact that variations of form occur in anapaestic or dactylic verse which are not admissible in τὸ κατ' ἐνόπλιον εἶδος.⁴ Thus, fortuitously, it is often possible to divide the Homeric hexameter so as to become two dimeters κατ' ἐνόπλιον⁵; or *Nub.* 285 sq. may be read so as to be a dactylic pentapody; or, conversely, ἀστῶν δ' οἱ μὲν κατόπισθεν may be scanned κατ' ἐνόπλιον, by treating the third long syllable as equivalent to the third and fourth syllables of the Ionic a maiore.⁶

The two forms of the dimeter enopliac rhythm (viz. ascending and descending) may be combined in the *schema* (≡) — — — — — (≡). A further variation may be introduced by

¹ Restricted by F. Blass (*Hermathena*, no. xxx. p. 169) to the form — — — — —.

² e.g. *Vesp.* 1518 ἀγ', ὦ μεγαλῶνυμα τέκνα τοῦ θαλασσίοιο κτλ.

³ cp. O. Schroeder, *Vorarbeiten zu gr. Versgesch.* pp. 85 sqq.

⁴ cp. J. W. White, *Enoplic Metre*, etc. p. 439.

⁵ e.g. *Il.* i. 357 ὡς φάτο δακρυχέων, τοῦδ' | ἔκλυε πότνια μήτηρ, which exactly corresponds to the 'enopliac' Pind. *N.* ix. 1 κωμάσομεν παρ' Ἀπόλλωνος Σεκωνόθε Μοῖσαι. Indeed the metricians call the epic verse ἔπος κατ' ἐνόπλιον.

⁶ But this is a rare licence, at least in Comedy, cp. *Eccl.* 577, where there is an instance but the text is corrupt.

'retardation' so as to substitute diambics and ditrochees for the Ionics.¹

Since it requires some acuteness to discriminate verses *κατ' ἐνόπλιον* from verses *κατὰ δάκτυλον*, Socrates has good reason for subjecting Strepsiades' intellect to a metrical test of its capacity.

Aristophanes provides good illustrations of the rhythm *κατ' ἐνόπλιον* in the first words of the song *Παλλάδα περσέπολιν δεινάν κτλ.*,² and of the rhythm *κατὰ δάκτυλον* in *τηλέπορόν τι βόαμα <λύρας>*; and he himself has written an *αποεμβαεum κατ' ἐνόπλιον* in 457 sqq., which has the appearance of being a parody of some well-known paeon, possibly by Simonides. As the metre is well adapted for choral odes on a large scale (such as hymns, paeans, encomia, dithyramps), especially for those of an epic character,³ there is great humour in clothing in such a solemn dress the paltry blessings which Strepsiades has claimed from the Clouds. Stesichorus is generally credited with the invention of the strophe *κατ' ἐνόπλιον*, but he probably borrowed it from 'Nomic' poetry.⁴ Its chief exponents, however, are Pindar and Bacchylides. In tragedy it is rare,⁵ except in Euripides who often employs it in paeans. In Aristophanic comedy it is found only in parodies, viz. *Eq.* 1264-73 (from Pindar), *Nub.* 457-75, *Vesp.* 273-80, *Pax* 775-96, *Eccl.* 571-80.

So much for the constitution of the strophe *κατ' ἐνόπλιον*, which has generally been called 'dactylo-epitritic,'⁶ although there is no ancient authority for this title. According to the theory which has recently been popularized by Schroeder,⁷ the metre (whether dactylo-epitritic or Iono-choriambic) is not original, but the result of a long development out of simpler elements. The original Ionic or enopliac rhythm (as distinguished from the syllabic Aeolic metre)⁸ was accentual, and, provided the accented syllables were long, the rest might take care of

¹ Historically, however, the iambs and trochees may have been earlier than the Ionics, as Schroeder holds.

² *Nub.* 967.

³ e.g. Pind. *P.* i. and iv.

⁴ cp. Gleditsch, *Metrik d. Gr. u. Römer* (Iw. Müller's *Handb.* B. ii. p. 554).

⁵ Aesch. *PF.* 526-35; Soph. *Aj.* 172-82; *Trach.* 94-102; *OR.* 1086-96; Eur. *Med.* 410-20, 627-34, 824-34, 976-82;

Andr. 766-77; *El.* 859-65; *Tro.* 794-806; *Rhes.* 224-32.

⁶ cp. Jebb's *Bacchylides*, p. 92.

⁷ In his *Vorarbeiten zur gr. Versgeschichte*, esp. pp. 160-4. For a criticism of his theories see P. Shorey's interesting review in *Class. Philol.* v. pp. 515 sqq.

⁸ cp. J. W. White, 'Origin and Form of Aeolic Verse' (*Class. Quart.* iii. p. 292)

themselves. There were normally four beats, 'Hebungen,' and the unaccented syllables might be long or short, single or double, and sometimes might be omitted (as in 'catalexis,' and where there is syncopation). Hence originated iambs, spondees, anapaests, bacchii, Ionics a minore, etc. ; and (by a shift of accent) trochees, dactyls, cretics, choriambi (orig. an Aeolic foot), Ionics a maiore, etc. Further, the Ionic 'Vierheber' or 'Dreiheber' (to use convenient German words) might be combined with an 'Aeolic base,'¹ and in this fashion originated the heroic hexameter,² the 'Alcaic,'³ and the 'Sapphic'⁴ hendecasyllable. The strophes *κατ' ἐνόπλιον* are very strictly composed, and contain few departures from the Iono-choriambic scheme (and its retardations), but, outside of these, in the lines described by Schroeder as *enoplia*, there are plenty of instances of the apparent substitution of $\cup\cup$ for \cup and $\cup\cup-$ for $\cup-$.⁵

The following variations of the enopliac occur in the strophe *κατ' ἐνόπλιον* in this play:—

I. Ascending rhythm:—

$\cup\cup\cup - \cup\cup - \cup\cup -$ (463).
 $- \cup\cup - \cup\cup - - \cup\cup -$ (464–5).

II. Descending rhythm:—

(a) $\cup\cup - \cup\cup - -$ (467–8, 470–1, 474).
 $- \cup\cup - \cup\cup - \cup$ (466).
 $- \cup\cup - \cup\cup -$ (475).
 (b) $\cup\cup\cup - \cup -$ ⁶ (462).
 (c) $\cup\cup - \cup\cup - - - \cup - -$ (469, 473).

¹ viz. four syllables of an indeterminate quantity, which, when long, might have their 'arsis' (in the Greek sense) resolved, so as to become two dactyls.

² For the indeterminate base cp. such lines as *Il.* iii. 357, and the other examples of hexameters beginning with

a tribrach, or an iambic quoted by Schroeder, *ib.* p. 37.

³ e.g. ἀσυνέτη—μι τῶν ἀνέμων στάσιν.

⁴ e.g. ποικιλόθρον'—ἀθάνατ' Ἀφρόδιτα.

⁵ e.g. *Nub.* 285, 459 sq., 703, 1304.

⁶ Or, as Schroeder scans it, *Hermes*, xxxviii. p. 217, $\cup\cup - \cup - -$.

XII

ARISTOPHANIC LITERATURE

IN addition to the works mentioned in my commentaries on the *Vespae* (pp. lxxxv–xciv) and the *Acharnēs* (pp. lxxxvi–lxxxviii), the following have been of service in the preparation of this edition :—

- LESSING, *Dramaturgie* (translated by E. C. Beasley and Helen Zimmermann : Bell & Son).
- F. G. WELCKER, *Komödien von Aristophanes übers. 1 Th.: Die Wolken* (Giessen and Darmstadt, 1810).
- F. G. WELCKER, 'Prodikos v. Keos u. d. Vorgänger des Sokr.' (*Rhein. Mus.* NF. i. pp. 1 sqq., 533 sqq.).
- W. ESSER, *De prima et altera quae fertur Nubium Aristophanis ed.* (Bonnae, 1821).
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ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

STRUCTURE OF THE PLAY

1. ΠΡΟΛΟΓΟΣ, 1-262.
2. ΠΑΡΟΔΟΣ, 263-477.
3. ΕΠΕΙΣΟΔΙΟΝ Α, 478-509.
4. ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Α, 510-626.
5. ΣΥΖΥΓΙΑ Α, 627-813.
6. ΣΥΖΥΓΙΑ Β, 814-888.
7. ΠΡΟΑΓΩΝ, 889-948.
8. ΑΓΩΝ Α, 949-1112.
9. ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Β, 1113-1130.
10. ΕΠΕΙΣΟΔΙΟΝ Β, 1131-1213.
11. ΣΥΖΥΓΙΑ Γ, 1214-1302.
12. ΣΤΑΣΙΜΟΝ, 1303-1320.
13. ΕΠΕΙΣΟΔΙΟΝ Γ, 1321-1344.
14. ΑΓΩΝ Β, 1345-1451.
15. ΕΞΟΔΟΣ, 1452-1511.

ΤΠΟΘΕΣΕΙΣ

I.

φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα προδιασκέψαιντο ποιοὶ τινες εἶεν Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. ἠύλαβοντο γάρ, ὅτι πολλοὺς εἶχεν ἐραστάς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἳ καὶ ἐπὶ τοῦ δράματος τούτου μὴδὲ νικῆσαι ἐποίησαν τὸν ποιητὴν. ὁ δὲ πρόλογός ἐστι τῶν 5 Νεφελῶν ἀρμοδιώτατα καὶ δεξιώτατα συγκείμενος. πρεσβύτης γάρ ἐστιν ἄγροικος ἀχθόμενος παιδὶ ἀστικοῦ φρονήματος γέμοντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν ἀπολελαυκότη. ἡ γὰρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὥς φησιν Ἡρόδοτος, τεθριπποτρόφος ἦν, καὶ πολλὰς ἀνγρημένῃ νίκας, τὰς μὲν Ὀλυμπιάσι, 10 τὰς δὲ Πυθοῖ, ἐνίας δὲ Ἰσθμοῖ καὶ Νεμέᾳ καὶ ἐν ἄλλοις πολλοῖς ἀγῶσιν. εὐδοκιμοῦσαν οὖν ὁρῶν ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

Ἀριστοφᾶς Νεφέλαι. Ἐπόθεσις Νεφελῶν Ἀριστοφᾶς prefixed in V 2 Μελῖτου V etc. || προδιασκέψωνται Ald. 4 οἳ καὶ] καὶ om. Ald. 7 ἀχθόμενος V² interlin.

The Hypotheses are printed here as given in V.

1 sq. This ridiculous statement, which is repeated in schol. V 627, and refuted on chronological grounds (Zeller, *Socrates and the Socratic Schools*, p. 204 ET.), is elaborated in Aelian, *VH.* ii. 13. It betrays a complete ignorance both of the character of Aristophanes and of the aim of ancient Attic comedy, which existed γέλωτος ἕνεκα. Socrates himself understood it better when he said ὡς

ἐν συμποσίῳ μεγάλῳ τῷ θεάτρῳ σκώπτομαι (Plut. *De educ. puer.* § 14).

5. μὴδὲ νικῆσαι: Alcibiades is said to have provoked his friends, the young Knights, to make a scene during the performance of the *Clouds*, and thereby to have caused the ill success of the play, cp. Denis, *La Comédie grecque*, ii. p. 47. The statement is probably a fiction invented by some scholiast who, like Süvern (*Über Aristoph. Wolken*, pp. 36 sqq.), saw in Phidippides a representation of Alcibiades.

II.

πατήρ τὸν υἱὸν σωματίζειν βούλεται·
καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβῇ
ικανή, λόγων ἀπόννοια πρὸς τοῦναντίον.
χορὸς δὲ Νεφελῶν ὡς ἐπωφελῇ λέγων,
5 καὶ τὴν ἀσέβειαν Σωκράτους διεξιὼν·
ἄλλαι θ' ὑπ' ἀνδρὸς . . κατηγορίαι πικραί,
καὶ τῶν μαθητῶν εἰς πατραλοίας ἐκτόπως.
εἴτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.
τὸ δὲ δράμα <τοῦτο> τῆς ὅλης ποιήσεως
10 κάλλιστον εἶναί φησι καὶ τεχνικώτατον.

ἄλλη prefixed in V 1 βούλεται] προτρέπεται Ald. 3 λόγων τ' V
4 ἐπωφελῇ λέγων] ἐπιλέγων V 6 ὑπὲρ ἀνδρὸς V : ὑπ' ἀνδρὸς ἔτι Hermann : ὑπ' ἀ.
αὐ Dübner 9-10 These lines are treated by Dindorf as prose, and placed at the
end of Hypothesis IV., but they are probably senarii, τοῦτο being supplied (with
Ald.) after δράμα. Dindorf gives φασι as the reading of V, but φησι is clear, the
reference being to 522 (cp. Meineke, *FCG.* i. p. 48). In expression, the aesthetical
judgment resembles those of Aristophanes of Byzantium, which are often embodied
in the surviving Hypotheses, cp. III. line 25, and my edition of the *Acharnēs*, p. 4,
lines 31 sq.

III.

πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν
ἵπποτροφίαν τοῦ παιδός, δέεται τούτου, φοιτήσαντα ὡς τὸν Σωκράτην
μαθεῖν τὸν ἥττονα λόγον, εἴ πως δύναιτο τὰ ἄδικα λέγων ἐν τῷ δικα-
στηρίῳ τοὺς χρήστας νικᾶν καὶ μηδενὶ τῶν δανειστῶν μηδὲν ἀποδοῦναι.
5 οὐ βουλομένου δὲ τοῦ μειρακίσκου, διαγνοὺς αὐτὸς ἐλθὼν μαθητὴν
μαθητὴν τοῦ Σωκράτους ἐκκαλέσας τινὰ διαλέγεται. ἐκκυκληθείσης δὲ
τῆς διατριβῆς, οἳ τε μαθηταὶ κύκλῳ καθήμενοι πιναροὶ συνορῶνται καὶ
αὐτὸς ὁ Σωκράτης ἐπὶ τῆς κρεμάθρας αἰωρούμενος καὶ ἀποσκοπῶν τὰ
μετέωρα θεωρεῖται. μετὰ ταῦτα τελεῖ παραλαβὼν τὸν πρεσβύτην, καὶ
10 τοὺς νομιζομένους παρ' αὐτῷ θεοὺς, Ἀέρα, προσέτι δὲ Αἰθέρα καὶ
Νεφέλας κατακαλεῖται. πρὸς δὲ τὴν εὐχὴν εἰσέρχονται Νεφέλαι ἐν
σχήματι χοροῦ καὶ φυσιολογήσαντος οὐκ ἀπιθάνως τοῦ Σωκράτους
ἀποκαταστᾶσαι πρὸς τοὺς θεατὰς περὶ πλεονῶν διαλέγονται. μετὰ δὲ
ταῦτα ὁ μὲν πρεσβύτης διδασκόμενος ἐν τῷ φανερῷ τινὰ τῶν μαθημάτων

ἐτέρως ἢ ὑπο^θ Νεφελῶν is prefixed in V 1 τις om. Ald. 2 φοιτήσοντας
V : -αντος Ald. : corr. Brunck 3 sqq. εἴ πως . . ἀποδοῦναι om. Ald. 5
μὴ πειθομένου δὲ τοῦ μειρακίου Ald. || διαγνοὺς om. Ald. 6 τοῦ om. Ald. || ἐκ-
κυκληθείσης codd. : ἐκκυκληθείσης Bergk, cp. 184 n. 8 τῆς om. Ald. 9 τελεί
Ald. : τελείν V 11 ἀνακαλεῖται Mut. 1 13 ἀποστᾶσαι V 14 μαθητῶν V

γελωτοποιεῖ· καὶ ἐπειδὴ διὰ τὴν ἀμαθίαν ἐκ τοῦ φροντιστηρίου ἐκβάλλεται, ἄγων πρὸς βίαν τὸν υἱὸν συνίστησι τῷ Σωκράτει. τούτου δὲ ἐξαγαγόντος αὐτῷ ἐν τῷ θεάτρῳ τὸν ἀδικὸν καὶ τὸν δίκαιον λόγον, [καὶ] διαγωνισθεὶς ὁ ἀδικὸς πρὸς τὸν δίκαιον λόγον <νικᾷ>, καὶ παραλαβὼν αὐτὸν ὁ ἀδικὸς λόγος διδάσκει. κομισάμενος δὲ αὐτὸν ὁ πατήρ ἐκπεπονημένον ἐπηρεάζει τοῖς χρήταις, καὶ ὡς κατωρθωκῶς, εὖωχεῖ παραλαβὼν. 20 γενομένης δὲ περὶ τὴν εὖωχίαν ἀντιλογίας, πληγὰς λαβὼν ὑπὸ τοῦ παιδὸς βοήν ἴστησι, καὶ προσκα<ταλα>λούμενος ὑπὸ τοῦ παιδός, ὅτι δίκαιον τοῖς πατέρας ἀπὸ τῶν υἱῶν ἀντιτύπτεσθαι, ὑπεραλγῶν διὰ τὴν πρὸς τὸν υἱὸν σύγκρουσιν ὁ γέρων, κατασκάπτει καὶ ἐμπύρρησι τὸ φροντιστήριον τῶν Σωκρατικῶν. τὸ δὲ δράμα τῶν πάνυ δυνατῶς πε- 25 ποιημένων.

16 διάγων V, Ald.: corr. Brunck || πρὸς Ald.: κατὰ V 17 ἐξάγοντος Ald.
18 νικᾷ add. O. Ulrich || περιλαβὼν Ald. 19 ἐκδιδάσκει Ald. 20 κατορθωκῶς V: κατωρθωκότα Ald. 24 σύγκρισιν Ald.

IV.

τὴν μὲν κωμῳδίαν καθήκεν κατὰ Σωκράτους, ὡς τοιαῦτα νομίζοντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τί γὰρ ἄλλ' ἢ ξένους εἰσάγοντος δαίμονας. χορῷ δὲ ἐχρήσατο Νεφελῶν πρὸς τὴν τοῦ ἀνδρὸς κατηγορίαν. διὰ τοῦτο οὕτως ἐπεγράφη τὸ δράμα. διτταὶ δὲ φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Ἄνυτος καὶ Μέλητος.

5

1 μὲν om. V 2 εἰσάγοντα V 4 τὸ δράμα Ald. 5 Μέλitos V^η

4. φέρονται: if this means 'are circulated,' the statement is probably inaccurate in regard of the time when this Hypothesis was written. Probably both editions were seen by Eratosthenes

(schol. Ald. 553), but as Callistratus was ignorant of the purport of edition 1, it cannot have been in general circulation, and probably soon disappeared.

V.

αἱ πρῶται Νεφέλαι ἐν ἄστει ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνῃ, Ἀμειψίας δὲ Κόννῳ. διόπερ Ἀριστο-

1 Ἰσάρχου] Briel (*De Philon. et Call.* p. 48) adds <διὰ Φιλωνίδου>, cp. *Vesp.* 1018 n. 2 μὲν γ' V; so edd., but what is written is γ. Does this mean 'for the third time'? cp. Flickinger, *Class. Phil.* v. pp. 1 sqq.

1. Ἰσάρχου: viz. in the month of March, 423 B.C. Lines 1 and 2 are certainly a quotation from the *Διδασκαλῆαι* of Aristotle, cp. *Ach.* p. 4. The rest of the Hypothesis has been held to be of a late date. According to Gröbl

(*Die ält. Hypoth. zu Ar.*), lines 3-5 are by the author of VII., who may have been Eratosthenes; but it seems to me more probable that the whole is by Callimachus, cp. 549 n. and *Introd.* p. lii.

φάνης ἀπορριφθεὶς παραλόγως ᾤθη δεῖν ἀναδιδάξαι τὰς Νεφέλας τὰς δευτέρας <καὶ> ἀπομέμφεσθαι τὸ θέατρον. ἀτυχῶν δὲ πολὺ μᾶλλον
5 καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. αἱ δὲ δευτεραί Νεφέλαι ἐπὶ Ἀμεινίου ἄρχοντος.

3 ἀναδιδάξας Ald. || τὰς Νεφέλας om. Ald.
φεσθαι Ald.

4 καὶ add. Dindorf || καταμέμ-

3. τὰς δευτέρας: these words are surplusage after ἀναδιδάξαι, and may be a gloss, as πρῶται in line 1.

4. ἀτυχῶν κτλ.: not an allusion to a second performance (as Landsberg argues, *Philol.* viii. pp. 94-103, and Denis, *ib.* p. 48 n. 1), but to a failure before the Archon, who, if this writer is to be believed, seems to have refused a chorus. If Aristophanes was last in the competition in 423 B.C., a greater failure than this must have been the non-production of the play (Gröbl, *Die ält. Hypoth. zu Ar.* p. 29, Enger, *Über d. Par. d. Wolken*, Ostrowo, 1853, p. 10, Teuffel, *Rh. Mus.* x. p. 225). If this is so, the διασκευὴ mentioned here was the Νεφέλ. ἃς ᾤετο δεῖν ἀναδιδάξαι (viz. the second edition), and its subsequent modifications (viz. the third edition).

5. καὶ ἐν τοῖς ἔπειτα: literally 'since he met with even a greater rebuff at the moment, in later times he did not, as before, attempt to produce the play'; a very classical use of οὐκέτι, cp. VII. line 2, *Vesp.* 454 n.

αἱ δὲ δευτεραί κτλ.: this statement has been held to be suspicious, as it has not the appearance of a quotation from a διδασκαλία, the name of the feast being omitted, and also the competitors. But it may be genuine, as it does not state that the second edition was ever actually produced, but merely gives its date. It is impossible to prove that Aristophanes did not try to obtain a chorus in 422 B.C. If he did, it must have been at the Greater Dionysia, since the *Proagon* and *Vespae* were produced at the Lenaea of that year. Enger thinks the production of 422 B.C. was in the theatre in the Piraeus. It is impossible either to prove or refute this hypothesis. If the second edition was written for 422 B.C., the Eupolidean part of the Parabasis, or some lines in it, must have been inserted in the third edition. διασκευὴ has the article, as referring to 'the re-writing' implied in ἀναδιδάξαι, since a second production always involved a διασκευή, even of a very slight kind, as was probably the case with the second edition; see *Introd.* p. liii.

VI.

ὁ χορὸς ὁ κωμικὸς εἰσήγετο ἐν τῇ ὀρχήστρῃ τῷ νῦν λεγομένῳ λογείῳ. καὶ ὅτε μὲν πρὸς τοὺς ὑποκριτὰς διελέγετο, εἰς τὴν σκηνὴν ἑώρα· ὅτε δὲ ἀπελθόντων τῶν ὑποκριτῶν [καὶ] τοὺς ἀναπαίστους διεξήει, πρὸς τὸν δῆμον ἀπεστρέφετο· καὶ τοῦτο ἔκαλετο στροφή. ἦν δὲ τὰ
5 ἱαμβεῖα τετράμετρα. εἶτα τὴν ἀντίστροφον ἀποδόντες, πάλιν τετράμετρα ἐπέλεγον ἴσων στίχων. ἦν δὲ περὶ τὸ πλείστον ις'. ἔκαλετο δὲ ταῦτα ἐπιρρήματα. ἡ δὲ ὅλη πάροδος τοῦ χοροῦ ἔκαλετο παράβασις. Ἀριστοφάνης ἐν Ἰππεῦσιν,

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς
ἠνάγκαξεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι.

2 εἰς V: πρὸς Ald.
πρὸς V

3 ἑώρα V: ἀφεώρα Ald. || καὶ τοὺς V
5 ἀποδόντες] ἄδοντες V

10 κατὰ V.

4 καὶ τὰ

τὸ δράμα κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδιδασκαλοῦντος τοὺς νέους Ἀθηῆνσι, τῶν κωμικῶν πρὸς τοὺς φιλοσόφους ἐχόντων τινὰ ἀντιλογίαν· οὐχ, ὡς τινες, δι' Ἀρχέλαον τὸν Μακεδόνων βασιλέα, ὅτι προὔκρινεν αὐτὸν Ἀριστοφάνους.

11 τὸ δράμα τὸ τῶν Νεφελῶν Ald.

14 αὐτὸν om. V

13. Ἀρχέλαον: cp. Aristot. *Rhet.* ii. 23=1398 a 24, Diog. L. ii. § 25.

VII.

τοῦτο ταῦτόν ἐστι τῷ προτέρῳ. διεσκεύασται δὲ ἐπὶ μέρος ὡς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος

1 τοῦτο δὲ ταῦτό Ald. 2 αὐτῷ V 3 καθόλου to end rejected by Beer, *Zahl d. Schausp.* p. 121: καθόλου τοῦ διόρθωσις rejected by Brentano, *Untersuch. über d. gr. Dramen*, p. 47 || Gröbl inserts ἔλεα or εἰρηται after ποιήσαντος, thinking that the reference is to Hypothesis V. fin.; but ἦντινα would be required. Possibly we should read ἦντινα δήποτε. If the words are right, they imply that the writer was unaware of the statement in Hypothesis V., or disregarded it, cp. Denis, *La Comédie grecque*, ii. p. 47 n. 3

The style of this Hypothesis indicates that its writer belonged to the best age of scholiasts. Probably he was Eratosthenes, who may have discussed the question of the two editions in his work *Περὶ τῆς ἀρχαίας κωμῳδίας*, cp. 553 n., Bücheler, *Neues Jahrb.* lxxxi. p. 685.

1. τοῦτο κτλ.: a statement of cardinal importance, which is borne out by Aristophanes' own words in 522 (where see comm.). The abruptness of the commencement of this Hypothesis indicates that the compiler (possibly Didymus) is quoting from some more ancient authority, in which a comparison had been instituted between the two editions of the play.

διεσκεύασται κτλ.: this statement is so dogmatic that it is inconceivable to me that its author had not before him the two editions of the play, or at any rate an authoritative tradition as to the contents of the first edition (cp. Denis, *Com. gr.* ii. p. 48, Gröbl, *Die ält. Hypoth.* zu *Ar.* p. 33, Brentano, *Untersuch. über d. gr. Dramen*, p. 41, Teuffel, *Philol.* vii. p. 343, *Rh. Mus.* x. pp. 224 sqq.). The statements of the scholiast have been rejected by G. Hermann, ed. *Nub.* praef. p. 8, Fritzsche, *De fab. ab Aristoph.*

retract. ii. p. 5, Ritter, *Philol.* xxxiv. pp. 447.

ὡς ἂν δὴ κτλ.: notice the caution, so characteristic of the best scholiasts, with which a mere conjecture is stated.

3. καθόλου μὲν οὖν κτλ.: v. Leeuwen (ed. *Nubes*, Introd.) rejects the Hypothesis from καθόλου ad fin. as the work of a late writer who wished to correct the statements in 1-3. He translates μὲν οὖν as 'nay rather.' But this use of μὲν οὖν is probably peculiar to the classical writers, and, so far as prose is concerned, to a conversational style (Kühner-Gerth, *Gram.* § 507. 2 c). It is here "explicative" (*saepe usurpatur ubi notio modo pronunciata amplius explicatur*, Bonitz, *Ind. Aristot.* p. 540 b 42). In this paragraph the writer wishes to explain the meaning of διεσκεύασται ἐπὶ μέρος, viz. 'in a "partial rewriting" I include casual amendments (διορθώσεις) which may be observed in every part of the play, as well as total remodelling, which is confined to certain scenes.'

παρὰ πᾶν μέρος is not inconsistent with ἐπὶ μέρος, since a rewriting may extend to every part and still not be complete; furthermore, a διόρθωσις ('revision') differs from ὁλοσχερής διασκευή ('remodelling'). For such διασκευαί cp.

γεγεννημένη διόρθωσις. τὰ μὲν γὰρ περιήρηται, τὰ δὲ παραπέλεκται,
 5 καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται.
 ἃ δὲ ὀλοσχεροῦς τῆς διασκευῆς [τοιαῦτα ὄντα] τετύχηκεν· αὐτίκα μάλα
 ἢ παράβασις τοῦ χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν
 ἄδικον λαλεῖ, καὶ <τὸ> τελευταῖον ὅπου καίεται ἢ διατριβὴ Σωκράτους.

4 γινώσκεται γεγεννημένη Ritter: γεγένηται ἢ δ. Blaydes; but the participle is equivalent to a finite verb, in accordance with a late idiom (cp. *Ran.* Hypoth. I. Διώνυσός ἐστι . . . εἰς "Αἰδου κατιών). Bücheler also adds the article with διόρθωσις, but the sense is 'an amendment.' The article is required with διασκευῆς since this word refers to διεσκεύασται in 1 (cp. Gröbl, *Die ält. Hypoth.* zu *Aristoph.* p. 37) || πέλεκται Ald. 6 ἃ δὲ ὀλοσχερῆς [-ῆ Ald.] τῆς διασκευῆς τοιαῦτα ὄντα τετύχηκεν. τὰ δὲ ὀλοσχερῶς τῆς διασκευῆς τετυχηκότα τοιαῦτα Bücheler: ἃ δὲ ὀλοσχερῶς διεσκεύασται, τοιαῦτα ὄντα τετύχηκεν Fritzsche: ἃ δὲ ὀλοσχεροῦς τῆς διασκευῆς τετύχηκε, τοιαῦτα ὄντα τυγχάνει Köchly: τοιαῦτα ὄντα are deleted by Bergk; they seem to be a gloss on αὐτίκα || αὐτίκα μάλα V: αὐτίκα Ald.: αὐτίκα μὲν Bergk: αὐτίκα ἢ μὲν Teuffel 8 τελευταῖον V: τὸ τ. Fritzsche || καίεται Ald.: καὶ ἐτι V

Athen. 110 B, 358 B, Galen xv. 424 Kühn 'the second edition of an earlier work is said to have been remodelled (ἐπιδιεσκεύασθαι) when, the subject being the same (cp. 1 ταῦτόν ἐστι τῷ προτέρῳ), and most of the speakers unaltered, certain portions of the earlier work have been removed, others altered. If, for the sake of clearness, you wish to have an example of this, you have the second *Autolykus*, which is a revision of the first.' From this passage it would appear that what Galen calls a διασκευή, the author of our Hypothesis calls a διόρθωσις. But the line between the two is not sharply marked, since 'a revision' may be carried so far as to be equivalent to 'a complete remodelling.'

5. τάξει, διαλλαγῇ: Teuffel (*Philol.* vii. p. 343, *Rh. Mus.* x. p. 228) instances 112 sqq., 882-8, 1148 sq., where see comm. A possible instance of διαλλαγῇ is 412 sqq., where see comm.

6. αὐτίκα: this word (= 'for example') implies that the 'remodelling' was not confined to the parts mentioned. This

may have been so, but the commentators have not, in my opinion, been very successful in detecting the novel portions; see notes on 110-20, 218, 291-7, 364, 382, 412-7, 441-3, 476 sq., 490, 492-509, 500, 694-9, 706-30, 740-5, 804-13. Denis (*Com. gr.* ii. p. 59) has some judicious remarks on this subject.

8. λαλεῖ: v. Leeuwen thinks this a late use of the word for λέγει, but it may refer only to the Proagon, in which the dispute is mere λαλιά. The rest of the scene of the Λόγοι may, as Heidhūs suggests, have been in the first edition. However, the later Sophistic use of λαλιά may suffice to justify the word here, cp. 931 n.; it is common enough in NT. Greek, for λέγειν.

ὅπου καίεται κτλ.: possibly *fr.* i. p. 490 K.; ii. p. 1104 M. (κείσεσθον ὥσπερ πηνίω κινουμένῳ) is from the corresponding scene in the first edition. Bücheler (*N. Jahrb.* lxxxi. p. 678) has suggested that Socrates and Chaerephon were flogged out of the theatre by Strepsiades and Xanthias.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ
 ΦΕΙΔΙΠΠΙΔΗΣ
 ΘΕΡΑΠΩΝ *Στρεψιάδου*
 ΜΑΘΗΤΗΣ *Σωκράτους*
 ΣΩΚΡΑΤΗΣ
 ΧΟΡΟΣ ΝΕΦΕΛΩΝ
 ΔΙΚΑΙΟΣ ΛΟΓΟΣ
 ΑΔΙΚΟΣ ΛΟΓΟΣ
 ΠΑΣΙΑΣ, *δανειστής*
 ΜΑΡΤΥΣ *Πασίου*
 ΕΤΕΡΟΣ ΔΑΝΕΙΣΤΗΣ
 [ΕΡΜΗΣ]
 ΜΑΘΗΤΗΣ *εἰς τῶν φιλοσόφων*
 ΞΑΝΘΙΑΣ *οἰκέτης* [Ἑρμοῦ]
 ΕΤΕΡΟΣ ΦΙΛΟΣΟΦΟΣ

The parts may be distributed as follows :—

Protagonist, Strepsiades ; deuteragonist, Socrates, the Unjust Reason, Pasion ; tritagonist, Phidippides, first disciple of Socrates, Amynias ; tetragonist, the Just Reason, second disciple of Socrates.

For the employment of a fourth actor see Kelley Rees, *The so-called Rule of Three Actors in the Classical Greek Drama*, Chicago, 1908.

The *dramatis personae* are printed here as given in V. For the strange entry 'Xanthias, the serving-man of Hermes' see 1508 n. For Hermes see *ib.* n.

ΠΡΟΛΟΓΟΣ

ΣΤΡΕΨΙΑΔΗΣ

Ἴου ἰού·

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον·
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται ;

2 ὅσον· ἀπέραντον V etc. : ὅσον ἄ. R Su. (s.v. χρῆμα), Ald., which may be an exclamation (Plut. *An sen. ger. resp.* 11 § 2 τὸ γράφειν μόνον ἐπιστολάς τοσαύτας καὶ ἀναγιγνώσκειν ὅσον [al. ὥς] ἐργῶδες ἐστίν), or the constr. may be τοσοῦτον ὅσον ἄ. ἐστι (Kühner-Gerth, *Gram.* § 349 b (7), e) ; but, in this sense, the natural order would be ἄ. ὅσον (Herod. iv. 194 οἱ δέ σφι ἄφθονοι ὅσοι ἐν τοῖς ὄρεσι γίνονται). See comm. 3 ἀπέραντον R etc. : ἀπέραντον (but ἀπέραντ. 393) V Su. (s.v.), schol. Ald. (cp. V. Coulon, *Qu. crit. in Ar.* p. 138, Rutherford, *A Chapter in the History of Annotation*, p. 68)

Prologue 1-262. — According to Schoenborn (*Die Skene der Hellenen*, Leipzig, 1858, p. 345), the bedroom of Strepsiades is exhibited by means of the eccyclema. Much may be said in favour of this hypothesis, since it is destructive of illusion to represent the actors sleeping in the open air in the month of March. But the Athenians were not studious of preserving illusion in their scenic effects (*Ach.* 1141 n.), and ἐκφερε (19) and εἰσεμι (125) imply that the scene is acted in the orchestra ; furthermore, it would have been impossible, from the bedroom, to see the house of Socrates (131). In 199 the scholars in the φροντιστήριον are said ἐξω διατρίβειν, and in 195 they are told εἰσεῖναι, that Socrates, who is in the open air, may not catch sight of them ; but this is a jest, which should not be repeated in the same scene. Cp. Niejahr, *Qu. Ar. scaenicae*, p. 37, Bodensteiner, "Szen. Fragen," *N. Jahrb. Suppl. B.* xvi. p. 659, A. Weissmann, *Scen. Anw.*

in d. Schol. p. 30, Zacher, *Berl. Phil. Woch.*, 1900, p. 69.

1. Schol. R (not in V) παρεπιγραφή· συγκεκαλυμμένος καὶ καθεύδων ὑποτίθεται, εἶτα ἀνακαλυψάμενος καὶ ἐξω τὴν κεφαλὴν ποιήσας τοῦ περιβλήματος.

On the παρεπιγραφὴ see Rutherford, *A Chapter in the History of Annotation*, p. 113, A. Weissmann, *ib.* p. 21, Droysen, *Qu. de Ar. re scaen.* p. 20.

ἰού ἰού : schol. V (ext.) <ἐστι δὲ R> σχετλιαστικὸν ἐπίρρημα· διὰ (γὰρ) τὸ ἐγρηγορεῖν καὶ ἀγρυπνεῖν δυσφορῶν ἀναβοᾶ. συμβαίνει γὰρ τοῖς ἀγρυπνοῦσι μεγάλας τὰς νύκτας νομίζειν (also Su. s.v.) ; cp. 1821, 1493, *Pax* 1191.

2. ὦ Ζεῦ βασιλεῦ : schol. V (ext.) οὐκ ἀργῶς χρὴ νομίζειν τοῦτο εἰρηκέναι τὸν ποιητὴν· ἔχειται γὰρ ἱστορίας τὸ ὦ Ζεῦ βασιλεῦ τοιαύτης· τοῖς Ἀθηναίοις πυθόχρηστον ἐγένετο καταλῦσαι (μὲν) τοὺς βασιλέας [Rutherford: τὰς βασιλείας MS.], προστήσασθαι δὲ καὶ σέβειν Δία βασιλέα· ὥστε τὸ λεχθὲν τῆς ἱστορίας ταύτης ἔχασθαι χρὴ νομίζειν. εἰώθασι δὲ παρὰ [περὶ R]

PROLOGUE

(The Orchestra represents a street in Athens. At the back there are two houses painted on the proscenium, that of STREPSIADES on the left, and that of SOCRATES on the right. In the vestibule of the former are lying two figures, the one (PHIDIPPIDES) covered with rugs and fast asleep, if one may judge from his snoring: the other (STREPSIADES) tossing restlessly, groaning and muttering to himself. Finally, he sits up, stretches himself, and, yawning, begins the Prologue.)

STREPSIADES. Heigh-ho, heigh-ho! Lord Zeus, how plaguy long the nights are—endless! will't never dawn? And yet

τὰς συμφορὰς ἀναβοᾷν τὸν Δία, ὡς παρὰ τῷ ποιητῇ (Il. x. 15) 'Αγαμέμνων "προθελύμνους ἔλκετο χαίτας | ὑψόθ' ἐόντι Διὶ" [R: ἐλίσσετο καὶ τῷ ὑψόθεν κτλ. V]: <τὸ R> χρῆμα (δὲ) τὸ μέγεθος, τὸ ἔκταμα' (ἔθος δὲ τοῖς Ἀττικοῖς ἐπαγωγῇ χρῆσθαι, οἷον· ἵππος σπάνιον τι χρῆμα· γυνή σπάνιον [κακόν Su.] τι χρῆμα· καὶ ἐπὶ τῶν ἄλλων ὁμοίως ὦν ἂν ἐξάιρειν [Su.: ἐξευρεῖν MS.] βούλωνται μάλιστα) (cp. Su. s.v. χρῆμα). On this class of note, which, like much in these scholia, is sad stuff, cp. Rutherford, *A Chapter* etc. pp. 325. 27, 384. 12, 414 n. 15. On 'King Zeus' cp. 153, *Eq.* 1333, *Vesp.* 625, *Aves* 223, *Ran.* 1273, *Plut.* 1095, Gruppe, *Myth.* p. 1118 A. 2; the King *par excellence* (Aesch. *Suppl.* 524) to whom earthly kings owe their power (Dio i. § 45 v. Arnim), and under whose protection they are (cp. θεοὺς τοὺς βασιλεῖους Herod. iii. 65, v. 106, Aristid. i. p. 11 Dind., Lobeck, *Aglaoph.* i. p. 772 n. x.).

χρῆμα: cp. *Vesp.* 933 n.
νυκτῶν, 'night-watches'; cp. *Vesp.* 218, *Ecol.* 668.

ὄσον: for the exclamation followed by a mark of punctuation cp. *Ran.* 1278.

3. ἀπέραντον: schol. V (int.) <ἀντὶ τοῦ R> μέγα, οὐ πέρας οὐκ ἔστιν· οἱ δὲ ἀπέραντον μετὰ τοῦ ἢ γράφοντες ἀμαρτάνουσιν. ζητεῖται δὲ πῶς μεγάλας τὰς νύκτας λέγει· Διονυσιακοῦ γὰρ ὄντος τοῦ δράματος, συνεστάλθαι τὰς νύκτας ἀνάγκη διὰ τὸ [τῷ R] τούτῳ (τῷ) καιρῷ ὑποπίπτειν τὰ Διονύσια, πλὴν εἰ μὴ τούτῳ μεγάλαι καταφαίνονται (τῷ φροντίζειν καὶ ἀγρυπνεῖν), ὅπερ πάσχειν συμβαίνει τοὺς ἀγρυπνοῦντας (see Su. s.v. ἀπέρατον, which really means 'not to be crossed,' at least in classical Greek); cp. 393, *Thuc.* iv. 36 § 1. A common word in Plato (*Polit.* 302 A χρῆνον δ., *Theat.* 147 c, *Soph.* 257 A) and Aristotle (*Eth. Eudem.* i. 5=1215 b 29), and not unknown to tragedy (Aesch. *Prom.* 153, 1078, *Eur. Med.* 213), but, outside of the *Nubes*, not elsewhere in comedy. For the apposition cp. *Ach.* 2 n., *Pax* 525 sq.

οὐδέποτε: for the division of the anap.

καὶ μὴν πάλαι γ' ἀλεκτρύνουτος ἤκουσ' ἐγώ·
οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ.
ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὐνεκα,—
ὅτ' οὐδὲ κολάσαι ἔξεστί μοι τοὺς οἰκέτας.
ἀλλ' οὐδ' ὁ χρηστός οὐτοσὶ νεανίας
ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται
ἐν πέντε σισύραις ἐγκεκορδυλημένος.
ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.—

5

10

7 ὅτ' οὐδὲ] O. Schneider (*N. Jahrb.* cxii. pp. 322 sqq.) ἔτ' οὐδὲ: O. Kaehler (ed. *Nub.* p. 195) πολλῶν θ' οὐνεκα | ὥτ' οὐδὲ, but see comm. || κολάσαι ἔξεστι RV: κολάσ' ἔξεστι or κολάσαι ἔξεστι al., Ald.; cp. Kühner-Blass, *Gram.* § 53 E

in the 3rd foot cp. *Ach.* 412 n. It is permissible here, since the word is not trisyllabic, cp. 630, 749, *Phil.* 1085, Bernhardt, *De incis. anap.* p. 279.

4. Schol. V (ext.) (τοῦτο καὶ ὀριζόμενος δύναται λέγειν); cp. Zacher, *Handschr.* etc. p. 652.

5. οἰκέται: schol. V (int.) νῦν οἰκέτας οὐ τοὺς θεράποντας <μόνον R> λέγει, ἀλλὰ πάντας τοὺς κατὰ τὴν οἰκίαν καθεύδοντας [καθεύδουσι νῦν, φησί, R], ὡς τῶν ἄλλων ἀμεριμνούντων, αὐτοῦ δὲ φροντίζοντος [-ὄν . . -τα R]. διὰ τοῦτο (δὲ) [καὶ R] <τὸ Ald.> ῥέγκουσιν εἶπεν ἵνα μᾶλλον αὐτοὺς δεῖξῃ πάσης ὄντας ἔξω φροντίδος· τῶν γὰρ βαθέως καθευδόντων ἰδιὸν ἐστὶν τὸ ῥέγκειν, τῶν δὲ μηδὲν φροντίζοντων τὸ βαθέως καθεύδειν [κοιμᾶσθαι E, Su.]; cp. Su. s.vv. οἰκέται, ῥέγκουσι. With such foppery were ancient schoolmasters wont to plague their quick-witted pupils.

οὐκ ἂν: schol. V (ext.) (ἀλλ' οὐκ ἂν) πρότερον· ἐν (γὰρ) τῇ εἰρήνῃ, (φησὶν, ἐξέπεμπον αὐτοὺς ἐργασομένους [-αμένους MS.]) εἰς τοὺς ἀγροὺς, ὡς ὑπὸ τὴν γεωπονίαν ἀσχολίας μὴ ἀνέτως μηδὲ οὕτως βαθέως δύνασθαι καθεύδειν. id. (intramarg. ext.) ἀπικνὸν τὸ σχῆμα. For the ellipse cp. 108, 154, 769, *Ach.* 137 n., *Pax* 907, Goodwin, *MT.* §§ 227, 483, Kühner-Gerth, *Gram.* § 398. 4. Since the beginning of the war licence had increased among the slaves, who might readily make an ἀπόκινος (*Eq.* 20) to the enemy during their annual raids (*Eq.* 26, *Pax* 451). In later days, after Declea had been occupied, the drain upon their numbers was very great, so that, according to Thuc. vii. 27, ἀνδραπόδων πλεον ἢ δύο μυριάδες ἡτόμοληκεσαν: but even in the first years

of the war many desertions occurred (id. ii. 57). In like manner, during the siege of Chios by the Athenians, the slaves in the city χαλεπωτέρως ἐν ταῖς ἀδικίαις κολαζόμενοι . . αὐτομολία ἐχώρησαν οἱ πολλοὶ πρὸς αὐτοὺς (id. viii. 40 § 2).

6. Schol. V (ext.) πόλεμος ἦν κατ' ἐκείνο καιροῦ [-ου . . -ρῶ R] καὶ τοσοῦτον ἐδυστύχησαν Ἀθηναῖοι [δὲ] ὥστε μηδὲ τὰ σώματα τῶν [R: αὐτῶν V] ἀποθανόντων ταφῆναι ἔως οὐ οἱ δοῦλοι ἐξελθόντες ἐνίκησαν τοὺς Λακεδαιμονίους περὶ Ἀργεννοῦσας [-ενοῦσας MS.] καὶ τὰ σώματα τῶν ἀποθανόντων ἐκόμισαν· καὶ διὰ τοῦτο ἡλευθερώθησαν καὶ οὐκ ἐξῆν [-ὄν R] οὐδενὶ τύπτειν δοῦλον. || <ᾗ ὅτι R> ἐν εἰρήνῃ ἐξέπεμπον αὐτοὺς ἐργασομένους [R: -αμένους V] εἰς τοὺς ἀγροὺς [τὸν ἀγρὸν R], ὡς ὑπὸ τῆς περὶ τὴν γεωργίαν σχολῆς μὴ δύνασθαι οὕτω (βαθέως) καθεύδειν: a curious repetition of the note on 5, with a more correct reading in one place. For the bitter parechysis (*anpnominatio*) cp. 12, 720, 1265, 1407, *Ach.* 222 n., 269 sq. n., 302 n., 575 n. This play on similar sounds is common in Shakespeare; cp. 2 *Hen. VI* i. i. 124 'for Suffolk's duke may he be suffocate.'

πολλῶν οὐνεκα: a formal phrase (1508, *Thesm.* 454, *Ecccl.* 559, 659), used here for the sake of the alliteration, although not very apt, on account of the following *δτε*; cp. Sobolewski, *Praep.* p. 102; Holzinger, *De lusu*, p. 30. For some of the reasons which made life at Athens intolerable at this time cp. *Ach.* Introd. p. xvi.

οὐνεκα: cp. *Vesp.* 703 crit. app.

7. ὅτε, *quandoquidem*; cp. *Ach.* 401 n. οὐδέ, 'I cannot even wallop my slaves,'

I heard the cock—an hour ago. But my serving-men are snoring still. Time was when they would not have dared to snore. (*Tragically*) Woe worth thee, War, for all my many worries! Why, nowadays, I may not so much as drub my slaves. (*Pointing to PHIDIPPIDES*) See, my young hopeful yonder can't keep awake o' nights, but lies fizzling there, enswathed and bandaged in a half-dozen of rugs. (*Flinging himself down, and drawing up the blankets*) Well, an you will have it so, let's pull up the blankets and set to snoring. (*He lies silently for a few*

much less employ the usual tortures, ἐν κλίμακι | δῆσας, κρεμάσας, ὑστρίχιδι μαστιγιῶν, δέρων, | στρεβλῶν, ἔτι δ' εἰς τὰς ῥίνας δξος ἐγχεῶν, | πλίνθους ἐπιτιθεῖς (*Ran.* 618 sqq.).

Hence, in *Pax* 451, slaves are mentioned among those to whom war is profitable.

8. ὁ χρηστός: schol. V (ext.) οὐκ ἐπαίνων αὐτὸν χρηστὸν φησι, ἀλλ' εἰρωνευόμενος ἀντὶ τοῦ ἀχρηστος (ἡμῖν γέγονεν). πῶς γὰρ δύναται θαυμάζειν ὃν ἐπὶ ῥαθυμῇ διὰ τὸ καθεύδειν μέμφεται; cp. *Ach.* 595 n., *Men.* Ἐπιτρέπ. 452 τὸν χρηστὸν αὐτῆς ἀνδρα, *Herodas* iii. 26, *Plato, Rep.* 479 A, *Aristot. Poet.* 14=1454 a 17, [*Dem.*] lviii. § 32 ὡς δ' ὁ χρηστός οὐτος ὠργισμένος ἦσθερο: not 'a good fellow,' as in *Vesp.* 80 n., *Ran.* 179 χρηστός εἰ καὶ γεννάδας: so 61 τὰγαθῇ, *Plato, Symp.* 177 B ὁ βέλτιστος Πρόδικος. In *Plato, χρηστός εἰ* is often ironical; cp. *Phaedr.* 264 B, *Theaet.* 161 A.

οὔτοσι: contemptuous, cp. 14 n.

9. πέρδεται: cp. *Eq.* 115, *Plut.* 176, and perhaps βδεῖν *Ach.* 256 n. Schol. V (interlin.) (καὶ τοῦτο Ἀττικόν!).

10. πέντε, 'a half-dozen,' a round number, cp. 758, *Vesp.* 717, *Pax* 171, *Lys.* 102, *Thesm.* 447. So δέκα='a dozen' *Ach.* 710 n., *Eq.* 438, *Vesp.* 1391, *Thesm.* 876, *Ecc.* 178, *Plut.* 737. In *Pax* 990 τρία καὶ δέκ' ἔτη may mean 'a baker's dozen,' cp. *Ach.* 266 n.

σισύρας: schol. R (not in V) σ. δὲ παχὺ περίβλημα: cp. *Vesp.* 738, 1138 n., *Lys.* 347, *Ran.* 1459, *Ecc.* 347, 840; a κώδιον which is used here as a blanket, but as a cloak in *Ecc.* 418 sqq.; it was εὔερος, cp. *Aves* 121 sq. εὔερον | ὥσπερ σισύραν ἐγκατακλινῆναι μαλθακῇν.

ἐγκεκορδύλημένος: schol. V (int.) <ἐντετυλιγμένος Su.>, ἐγκεκαλυμμένος καὶ συνεστραμμένος, ὥστε μὴδ' ἀνθρώπου σχῆμα δηλοῦν (ἀλλ' ἐξοχὴν φαίνεσθαι τῶν στραμάτων. κορδύλη δὲ [γὰρ Su.] ἰδίως

('specifically') λέγεται <τὸ Su.> ἐν τῇ κεφαλῇ ὑπερέχον [ἐξέχον Su.] οἶδημα ὑπὸ πληγῆς εἰς ὕψος καὶ ὄγκον ἀρθέν, ὁ καλοῦμεν κόνδυλον. Κρέων (cp. Müller, *PHG.* iv. p. 371, who thinks he was the same person as Παῖων Ἀμαθούσιος, for whom cp. *Plut. Thes.* 20) δὲ ἐν τῷ πρώτῳ (inf.) τῶν Κυπριακῶν [ῥητορικῶν Su.] κορδύλην φησὶ καλεῖσθαι τὸ πρὸς κεφαλῇ [-ῆς MS., Su.] προσεῖλημα, ὃ δὴ παρὰ Ἀθηναίους καλεῖται κρωβύλον, παρὰ δὲ Πέρσαις κιδάριον [κιδάνιον V: νιδάριον Su.]. ὅτι δὲ νῦν ἐγκεκορδ. <ἀντὶ τοῦ Su.> ἐνευλιγμένος καὶ ἐγκρύβας [Su.: ἐκρύνει V] ἐαυτὸν, δηλοῖ σαφέστερον [δῆλον Su.] ἐκ τῶν ἐπιφερομένων εἰπῶν, "ἀλλ' εἰ κτλ." ἰστέον δὲ ὅτι λήγοντος μὲν (τοῦ χειμῶνος, ἀρχομένου δὲ ἔαρος ἀγεται τὰ Διονύσια, ὥστε διὰ τὸ κρύος καὶ ψύχος εἰκὸς ἦν οὕτω [οὗτος R.] καθεύδειν αὐτοὺς <τοιούτῳ Ald.> σχήματι τὴν κεφαλὴν [συμ]πεβεβλημένους, ὅθεν καὶ ἔ περιβόλαια περιβεβῆσθαι [Su.: βεβλ. MS.] τὸν νῦν εἶπεν.) (See Su. s.v.) For the comparison cp. *Vesp.* 1172 <ἔοικας> δοθῆναι ('an imposthume,' Shak. *Troil.* v. i. 24) σκόροdon ἡμφιεσμένῳ. The word is a comic formation, to excite laughter, κατὰ παρωνυμίαν, cp. *Ach.* *Introd.* p. 1. The scholiast probably derived κορδύλη from κόρη οὐδαλέα (Rutherford, *A Chapter* etc. p. 190 n. 9). Whatever the origin of the word was, it may be compared in meaning with ἐντετυλίχθαι (987), ἐνθριοῦσθαι (*Lys.* 663, *Men.* Σαμ. 241), and, in form, with ἐγκοισυροῦσθαι (48).

Phidippides' situation is like that of Prodicus in *Plato, Prot.* 315 D, who lies ἐγκεκαλυμμένος ἐν κωδίοις τισὶ [καὶ στρώμασι] καὶ μάλα πολλοῖς, ὥς ἐφαίνετο. Both are disregarding τὸ ὑγιεινὸν παράγγελμα, which runs so: τὸ σῶμα θάλπει χλαρίων ἐν τῷ ψύχει . . . πλὴν σισύρας φεύγε καὶ τούτων ἔστιν.

11. εἰ δοκεῖ: schol. V (int.) (παρεπιγραφῇ. ποιήσας γὰρ ἀσχήμονα τὴν δψιν καὶ) τὸ σχῆμα τοῦ νεανίσκου μιμη-

ἀλλ' οὐ δύναμαι δέλλαιος εὔδειν δακνόμενος
 ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
 διὰ τουτονὶ τὸν ὄν. ὁ δὲ κόμην ἔχων
 ἱππάζεται τε καὶ ξυνωρικεύεται

15

13 χρεῶν codd.; if from χρέως, the accent should be paroxytone; if from χρέος, perispomenon 15 Blaydes ξυνωριδεύεται, but the word in the text may be shortened from ξυνωριδοκεύεται, cp. *Eq.* 18 κομψευρικμένως, γυναιμανής, Ἑλλάνικος (?), κροκυλεγμός, σκιμπούς, φίλτερος (= φιλότερος); see v. Herwerden, *Mnem.* xxiv. p. 299, id. *Vind.* p. 16, id. *Lex. supplement.* s.v. *τριμίσκον*

σάμενος <ὁ πρεσβύτες R>, ὥσπερ ἐκείνος, ἐκάθευδεν ἀποστραφεὶς καὶ αὐτὸς πεiràται δῆθεν καθεύδειν, ἀποκρύψας [ἐγκρύψας R] τὴν κεφαλὴν τοῖς περιβλήμασιν. 'An 't like you,' 'if you will have it so,' ironically polite, cp. *Ach.* 338 n.

12. For the alliteration cp. 6 n.

δέλλαιος: when δ. is used as a predicate, the diphthong αῖ keeps its original length, but not when it is used as an interjection (in which case οἶμοι is always present, except in *Plut.* 850), cp. 709, 1504, *Vesp.* 40 n. In prose the article would be required, cp. *Aeschin.* i. § 172 ἐκκοπεῖς ὁ δέλλαιος τοὺς ὀφθαλμούς.

δακνόμενος: schol. V (inf.) ἐνοχλούμενος ὑπὸ τῆς ἵπποτροφίας (καὶ τῶν ἀναλωμάτων). δοκεῖ γὰρ δαπανήρὸν εἶναι τὸ ἵπποτροφεῖν [ἵππους τρέφειν R, Su.] (ὅπερ καὶ τῇ Λακωνικῇ προσέξευκται κατὰρ· καὶ γὰρ δὴ καὶ τοῦτο οἱ Λακεδαιμόνιοι ἐν κατάρas ἔθεσαν μέρει. τὸ δὲ δακνόμενος ἔλαβεν ἀπὸ τοῦ αὐτὸν κατακεκλείσθαι εἰς τῶν στρωμάτων)· (τὸ δὲ) [τῶν R] χρεῶν περισπαστέον (νῦν)· δηλοῖ [(μὲν)] γὰρ [τῶν] ὀφλημάτων· (εἴρηται δὲ παρὰ τὸ [τῶν] κόρεων, τουτέστι τὰς δέσμας τοῦ χόρτου ἵνα ἐξῆς ἀκολουθῶς τῇ φάτνῃ λέγειν δοκῇ): viz., the schol. sees a jest κατ' ἐξאלλαγὴν φωνῇ, on δέρμεν, which is certainly not attractive. The 'curse' is given in Su. s.v.: οἰκοδομὰ σε λάβοι καὶ ἀμβολὰ, ὁ δὲ ἵππος· καὶ ἂ γυνὰ τευ μοιχὸν ἔλοι. For the metaphor cp. *Ach.* 1 n., *Shak.* 1 *Hen.* IV i. iii. 239 'I am whipp'd and scourg'd with rods, Nettled and stung with pismires, when I hear Of this vile politician Bolingbroke.' The schol. may be right in seeing an allusion to 'the Bedouins.'

13. Notice the parechesis, and the monotonous caesuras, which have the effect of piling up the agony, cp. 7 n., 50 n., 1133 n.

ὑπό: naturally used here with inanimate things, since they are a surprise for κόρεων, cp. *Plut.* 1083 διεσπλεκωμένη | ὑπὸ μυρίων ἐπῶν γε καὶ τρισχιλίων, *Sobol. Praep.* p. 212.

φάτνης: cp. *Juv.* 1. 59 *qui sua dona uelit praesepebis et caret omni maiorum censu*, ib. 11. 195 *praeda caballorum praetor*; *Lucian* (*Nigrin.* § 29), among the sights of a great city, speaks of the ἵπποδρόμον καὶ τὰς τῶν ἡνιόχων εἰκόνας καὶ τὰ τῶν ἵππων ὀνόματα καὶ τοὺς ἐν τοῖς στενωποῖς περὶ τούτων διαλόγους· πολλὰ γὰρ ἀληθῶς ἡ ἵππομανία καὶ πολλῶν ἤδη σπουδαίων εἶναι δοκούντων ἐπέληπται. This picture, however, was more true of Rome than of Athens, where 'hippophilia' was considered contrary to the spirit of a democracy (*Mommsen, Heortol.* p. 127), and was largely confined to rich and noble families, especially to the members of the Ephebic class, who often ruined themselves (καθιπποτροφήθησαν) from their ambition to attain καλοκάγαθία by means of victories in the hippodrome, cp. *Eq.* 556, [*Dem.*] xlii. § 24, where Phaenippus' public spirit is shown by the fact that he was an ἵπποτρόφος ἀγαθός . . . καὶ φιλότιμος, ἀρε νέος καὶ πλούσιος καὶ ἰσχυρὸς ὢν. Horses were kept, not for riding-exercise (κελητήρειν), but for war, and racing (*Xen. De re eq.* 3 § 7), which was then, as now, an expensive amusement (*Pind.* i. 4. 29 δαπάνα χαίρον ἵππων), but attractive to ambitious youth. Thus Alcibiades wished θανμάζεσθαι ἀπὸ τῆς ἵπποτροφίας (*Thuc.* vi. 12 § 2), and an οἰκίη τεθριπποτρόφος (*Herod.* vi. 35) was a family rich enough to compete in the Olympic games. As at this time the Athenians were confined within the walls during the best part of the year, and their country establishments had been destroyed, the cost of the *manège*

moments: then sits up again, and continues) Pox on it, I can't sleep—I'm so nettled and stung by these pismires of waste, and stable-bills, and debts—thanks to this son of mine. But he, curled darling, jaunts up and down, and drives his four-in-hand, and dreams of horse-flesh. Meanwhile on me ruin speeds

was, of course, largely increased; cp. Aristot. *Pol.* vi. (iv.) 3. 1=1289 b 35, [Dem.] *l.c.*, Xen. *Oec.* 11 § 20, Hyperid. *Pro Lycophr.* § 16 Blass, where the speaker boasts ἐγὼ τοῖσιν, ὧ ἄνδρες δικάσται, μεθ' ὑμῶν διατρέβων ἐν τῇ πόλει, οὔτε αἰτίαν πονηρὰν οὐδεμίαν πώποτ' ἔλαβον . . . ἵπποτροφῶν διατετέλεκα φιλοτιμῶς . . . παρὰ δόναμιν καὶ ὑπὲρ τὴν οὐσίαν τὴν ἐμαυτοῦ. Such tastes were natural in Phidippiades, who was descended from the Alcmaeonidae, ἵππων γὰρ ζεύγει πρῶτος Ἀλκμαίων τῶν πολιτῶν Ὀλυμπίαισιν ἐνίκησεν (Isocr. xvi. § 25), and it was to this victory that the popularity of ἵπποτροφία with noble circles was due; see Grasberger, *Erziehung u. Unterricht*, iii. pp. 226 sq., 256, P. Girard, *Éduc. athén.* p. 213, Freeman, *Schools of Hellas*, pp. 149 sqq., Wyse on Isaeus v. 43 § 5.

χρέων: cp. 117, *Ach.* 615; a jest κατ' ἐξάλλαγὴν φωνῇ ὁ κόρων, as schol. says, cp. *Ach.* Introd. p. lvi. Some have distinguished χρέως, as being gratuitous, from δάνειον, but the orators (e.g. Isaeus xi. § 42) do not bear out the distinction. Indeed [Demosthenes] (xlix. § 7) uses δάνειον of a gratuitous loan.

14. τουτονί: contemptuous, cp. 8 n., 1473 n.

κόμην ἔχων: schol. R (not in V) ἐκόμω γὰρ οἱ περὶ ἵππικὴν ἔχοντες, cp. *Vesp.* 1069 n., Lucian, *Navig.* § 3. At Sparta to wear long hair (κόμη as opposed to τρίχες) was a σημεῖον ἐλευθερίας, but, at Athens, flowing locks among the mature were considered μάρτυρες τρυφῆς (Agathon, *fr.* 3, p. 763 N.²). The Athenian youth's hair was cut on the third day of the Apaturia (κουρεῶτις ἡμέρα), and was dedicated to a river-god; this rite was regarded as a sacrament, like the Christian confirmation, marking a new stage of life. After this ceremony, the hair was rarely cut ἐν χροῶ, except in the case of professional athletes, but some was left on the forehead (πρόκοττα, σκόλλυς, Poll. ii. § 29, *Athen.* 494 f; cp. F. W. Nicholson, *Trans. Am. Phil. Assoc.* xxi. p. 10), or behind, but not enough to reach the shoulders. (See figs. 1811 sq. in

Daremberg et Saglio, *Dict.* i. pp. 1358 sqq.) Very short hair was a mark of athletes, or of philosophic severity. In general, it was a slavish trait κείρεσθαι ἐν χροῶ (*Aves* 911), while long hair was associated with the aristocratic knights (*Eq.* 580, like Alcibiades, *Athen.* 534 c), Laconizers, and with the Pythagoreans who were accused of aristocratic leanings (Lucian, *Vit. auct.* § 2, cp. Grasberger, *Erzieh.* etc. iii. pp. 36 sqq., É. Pottier etc. in Daremberg et Saglio, ib.). The *locus classicus* on the fashions of wearing the hair is Synesius, *Encom. calv.* (ed. Par. 1612, p. 85) quoted in Gilbert, *Beitr.* p. 243 n. καθάπαξ οἱ θηλυδρία τριχοπλάσται πάντες εἰσιν· ἀλλ' οἱ μὲν ἐπὶ τῶν οἰκημάτων ἀντικρυς οὕτοι καίτοι νικᾶν νομίζουσιν, ὥς ταύτη μάλιστα τὸ θῆλυ ἐκμυησόμενοι· δοῖς δὲ λάθρα μὲν ἐστὶ πονηρός, δημοσίᾳ δὲ κἂν ἐξομῶσαιτο καὶ οὐδὲν ἄλλο παρέχεται γνώρισμα τοῦ θιασώτης εἶναι τῆς Κότυος, ἀλλ' εἰ μόνον ἐν τούτῳ φανεῖται περὶ πλείστον τὰς τρίχας ποιούμενος ἐναλείφειν καὶ διατιθέναι βοστρύχους, εὐθὺς ἅπασιν πρόχειρον λέγειν, ὅτι ἄνθρωπος οὗτος τῇ Χίων θεῶ καὶ τοῖς Ἰθυφάλλοις ὠργίαται: see also Plato, *Rep.* 425 b, Aristot. *Pol.* ii. 8=1267 b 25, Lysias xvi. § 18 χρῆ' . . . οὐκ εἴ τις κομᾷ διὰ τοῦτο μουσείν, Satyrus ap. *Athen.* 534 c (Müller, *FHG.* iii. p. 160), Diog. L. viii. § 73, Lucian, *D. mer.* 5 § 3, Philostr. *Her.* 9 § 1, J. H. H. Schmidt, *Syn.* i. pp. 382 sq.

15. ἱππάζεται: schol. R (not in V) ξυνωρίς τὸ μὴ πληρὲς ἄρμα, ἀλλ' ἐκ δύο ἵππων συνεστός, ὃ δὴ δίφρον καλοῦσι· τὸ δὲ ἱππάζεσθαι [-εται MS.] οὐχ ἀπλῶς τὸ περὶ ἵππικὴν ἔχειν, ἀλλὰ τὸ ἐπὶ ἐνὸς ἵππου ὀχεῖσθαι ὃ καὶ νῦν κεληγίζεν [κέλχητα MS.] καλοῦσιν (cp. Su. s.vv. ἱππάζεται, ξυνωρίς), viz. 'to ride a race-horse' (κέλῃς Plato, *Lys.* 205 c, Grasberger, *Erzieh.* etc. iii. p. 229), since horses were not used merely for amusement; horse-riders were called μόνιπποι (Plato, *Legg.* 834 c). For representations of κεληγίζοντες παῖδες cp. Grasberger, *Erzieh.* etc. pp. 237 sqq., Freeman, *Schools* etc. plates ix, x A, B. For the sense here cp. *Aves* 1442 sq.

ξυνωρικεύεται: see crit. n. Unknown until Theophyll. Simoc. (who uses the

ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,
 ὀρῶν ἄγουσαν τὴν σελήνην εἰκάδας·
 οἱ γὰρ τόκοι χωροῦσιν,—ἄπτε, παῖ, λύχνον,
 κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν
 ὅπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους.—
 φέρ' ἴδω, τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ.
 τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην;
 ὅτ' ἐπριάμην τὸν κοππατίαν. οἶμοι τάλας.
 εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθω.

20

ΦΕΙΔΙΠΠΙΔΗΣ

Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον.

25

21 εἶδω R 22 Πασία V, a common error (31 crit. n., *Ach.* 2 crit. n.)
 23 Porson συνήκ'· ἐπριάμην κοπ. (but the article could not be omitted)
 on account of the reading of 18 inferior MSS. συνήκ' ὅτ' ἐπρ. (a gloss, cp.
 Ijzeren, *De vit. princ. codd. Ar.* p. 26) 24 Kuster ἐξεκόπη. The jest
 κατ' ἐξαλλαγὴν φωνῇ would be more perfect if the κοπ. became κοππατίας
 in another sense

act., p. 47, ed. Bohr); it may be a
 jest κατὰ παρωνυμίαν, cp. *Ach.* Introd.
 p. xlix.

16. ὄνειροπολεῖ: see Appendix.

17. εἰκάδας: schol. R (not in V) ἦτοι
 ὅτι μετὰ τὴν εἰκάδα ὁ μὴν προσεγγίζει
 τῇ τριακάδι, καὶ τὰ δάνεια αὖξει [τοὺς
 τόκους], viz. the last days of the month
 (εἰκάς, πρώτη ἐπ' εἰκάδι κτλ.) as far as
 ἐνη καὶ νέα, when the demand for interest
 was made; cp. G. F. Unger in I.
 Müller, *Handb. d. kl. Altertums.* i. pp.
 563 sqq.

18. χωροῦσι, 'mount up'; cp. 996
 sq. n., *Ran.* 1018, *Vesp.* 1483 n., Plato,
Legg. 684 E κακῶς οὕτως αὐτοῖς ἐχώρησεν
 ἡ κατοικίσις τε καὶ νομοθεσία, Xen. *Oec.*
 2 § 21, J. H. H. Schmidt, *Syn.* i. p.
 506.

The fact was natural, as interest was
 calculated monthly, and ranged from
 10 per cent to 36 per cent per annum.

ἄπτε: schol. V (ext.) (ταῦτα πάντα
 παρεγκλημάτα εἰσι καὶ παρεπιγραφεῖς)
 δεῖ γὰρ τὸν οἰκῆτην τὸ προσταχθὲν ποι-
 ῆσαι, καὶ ἄψαι τὸν λύχνον, καὶ δοῦναι τὸ
 βιβλίον, ἔπειτα καὶ ὀρᾶ [J. F. Reiz: ὀρᾶν
 MS.] εἰς τὸ βιβλίον, καὶ οὕτω λέγει [id.:
 -ειν MS.] τοὺς δανειστάς: cp. 1 n. The

movements of the actors are deduced from
 the text, cp. Rutherford, *A Chapter* etc.
 p. 122. On the vicious use of παρεγκ.
 cp. ib. p. 110. 17, Bodensteiner, *Szen.*
Frag. p. 663, Droysen, *Qu. de Ar. re*
scaen. p. 27.

19. ἐκφερε: cp. 1 n.

γραμματεῖον: cp. Plut. *De vit. aere*
al. 5 § 6, where usury is said to be like
 a ravening fire, ὁ δὲ τοῦτο ριπίζων καὶ
 τρέφων . . δανειστής οὐδὲν ἔχει πλέον ἢ
 διὰ χρόνου λαβὼν ἀναγνῶναι, πόσους πέ-
 πρακε, καὶ πόσους ἐκβέβληκε, καὶ πόθεν
 ποῦ κυλινδόμενον καὶ σωρευόμενον δια-
 βέβηκε τὸ ἀργύριον.

20. λογίσωμαι: schol. R (not in V)
 ψηφίσω.

21. Molière may have remembered
 this scene when he wrote *Mal. imag.*
 i. i., where Argon reckons, by means
 of counters, the charges of his apothe-
 cary; cp. 1131 n.

φέρ' ἴδω κτλ.: cp. *Ach.* 4 crit. n.

δώδεκα: this was a high, but not un-
 exemplified price (*Lysias* viii. § 10) for a
 charger or race-horse. In *Isaeus* v. § 43
 the cost of a horse is 3 minae; in
 Xen. *Anab.* vii. 8, 600 drachmae. But

apace, as I watch the moon bring on the day of doom: for cent-per-cent mounts up. (*He jumps up, and addresses a slave who is lying on the ground, hard by*) What ho, boy! light the lamp, and fetch out my table-book, that I may read the rubrics of my debts, and make the audit of the interest up. (*The boy returns with the ledger, which STREPSIADES studies for a moment, by the light of a spluttering lamp in the hands of the slave*) Let me see how much I really owe. 'To Pasiās fifty pounds.' Why fifty pounds to Pasiās? What did I spend it on? 'Twas for the stone-horse—a murrain on it! I wish a stone-bow had knocked out my eye ere I had seen him.

PHIDIPPIDES. (*Talking in his sleep*) Philon, you're cheating: keep to your own track.

Alexander's Bucephalus is said to have cost 14 talents (Chares, ap. Aul. Gell. *N.A.* v. 2); cp. A. Martin in Daremberg et Saglio, *Dict.* ii. p. 800 b.

Πασίᾳ: schol. R (not in V) τοῦτον ὡς ἱπποτρόφον ἐμνημόνευσε, ἐπεὶ καὶ αὐτὸς διὰ τοῦτο πάσχει (apparently confounding him with Amyntias; cp. Hiller, "Personenbez. gr. Dram.," *Hermes*, viii. p. 447 n. 1).

22. τοῦ: schol. V (ext.) (καὶ τοῦτο παρεγκύκλημα· ἐφίστηεν ὡς διαπορῶν τοῦ δανείου τὴν αἰτίαν, εἶτα ὡς ἀναμνησθεὶς τὰ [τὸ MS.] ἐξῆς ἐπάγει). Schol. R has merely ἀντὶ τοῦ ἐκ τοῦ δανείου ἐκείνου τί ἡγόρασα; cp. 31, 1223, Kühner-Gerth, *Gram.* § 418. 7 (β).

τί = τίνα χρεῖαν, cp. *Pax* 1240. So with χρήσιμον 202, Kühner-Gerth, *Gram.* § 410 A. 6; in [Dem.] xlix. § 4 els δ τι ἕκαστον κατεχρήσατο.

23. κοππατίαν: cp. 'Leogoras' blood-mare, koppa-marked' (Browning); see Appendix.

24. ἐξέκόπηγν: schol. V (int.) ἐπαίξεν τὸ ἐξεκόπηγν παρὰ τὸ [τὸν MS.] κοππατίαν [cp. *Ach.* Introd. p. lvi.]. (φησὶ δὲ) [ἀντὶ τοῦ R] ὠφελον πρὶν πρῆσθαι τὸν ἵππον τὸν δόφθαλμὸν ἐκκεκῶσθαι (παταχθεὶς αὐτὸν) λίθῳ. The jest may be represented by 'stone-horse' (=stallion) and 'stone-bow' (Shak. *Tw.* II. v. 5) or 'hack' and 'hacked out' (Rogers). For the verb cp. *Aves* 342, 583, 1613, Dem. xviii. § 67, Aeschin. i. § 172. The imprecation on oneself has been questioned [see crit. n.], but is natural; cp. Plaut. *Men.* 156 sq. *oculum ecfodito per solum* . . . si

ullum uerbum faxo, Hor. *S.* ii. 5. 35 *eripiet quibus oculos citius mihi quam te* . . . *paruperet*.

πρότερον, πρῶτον, cp. Men. *Ἐπιτρέπ.* 153 τοιούτους γ' ἐδ'κει | θάττον δικάζειν πάντας ('de préférence,' Mazon).

25. Schol. V (int.) ὁ Φειδιππίδης (ταῦτα) καθεύδων [καὶ R] ὄνειροπολῶν λέγει, <πρὸς τὸν ἑταῖρον αὐτοῦ R> (ὡς τὸν συνηγοροῦντα μεμφόμενος, ὅτι δέον αὐτὸν [-οὺς MS.] ἐλαύνειν μὴ ὑποσκελίζοντα μὴδ' ὑποθέοντα [cp. *Eq.* 1161] τὰς τῶν [αὐτοῦ] ἵππων ὁδοῦς ὡς ἀνεπικωλύτως θέοιεν [θέοι· ἐνέμπ. MS.] ἐμποδίζει [-οὺς MS.], προλαμβανόμενος τῶν ἵππων τῶν ἐκείνου τὸν δρόμον).

Φῶν: for the character-name cp. *Ach.* Introd. p. liii (5), Peppler, *Comic Terminations* etc. p. 38. A schol. thinks Φ. is for ὦ φίλε; if this is so, cp. γλύκων etc.

ἀδικοῖς, 'you are cheating'; cp. Plato, *Alcib.* 110 B (Alcibiades complains that a companion is ἀδικος ἐν τῷ ἀστραγαλίῳ).

δρόμον: as in modern 'sprints,' a separate course seems to have been assigned to each competitor; cp. Lucian, *Dem.* etc. § 23 (They say that Anniceris the Cyrenean) ἀρματηλασίαν ἐπιδεικνύοντα πολλοὺς περὶ τὴν Ἀκαδήμειαν ἐξελαύνειν δρόμους ἐπὶ τῆς αὐτῆς ἀρματοτροχίας ἀπαντας, μὴδὲν παραβάοντας ὥσθ' ἐνὸς δρόμου σημεία κατὰ τῆς γῆς ὑπολείπασθαι.

To encroach on another's track was an unfair and dangerous operation; cp. Hom. *Il.* xxiii. 423 sqq., Soph. *El.* 724 sqq., where the Aenian's colts, swerving from their course (ἐξ ὑποτροφῆς) cause a disaster.

- ΣΤΡ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν.
 ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.
 ΦΕΙ. πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια;
 ΣΤΡ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.
 ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;
 30 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.
 ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.
 ΣΤΡ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ὠφληκα χᾶτεροι τόκου
 ἐνεχυράσεσθαί φασιν.

26 τουτὶ R: τοῦτο V etc., Ald. 27 Deleted by v. Herwerden, as being made up out of 16 28 G. Hermann ἐλᾷς (on account of schol. R)
 30 Blaydes τὸ Πασίου which is unnecessary 31 Ἀμυνία V 34
 καὶ om. R || ὄφληκα V 35 ἐνεχυράσεσθαι Θ (-ασθαι according to Schnee, *De Ar. codd.* p. 29) V 3: ἐνεχυράσασθαι RV etc., Ald. The fut. and aor. inf. are often confounded, even in the best MSS. (e.g. in 1141, *Ran.* 901), cp. *Vesp.* 160 n., Kühner-Gerth, *Gram.* § 389 A 7, Goodwin, *MT.* § 127; O. Kaehler would read the aor. with *ἀν* in such cases || Blaydes φασί μ' (cp. 241, v. Herwerden, *Mnem.* xxx. p. 45)

26. τοῦτ' ἔστι τουτί: cp. *Pax* 64; more commonly τοῦτ' ἔστ' ἐκεῖνο, cp. 985, 1052, *Ach.* 41 n., Kühner-Gerth, *Gram.* § 467. 13.

27. καί: to explain καί, one may suppose a jest, 'he dreams of horses in the daytime, and even—by night'; otherwise there is a confusion of thought, 'he is busied with horses in the daytime, and even dreams of them by night.' καθεύδων: so in Theocr. 21. 45 ἐν ὕπνῳ | πᾶσα κύων ἄρτον (Blaydes ἄρκτως, but every dog does not dream of bears) μαντεύεται, ἰχθὺα κήγῳ.

ἵππικὴν: for the idiomatic omission of the article cp. *Ach.* 500 n.; see, however, 107 n.

28. πόσους: schol. R (not in V) πόσους καμπτοὺς πεποήκας' ἔστι δὲ εὐρημα τοῦτο τοῦ Θησέως. This scholiast seems to have read ἐλᾷς, cp. Römer, *Sitzungsb. Münch. Ak.*, 1882, p. 236.

δρόμους: as the spectators wished to see the whole race, and especially since spare land was scarce at Athens, it was necessary that the hippodrome should not be very large, and many 'double-courses' were required for a race. Even at Olympia the number of courses was twelve.

The *locus classicus* for the description of a race-course is Paus. v. 15 § 4, vi. 20

§ 7; see especially Hirt, *Lehre d. Gebäude*, pp. 147 sqq. For chariot-racing cp. Grasberger, *Erzieh.* etc. iii. p. 254.

ἐλᾷ: if this reading is right (see crit. n.), the subject is probably τὰ πολεμιστήρια: it cannot be Φίλων, since the plur. creates a difficulty; and, besides, a competitor could not drive as many rounds as he liked, since they were fixed beforehand, and Philon would gain nothing by increasing their number.

πολεμιστήρια: viz. ἄρματα (four-horse cars for racing and processions only, Neil on *Eq.* 968-9); cp. Herod. v. 113, Xen. *Cyr.* vi. 1 § 29, Plato, *Critias*, 119 A, Grasberger, *Erzieh.* etc. iii. p. 264.

There were contests for such chariots, drawn by ἵπποι πολεμισταί ('race-horses,' Theocr. 15. 51, A. Martin, *Daremberg et Saglio, Dict.* ii. p. 798 b), οἱ ἐν τοῖς ἀγῶσι σχῆμα φέροντες ὡς εἰς πόλεμον εὐτρεπισμένοι (Photius). The competitors were probably knights, cp. *OLA.* ii. 444. For the ellipse cp. *Vesp.* 106 n.

29. ἐμὲ μὲν: cp. *Vesp.* 77 n.; μὲν is often so used in a warning (as here), or in a threat.

πατέρ' ἐλαύνεις: for the division of the tribrach cp. *Vesp.* *Introd.* p. xl.

ἐλαύνεις: a jest καθ' ὁμωνυμίαν, cp. *Ach.* *Introd.* p. xli.

STREPS. Ah, this is the cause that has ruined me: he dreams of the turf, e'en in the watches of the night.

PHID. (*Still talking in his sleep*) How many courses shall the war-cars run?

STREPS. (*Bitterly*) 'Courses!' A pretty course you make me, your father, run. (*Turning to his ledger, and in tragic phrase*) But, after Pasiās, 'within whose danger do I stand'? 'Twelve pounds to Amynias'—for a pelting car and a brace of wheels.

PHID. (*Still dreaming*) To the stable with my gelding, after a good roll in the tan.

STREPS. 'Gelding'! Faith, you've gelded me of all I've got, for I'm cast in damages, and am threatened withal with distraint for interest due.

δρόμους: for the metaphor cp. Aesch. *Prom.* 591, 838, *Cho.* 1022, Eur. *IT.* 971 (the Furies) *δρόμοις ἀνιδρότοισιν ἡλάστρου μ' αἶε*, Shak. *Lear* III. vii. 54 'I am tied to the stake, and I must stand the course' (from bear-baiting).

30. ἀτάρ: cp. *Vesp.* 15 n.

τί χρέος ἔβα με: schol. R (not in V) *κατέλαβέ με* || *τί δὴ μετὰ ταῦτα*; From some tragedy, since in comedy *χρέος* means 'a fated calamity' (not 'a debt' as *χρέως* does in prose), cp. *Ach.* 454 n. In English, the jest may be represented from Shak. *Merch.* IV. i. 180 'you stand within his danger, do you not?' (=you are in his debt). The construction is lyric (Pind. *O.* II. 95 *αἶνον ἔβα κόρος*), and tragic (Eur. *Bacch.* 526, *Hipp.* 840 sq. *πῶθεν θανάσιμος | τύχα σὰν ἔβα, γύναι, καρδίαν*; ib. 1371 *καὶ νῦν ὀδύνα μ' ὀδύνα βάλνει*); the allusion here may be to id. *fr.* 1011 N.² *τί χρέος ἔβα δῶμα*; For the more usual construction cp. id. *Hipp.* 580 *ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν, Herc.* 530 *τί καὶ νῦν ἦλθε τοῖσδε δώμασιν χρέος*; The form of the word in prose is *χρέως*, if Phrynichus is to be believed (cp. Kühner-Blass, *Gram.* § 141. 3); but possibly this form is hyper-Attic.

τὸν Πασίαν: an anaphoric use of the article, where italics would be used in English, cp. *Ach.* 10 n.

31. διφρίσκου: see Appendix.

τροχόν, 'a pair of wheels,' cp. *Vesp.* 378 n., *Lys.* 1172 *μηδὲν διαφέρου περὶ σκελόν*, 'don't quarrel about a pair of legs,' where, as here, the dual expresses contempt.

32. ἀπαγε: addressed to the *ἵπποκόμος*, cp. Xen. *De re eq.* 5 § 3; very similar is id. *Oec.* 11 § 18 *ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει*, viz. from the *κυλίστρα* (id. *l.c.*), *ἀλινδῆθρα* (*Ran.* 904) or *κονίστρα* (Aristot. *H.A.* ix. 8=613 b 9), cp. Su. s.v. *ἐξαλίσας*.

ἐξαλίσας: schol. R (not in V) *κυλίσασθαι* (perhaps implying a reading *ἐξαλίσασθαι*).

33. ἀλλά . . γε: cp. 401 n.; here γε emphasizes the pronoun, and is not related to *ἀλλά*.

ὦ μέλε: cp. 1192 n.

ἐξήλικας: schol. V (intramarg. int.) *ἐξέβαλες, <ἐξέσωσας R, Su.>*. The jest may be represented from Shak. *Tw.* v. i. 126 'the instrument That screws me from my true place in your favour,' or from id. *Rich.* II II. i. 237 'gelded of his patrimony.' Deschanel (*Études Aristoph.* p. 113) translates 'Roule, roule! Gredin! Mes écus aussi, tu les fais rouler.' The metaphor, though apparently unexampled in Greek, is common in Latin; cp. Tac. *Ann.* vi. 17 § 4 *multi fortunæ prouoluebantur*, ib. xiii. 15 § 3 *euolutum sede patria rebusque summis*. Some consider it to be a 'pregnant' use (= *uolundo eiecisti*), comparing *Eq.* 699 *εἰ μὴ σ' ἐκφάγω | ἐκ τῆσδε τῆς γῆς* (but cp. 38 n.), *Lys.* 576 *ἐκ τῆς πόλεως ἐπὶ κλίνης ἐκραβδίξεν* (*uirgīs caesum expellere*), Sobol. *Præp.* p. 67, Bachmann, *Conj.* p. 77.

34. ὅτε: cp. 7 n.

35. ἐνεχυράσσεσθαι: schol. V (intramarg. int.) (*ἐνέχυρα ὑπὲρ τόκου παρ' ἐμοῦ*

ΦΕΙ.

έτεόν, ὦ πάτερ,

35

τί δυσκολαίνεις καὶ στρέφη τὴν νύχθ' ὅλην;

ΣΤΡ. δάκνει με δήμαρχός τις—ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡ. σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέφεται.—
φεῦ.

40

εἶθ' ὥφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς,

ἥτις με γῆμαι ἐπῆρε τὴν σὴν μητέρα.

36 στρέφη R V 37 δήμαρχός τις R etc., Ald.: τις δήμαρχος
V etc. 38 καταδάρθειν V (see schol.) 40 στρέψαι R: στρέφεται V
41 ὄφελ' R, a common error (Ach. 24 crit. n.)

δὴ λήψεσθαι φασιν [φήσιν MS.]). 'To dis-
train with their own hands' (mid.), 'to
make an extent upon' (Shak. *As you like*
it III. i. 17), cp. *Eccl.* 567. For the active
cp. the interesting passage in [Plato],
Axiosch. 367 B καὶ μή τις θάπτον ὡς χρέος
ἀποδιδῶ τὸ ζῆν, ὡς ὀβολοστάτης ἡ φύσις
ἐπιστάσα ἐνεχυράζει τοῦ μὲν ὄψιν, τοῦ
δὲ ἀκοήν, Aeschin. iii. § 21, Dem. xxiv.
§ 197; for the passive cp. 241. 'To
hand over as security' (for the payment
of a debt) was ἐνέχυρα θεῖναι (*Eccl.* 755,
Plut. 451), in the case of movable
property; ὑποθήκη was generally con-
fined to real property (*Dict. Ant.* i. p.
735).

έτεόν: schol. V (int.) (τοῦτο οὐκέτι
ὀνειροπολούμενος, ἀλλ' ἐγερθεὶς λέγει, τὸν
πατέρα δὲ ἑωρακῶς ὀδυρόμενον); expres-
sive of a movement of impatience, cp.
Vesp. 8 n.

36. δυσκολαίνεις: cp. *Lys.* 887, *Aves*
1227 ἀκολαστανεῖτε; for δύσκολος cp.
Vesp. 106 n.

στρέφη: schol. R (not in V) τί περι-
στρέφη συνεχῶς κόπτων σεαυτὸν; cp.
Amphis ii. p. 241 K. (iii. p. 308 M.)
(the effect of eating lettuces is that a
man) στρέφοιθ' ὅλην τὴν νύκτα, *Men.* iii.
p. 79 K. (iv. p. 149 M.) ὦμην ἐγὼ τοὺς
πλουσίους, ὦ Φανία, | οἷς μὴ τὸ δανείζεσθαι
πρόσσειν, οὐ στένειν | τὰς νύκτας οὐδὲ
στρεφομένους ἄνω κάτω | οἶμοι λέγειν, ἥδυν
δὲ καὶ πράῶν τινα | ὕπνον καθεύδειν . .
νυνὶ δὲ καὶ τοὺς μακαρίους καλούμενους |
ὕμᾱς ὁρῶ πορονύτας ἡμῖν ἐμφερῇ. | ἄρ' ἐστὶ
συγγενές τι λύπη καὶ βίος;

37. δάκνει: cp. 12 n.

δήμαρχος: schol. V (int.) (ὄνομα πολι-
τείας οἱ δήμαρχοι παρὰ τοῖς Ἀθηναίοις οἱ
πρώην ναύκραοι καλούμενοι, οἷς ἐξῆν
ἐνεχυράζειν), cp. Harpocr. s.v., v. Schoeffer
in Pauly-Wissowa, *Realencykl.* iv. p.
2710. 18 sqq.; schol. R (not in V) παίζει
ὡς εἰ ἔλεγεν ἡ [ἡ R] κόρις ἡ [ἡ] ψύλλα.
Perhaps a jest καθ' ὁμωνυμίαν, since δ.
may be intended to suggest δημοῦ ἄρχος
(Holzinger, *Περὶ τῶν παρὰ Ἀρ. ἀπὸ τῆς*
λέξεως παιδιῶν, p. 6), in which case the
jest may be represented by 'back-friend'
(= bum-bailiff, who arrests one from
behind, since ἄρχος also means *rectum*),
Shak. *Err.* iv. ii. 37. For the δ., who
were instituted by Clisthenes, see
[Aristot.] *Ath. Pol.* 21 § 5. There was
one for each deme, who acted as a kind
of sheriff's officer, at least in public
suits, and helped the plaintiff in levying
execution for debt (*Bekk. An.* p. 242.
16).

τις is held by Kock to have no mean-
ing except in relation to κόρις implied in
δ., since there was only one δ. in each
deme; but this may not be so, since it
is probable that the demarch might act
outside of his own deme. In relation
to debts due to the State, he had State
functions; see W. Wayte, *Dict. Ant.*
i. p. 612a, Gilbert, *Greek Const. Ant.*
ET. pp. 204 sq., Boeckh, *Sthh.* i. pp.
596 sqq., v. Schoeffer, Pauly-Wissowa,
Realencykl. iv. pp. 2706 sqq. For an
amusing account of a seizure for debt
cp. [Dem.] xlviii. §§ 52 sq.

ἐκ: probably marking the *habitat*, cp.
Ach. 273 n., 724 n., *Vesp.* 266 n. Kock,
Bachmann (*Conj.* p. 77). and Sobolewski

PHID. (*Impatiently*) Really, father, why are you so cross, and why do you roll and toss about the livelong night?

STREPS. I'm clawed by a back-friend, who houses in the blankets here.

PHID. (*Settling himself down to sleep again, and in a pettish tone*) Let me sleep awhile, good father.

STREPS. (*Impatiently*) Well, then, sleep on! but be assured that, some day, all these debts will be huddled upon your head. (PHIDIPPIDES turns his back upon STREPSIADES and falls asleep again.) Oh, that that love-broker, who put me on to marry your mother—beshrew her—had perished first! For a rustic

(*Praep.* p. 67) think the sense is *mordendo excitat e stragulis lecti* (cp. 33 n.), viz. the 'Bedouins' drive me from bed, as the demarch from my property; they quote *Eg.* 698 sq. οὐτοι μὰ τὴν Δήμητρ' ἐτ' εἰ μὴ σ' ἐκφάγω | ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσωμαι, where, however, the sense is, not *comesum eiecero* (Kock), but 'I will devour you so thoroughly that nothing shall be left on earth' (Zacher, *Aristophan. Stud.* p. 109).

38. ὦ δαιμόνι: in an expostulation, cp. *Vesp.* 962 n.

καταδαρθεῖν: schol. V (int.) (κατα)κοιμηθῆναι (κυρίως ('specifically') δὲ <τὸ> καταδαρθεῖν τὸ ἐπὶ δέρματος κοιμηθῆναι. ταῦτα δὲ εἰπὼν ὁ νεανίσκος συγκαλυφόμενος καὶ στραφεὶς πάλιν κοιμάται. Ἀττικοὶ δὲ παραξύνουσι καταδάρθειν; so also Su. s.v. The curious features in this note are the derivation from δέρμα, and the statement concerning the accent: apparently some authorities took καταδάρθειν as a present form (like διωκάθειν, κτλ.); cp. Rutherford, *A Chapter* etc. p. 189. 25 sqq. As contrasted with καθεύδειν, καταδάρθειν implies a sleep so deep that one does not even dream, as is shown by Plato, *Apol.* 40 D (J. H. H. Schmidt, *Syn.* i. p. 462).

τι: cp. *Ach.* 842 n.

39. σὺ δ' οὖν: cp. *Ach.* 186 n., *Vesp.* 6 n. As in *Soph. Tr.* 1157 (where see Jebb) σὺ δ' οὖν ἄκουε, there is no emphasis on σὺ.

χρεᾶ: cp. 339 n., 443; in epic, χρεᾶ (Hes. *Op.* 647, but the verse is dubious), cp. Kühner-Blass, *Gram.* § 141. 3.

40. εἰς τὴν κεφαλὴν: cp. *Ach.* 833 n.

41 sqq. Molière most certainly had

this scene in his mind when he wrote *Le Mari confondu* i. i., where George Dandin, a rich peasant, laments his marriage with 'une femme Demoiselle,' when he ought 's'allier en bonne et franche paysannerie.'

41. εἴθ' ὄφελος: to be compared with Eur. *Med.* 1 (Aristoph. *Ran.* 1382); but it is not necessarily a reminiscence (Lessing, *De Ar. Eur. irrisore*, p. 37).

προμνήστρια: schol. V (int.) (ἰδία<)> τὸ φεύ· προμνήστρια δὲ καλεῖται ἡ προνοήσασα <τὸν γάμον R> ἦν νῦν προζενήτριάν φασι [φῆσι MS.]; R has ἡ προζενήτρια, ἡ προν. κτλ. The professional matchmaker (also called *προμνηστρίς*, Xen. *Mem.* ii. 6 § 36, and, in a more derogatory sense, *προκυνκλῖς*, Herodas 1; cp. Shak. *Tw.* iii. ii. 39 'there is no love-broker in the world can more prevail with woman than report of valour,' *Wives* II. ii. 82 'she-Mercury'), who was δεινὴ συνάγειν ἀνθρώπους εἰς κηδεῖαν, but who sometimes διὰ τὴν ἀδικὸν τε καὶ ἀτεχνὸν ξυναγωγὴν ἀνδρὸς καὶ γυναικὸς, ἣ δὴ προαγωγία ὄνομα (Plato, *Theaet.* 105 A), got a bad name, so that her profession fell into disrepute. Thus Aphrodite acted as *προμνήστρια* καὶ νυμφαγωγὸς to Helen in Lucian, *D. deor.* xx. § 16; the nurse to Phaedra in Eur. *Hipp.* 589, cp. Poll. iii. § 31.

42. ἐπῆρε: schol. V (int.) (κυρίως τὸ ἐπῆρεν) ἀντὶ τοῦ ἐχαύνωσεν <καὶ ἡπάτησε R> (καὶ ἀνεκούφισεν, ἐπαγγελλομένη προῖκα μεγάλην εἰσεῖσεν τὴν γυναικα, οἰκουρὸν φάσκουσα εἶναι, μὴ οὕτως ἔχουσιν), also Su.; cp. 810, 1457, *Ran.* 1041, *Soph. OR.* 1328 τῖς σ' ἐπῆρε δαιμόνων; Shak. *Lear* i. iv. 227 'you protect this course and put it on By your allowance.'

έμοι γὰρ ἦν ἄγροικος—ἥδιστος βίος,
 εὐρωτιῶν, ἀκόρητος, εἰκὴ κείμενος,
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
 ἔπειτ' ἔγγραμμα Μεγακλέους τοῦ Μεγακλέους
 ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
 σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
 ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ
 ὄζων τρυγός, τρασιᾶς, ἐρίων,—περιουσίας, 50
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,

43 ἥδιστος] Naber (*Mnem.* xi. p. 364) ἥσυχος 47 ἄστεος codd.
 50 ἐρίων περιουσίας codd.: corr. Reiske: Naber (ib.) σίρων, ἐριουργίας:
 A. Palmer τρυγός, τράγων, ἐρίφων, ἀλουσίας

43. ἄγροικος, 'living in the country';
 cp. J. H. H. Schmidt, *Syn.* iii. p. 73, O.
 Ribbeck's 'ethological' article "Agroikos,"
 in *Abh. d. kön. säch. Ges. d. Wiss.* x.
 pp. 1-68.

ἥδιστος: schol. R (not in V) ἄλυσος.
 44. εὐρωτιῶν: schol. V (inf.) τοῦ εὐ-
 ρωτιῶν ἐξήγησις τὸ εἰκὴ κείμενος· τοῖς γὰρ
 εἰκὴ καὶ ἀμελῶς κειμένοις ἰδρῶς προσίζει
 καὶ νοτίς· τοιοῦτος δὲ ὁ τῶν ἀγροίκων βίος·
 <ὥσπερ αὖ [Su.: οὖν MS.] ἐπιμελὴς καὶ
 καθάριος ὁ τῶν ἀστικῶν R> (τὸ δὲ) ἀκόρητος
 ἀκαλλώπιστος· κορεῖν γὰρ τὸ καλλωπίζειν,
 cp. Su. s.v. εὐρωτιῶν, ἀκόρητος (where
 he quotes a scholium from a different
 source). For the verb in -iān cp. *Ach.*
 Intro. liii. (6) (b).

ἀκόρητος: in epic Greek 'insatiable,'
 but here intended to be connected with
 κόρεσις, 'unaffrighted by bugs' (viz. 'bug-
 bears,' cp. Shak. *Shrew* i. ii. 211); an
 excellent jest κατ' ἐξαλλαγήν φωνῇ, borne
 out by εἰκὴ κείμενος, cp. *Ach.* Intro. p.
 lviii. The sense given to the word by
 the scholiasts ('unkempt') is without
 authority (except in the newly-discovered
 fragment of Photius, cp. Reitzenstein,
Anf. d. Lex. Phot. p. 63), but it may
 be glanced at, as it is etymologically
 possible (cp. κορεῖν *Pax* 59). The real
 'bugs' are his debts (cp. 12 n., Holzinger,
De lusui, p. 44).

εἰκὴ: cp. *Plut.* 300, *Soph. fr.* 287 N.²
 τίκει γὰρ οὐδὲν ἐσθλὸν εἰκάλα σχολή, an
 usage imitated by Hor. *Od.* ii. 11. 13
sic temere, and Milton, *S. Ag.* 118
 'see how he lies at random, carelessly
 diffused.'

45. βρύων: schol. R (not in V) αἰζων
 καὶ τεθελῶς [Su., s.v. ἀκόρητος, adds
 καὶ πληθύνων]. For the construction

with the dat. cp. Cratin. i. p. 14 K.
 (ii. p. 20 M., a doubtful text), Eubul.
 ii. p. 183 K. (iii. p. 231 M.); elsewhere
 in Aristoph. only in *Ran.* 329, with
 gen. in a lyrical passage. The word
 is poetical; in prose only in [Plato],
Apioch. 371 c, *Rep.* 383 b (from Aesch.),
Xen. Ven. 5 § 12, cp. Hope, *The Language*
of Parody, s.v.

στεμφύλοις: cp. Athen. 56 D 'Ἀθηναῖοι
 τὰς τετριμμένας ἐλαίας στέμφυλα ἐκάλουν,
 βρυτέα ('refuse of grapes') δὲ τὰ ὑφ'
 ἡμῶν στέμφυλα. As Neil points out
 (*Eg.* 806 n.), στέμφυλον and σταφυλή
 are the same word. The present passage
 is imitated in Alciaphr. iii. 29 § 1 (=ii. 26
 § 1 Schepers) ἥμιστάμην σε, ὦ Ἀνθοφορίων,
 ἀπλοῖκόν εἶναι ἄνθρωπον καὶ αὐτόχρομα
 τὸν ἀπὸ τῆς ἀγροικίας ἀγροικόν, ὄζοντα
 στεμφύλων καὶ κόνιν πρέοντα: cp. O.
 Ribbeck, *Agroikos* etc. p. 34.

46. Μεγακλέους: see Appendix.

47. ἄγροικος ὦν ἐξ ἄστεως: cp. Su. s.vv.
 (a verbose note, omitted by RV); a
 violation of the wisdom embedded in
 the proverbs τὴν κατὰ σαυτὸν ἔλα (*Macar.*
 viii. 24), γαμῖν ἐκ τῶν ὁμοίων (*Diog. L.*
 i. § 92), Aesch. *Prom.* 890 τὸ κηδεύσαι
 καθ' ἐαυτὸν ἀριστεύει μακρῷ, *On. Heroid.*
 ix. 32 *si qua uoles apte uiuere, uiue*
pari. For the antithesis cp. Hor. *S.* ii.
 6. 80 *rusticus urbanum*.

48. σεμνὴν: cp. Su. s.v. This line
 was marked by the Alexandrines with
 X, πρὸς πολύσημον λέξιν, since, as schol.
 V (int.) says, νῦν οὐ τὴν σῶφρονα, (οὐ
 γὰρ ἐπαινεῖ αὐτήν,) ἀλλὰ τὴν ἀλαζόνα καὶ
 ὑπέρογκον, <καὶ ἐφ' αὐτῇ [ἐπ' αὐτῇ MS.]
 μέγα φρονούσαν R Su.>: cp. Römer, *Stud.*
zu Aristoph. p. 154.

ἐγκεκοισυρωμένην, 'a Coesyra incardi-

lot was mine—a most delightful life—full of slovenry, unaffrighted by bugs, ‘carelessly diffused’—a life full-fraught with honey-bees, and droves, and olive-cakes: and then I must ally me to the niece of Megacles—the son of Megacles—a rural fellow to a city-bred madam, a proud and mincing peat, a very Coesyra incardinate: wedded and bedded her, I with the reek about me of must, of fig-cakes, of wool, in a word of affluence, while she was all myrrh, and fragrance, and slaverling kisses,

nate’ (cp. Shak. *Tiw.* v. i. 185); schol. V (intramarg. int.) (ἀντὶ τοῦ περιττῶς κεκοσμημένην). Schol. R is more explicit: κεκαλλωπισμένην· ἐστὶ δὲ Ἑρετριακὸν τὸ ὄνομα <Κοισύρα>· οἱτοὶ δὲ εἰς τρυφὴν διαβάλλονται. || αὕτη δὲ ἐγαμήθη Πεισιστράτῳ ἐπιχειρήσαντι τυραννεῖν (cp. [Aristot.] *Ath. Pol.* 14 § 4, Herod. i. 60). Su. s.v. says she was the wife of Alcmaeon. For Coesyra cp. *Ach.* 614 n.; for the jesting formation (κατὰ παρωνύμιαν, *Ach.* Introd. p. 1.) cp. (with Blaydes) ἐγκεχειρωλωμένη = ἡ τοῦ Χοιρῖλου οἶσα (glossed by Hesych. λεπρά, ‘leprous,’ like Choerilus, whoever he may have been), πεφιλιπιδῶσαι (‘you have become a scarecrow, like Philippiades’) Alex. ii. p. 349 K. (iii. p. 449 M.). Megacles’ niece was like Clitopha’s wife (Ter. *Heaut.* 227), *inpotens, procax, magnifica, sumptuosa, nobilis*.

49. **συγκατεκλινόμην**: viz. at the marriage-feast (cp. *Ach.* 980), or perhaps ‘was bedded.’

50 sq. The frequent pauses express weight and multitude.

50. **δῶν**: cp. *Ach.* 190 sq. n., *Vesp.* 1059 n., where, as here, **δῶν** is used of the possession of essential characteristics; cp. Shak. 2 *Hen.* IV i. ii. 111 ‘some relish of the saltness of time.’

τρυγός: schol. V (interlin.) νέον οἶνου, schol. R (and Su. s.v.) τῆς τοῦ οἶνου ὑποστάθμης.

τρασιάς: schol. V (interlin.) σύκων, cp. Soph. *fr.* 114 N.², Eupol. i. p. 368 K. (ii. p. 526 M.); in Semonid. 39 B.⁴ *ταρσιά*.

περιουσίας: schol. R (not in V) *τοῦτέστι πλούτου*: not, as I think, with ἐρίων, but a climax, like *πλουθυγία* in *Vesp.* 677, where see n.; cp. Men. iii. p. 110 K. (iv. p. 183 M.) *στρατεία δ’ οὐ φέρεται περιουσίαν | οὐδεμὶ, ἐφήμερον δὲ καὶ προπετὴ βίον*. According to W. H. Thompson (*J. of Phil.* xii. pp. 169 sqq.) ‘refuse’ (περίττωμα), but this is without authority.

51. Schol. V (ext.) πρὸς τὰ αὐτοῦ

πλεονεκτήματα ἴσα καὶ τὰ τῆς γυναικὸς ἀντέθηκεν· εἰπὼν γὰρ <τριῶν R> αὐτὸς [-ὸν MS.] ὁδωδέναι, τρυγός, τοῦτέστιν οἶνον, τρασιάς, τοῦτέστι σύκων, ἐρίων, ᾧ καὶ τὰ ἐκείνης ἐπήγαγεν· (διελ[λ]εγκτικὸν δὲ τὸ τοιοῦτον σχῆμα τοῦ λόγου· τῇ γὰρ ἀντιπαράθεσιν τοῦ ἥττονος ἢ εὐτέλεια δέκνυνται· τὸ δὲ ἐρίων περιουσίας ἀντὶ τοῦ πίκου πλήθους, εἰτ’ οὖν πλούτου.) *τρασιά* δὲ λέγεται <R> τόπος ἐν ᾧ ψύχεται τὰ σύκα (also Su. s.v.).

μύρου: to men of different tastes, and of a later time, such qualities were attractive; cp. Plut. *Bruta ratione uit.* 7 § 4 <ἡ μυρεψικῇ> διέφθαρκεν οὐ μόνον πάσας γυναῖκας ἀλλὰ καὶ τῶν ἀνδρῶν τοὺς πλείστους; ὡς μὴδὲ ταῖς αὐτὰς ἐθέλειν συγγίνεσθαι γυναῖξιν, εἰ μὴ μύρων ὑμῖν ὁδωδύναι καὶ διαπασμάτων εἰς ταῦτ’ φοιτῶν, while in the case of the lower animals τὰ θήλεα τοὺς συννόμους ταῖς ἰδίαις ὁσμαῖς ἐπάγεται, *Antih. Pal.* vii. 218. 8, Lucian, *Nigr.* § 31, Plut. *Qu. Conv.* iii. 1. 3 § 9, v. 7. 2.

Possibly in **κρόκου** there is also an allusion to the *κροκωτός* worn by gay women, ‘hieroduli’ (*Lys.* 645), celebrants of the Thesmophoria (*Thesm.* 253). In general, the colour crocus symbolized, as in the Orient, so in Greece, devotion to a divinity; cp. Gruppe, *Myth.* p. 44. 4. Strepsiades’ wife would have been considered by Semonides to be sprung from an ἵππος ἀβρῇ χαιτέσσα, who λούται . . . πάσης ἡμέρης ἀπο ρύπον | δῖς, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται· | αἶε δὲ χαίτην ἐκτενισμένην φορεῖ | βαθεῖαν, ἀνθεμόσιν ἐσκιασμένην. | καλὸν μὲν ὦν θέημα τοιαύτη γυνή | ἄλλοισι, τῷ δ’ ἔχοντι γίγνεται κακόν (Semonid. 7 B.⁴ 57 sqq.). Such a wife was fit only for a τύραννος; for Strepsiades a more fitting helpmeet would have been the daughter of an ὄντανύβριξ, τῇ πᾶν· ἀν’ οἶκον βορβόρῳ πεφυρμένα | ἄκοσμα κείται, καὶ κυλινδεται χαμαί· | αὕτῃ δ’ ἄλυντος ἀπλύτοις τ’ ἐν εἰμασιν | ἐν κοπρήσιν ἡμένη παιίνεται (id. 2 sqq.).

καταγλωττισμάτων: schol. R (not

δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
οὐ μὴν ἐρῶ γ' ὥς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
πρόφασιν ἔφασκον, ὦ γύναι, λίαν σπαθᾶς.

55

ΘΕΡΑΠΩΝ

ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤΡ. οἶμοι· τί γάρ μοι τὸν πότην ἤπτες λύχνον;
δεῦρ' ἔλθ', ἵνα κλάης.

ΘΕΡ. διὰ τί δῆτα κλαύσομαι;

ΣΤΡ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.—

56-9 Placed by Zieliński after 20, but nothing is gained by the change; and in their present place the lines serve to break the sameness of the long monologue 57 μοι om. R 58 ἔλθ' om. V: δεῦρ' ἴθ' Su. (s.vv. δεῦρ' ἴθι) || κλάης RV etc., cp. Kühner-Blass, *Gram.* ii. p. 459 || τί δὴ codd. dett., Ald.: Bentley τί δὴ γ' ὡς: Blaydes διὰ δὲ δὴ τί (*Vesp.* 858 n.) 59 τῶν γὰρ παχειῶν Su. (s.v. θρυαλλίς) || v. Leeuwen ἐντιθείς, but cp. 58 n. || θρυαλλίδων RV, a common error (145 crit. n.): θρυαλλίδα is possible, cp. Lucian, *Iur. trag.* § 16 ἔτυχον γὰρ νεφέλην τῶν παχειῶν περιβεβλημένος

in V) εἶδος φιλημάτων περιεργότερον ('rather elaborate' Ruth.) τὸ καταγλώττισμα. || ἡ κολακευμάτων, cp. *Ach.* 1201 n., Hesych., Phot. s.v.

52. λαφυγμοῦ: schol. V (ext.) ἀδη-
φάγας καὶ <τῆς πρὸς τὰ ἐδέσματα R Su.>
πολυτελείας· (τουτέστιν ἐκδεδητημένης
<καὶ Su.> πολυτελοῦς τροφῆς [-εἶ . . -ῆ
MS.]: λαφυγμὸς [-ὸν MS.] γὰρ λέγεται
τὸ ἀπλήστως ἐσθίειν) (also Su. s.v.); only
here in Aristophanes, but cp. *Eupol.* i.
p. 298 K. (ii. p. 492 M.) λαφύσσεται
λαφυγμὸν ἀνδρείον πάνυ, *Athen.* 485 A
λαφύκται 'gourmands'; λαφύσσειν is
epic (*Il.* xi. 176, of a lion).

Κωλιάδος, Γενετυλλίδος: see Appendix.

53. οὐ μὴν . . γε: cp. *Vesp.* 231 n.,
268.

ἀργός, 'inactive,' from deliberate
intent,)(νωθής 'lazy,' from weakness of
character, cp. 332 n., 334, J. H. H.
Schmidt, *Syn.* ii. p. 162, Thom. M. iii. 10.

ἐσπάθα: schol. V (interlin.) ἀν(αι)δῶς
ἀνήλσκε: id. (int.) κατηνῆλσκε [καταν.
R] καὶ κατήσθειν· (διὰ τοῦτο [εἶπεν Su.]
οὐκ ἀργὸς ἦν.) σπαθᾶν δὲ τὸ ἀφειδῶς

ἀναλίσκειν ὡς [καὶ MS.] παρὰ τοῖς ῥήτορσιν
εἰρηται πολλάκις· οἰκείως δὲ νῦν τῇ λέξει
<ἐχρήσατο Su.> ἐπὶ γυναικός. καὶ γὰρ ἐπὶ
τῶν ὑφαινομένων (ἱματίων) λέγομεν σπαθᾶν,
τὸ ἄγαν κρούειν τὴν κρόκην (ὥστε προσ-
καθίζειν καὶ πολλὴν μὲν ἀναλίσκειν κρόκην,
ἰσχυροτέραν δὲ ἀπεργάζεσθαι τὴν ὑφήν.
δύναται μὲν οὖν τὸ σπαθᾶν ἐπὶ ἀμφοτέρων
νοεῖσθαι· ὅτι δὲ νῦν ἐπὶ τῷ πολλᾷ δαπανᾶν
παρείληπται, δῆλον ἐκ τοῦ ἐπιφερομένου
"ἐγὼ δ' ἂν αὐτῇ κτλ." (also Su., Phot.
s.v.); a famous jest καθ' ὁμωνυμίαν (*Ach.*
Introd. p. xliii.), which may be represented
by Shak. *All's well* i. iii. 188 'you have
wound a goodly clew,' and id. *Tim.* i. i.
168 'if I should pay you for 't as 'tis
extolled, It would unclew me quite'
(='leave bare,' 'ruin'). For the two
senses cp. (1) *Philyll.* i. p. 785 K. (ii.
p. 862 M.) σπαθᾶν τὸν ἰστὸν οὐκ ἔσται
σπάθη, *Aesch.* fr. 365 N.³ σπαθητὰ ὑφά-
σματα; (2) *Diph.* ii. p. 554 K. (iv. p.
395 M.) τὰ πατρῶα βρῦκει καὶ σπαθᾶ, a
use borrowed from the comic drama by
Dem. (xix. § 43), and the Atticists, e.g.
Lucian, *Prom.* § 19, *Gall.* § 29, *Alciph.*
iii. 34 (=ii. 32 Schepers), ib. 65 § 2 (=iii.
29 § 2); for a third signif. ἀλαζονεύεσθαι
(Hesych., Phot. s.v.) cp. *Men.* iii. p. 101

spendthrift ways, gourmandize, epicurism, and lust. One way, I grant, she was not idle: she wound a goodly clew, and I—to drive the moral home—holding up my tattered cloak, was wont to say, ‘Madam, you unclew me quite.’ (*The slave examines the lamp, which is growing very dim.*)

SLAVE. We’ve got no oil in the lamp.

STREPS. Zounds! Why have you been lighting that cormorant lamp? (*Politely*) Come here, and I’ll teach you to bellow.

SLAVE (*Impudently*) And why should I be taught to bellow?

STREPS. Because you’ve been putting one of those broad and

K. (iv. p. 168 M.). The sense here may be, as in Lucian, *De luctu*, § 17, of bodily exhaustion produced by sensual excess (W. H. Thompson). There is a similar jest quoted about the Corinthian ‘hieroduli’ in Strabo viii. 6 § 20 καὶ δὴ καὶ μυημονεύεταί τις ἐταῖρα πρὸς τὴν οὐνεῖδίζουσαν οὐτὸ φιληγρος εἰη οὐδ’ ἐρίων ἄπτοιο εἶπειν, “ἐγὼ μέντοι ἡ τοιαύτη τρεῖς ἡδὴ καθέλω ἰστοὺς ἐν βραχεὶ χρόνῳ τούτῳ” (viz. ship-captains, to whom Corinth was very fatal).

54. ἄν: cp. *Vesp.* 269 n.

τοῖς: viz. like Dicaeopolis, in *Ach.* 435, holding up his ‘looped’ garment, so that the ‘windows’ were visible, and pretending that it was too coarsely woven.

55. πρόφασιν, ‘by way of occasion (for my remark),’ sc. ὥσπερ π., cp. 178 n., *Vesp.* 144 n. For π. cp. *Eq.* 466 (‘ostensibly’), *Ecc.* 1111 <αὐτὴν> ἄνω ἐπιθεῖναι πρόφασιν ἀντὶ ληκύθου (‘a make-shift’); in Thuc., ‘a motive’ or ‘occasion,’ more generally of the real cause (i. 23 § 6 τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφανεστάτην δὲ λόγῳ), but not always, as he contrasts πρόφασιν μὲν with τὸ δὲ ἀληθές in vi. 33 § 2 (see Bury, *Anc. Greek Hist.* p. 93).

56. ἡμῖν: viz. he identifies, in a familiar way, his master’s interests with his own.

ἔνεστιν: cp. *Aves* 1589, *Plut.* 763.

57. τί γάρ: cp. *Vesp.* 334 n.

ii. 6 ‘in hot digestion of this cormorant war’: schol. V (interlin.) πότνης <λύχνος> παρὰ Ἀττικοῖς R) ὁ πολὺ ἀναλλίσκων ἔλαιον. On the scarcity of oil at this time cp. *Ach.* 34 sqq. n.,

Vesp. 252 sqq. n. For the ‘tippling’ lamp cp. Plato Com. i. p. 655 K. (ii. p. 685 M.) φείδεσθε τοῦλαιου σφόδρ’. ἐξ ἀγορᾶς δ’ ἐγὼ | ὠνήσομαι στίλβην τίν’, ἦτις μὴ πόντις, Alcaeus Com. i. p. 261 K. (ii. p. 830 M.) ἀδηφάγους <λύχνους>; imitated by Lucian, *Gall.* § 29 ὁρῶ, νῆ Δία, πρὸς ἀμαυράν τε καὶ διψῶσαν τὴν θρυαλλίδα, [Virg.] *Ciris* 344 inuerso bibulum restringens lumen oliuo.

ἦπτες: perhaps *hibernice*, ‘why are you after lighting?’ cp. *Ach.* 327 crit. n., 412 crit. n., *Vesp.* 855 n.; or (2) ‘why did you try to light?’ the imperf. being used as in 59, 63, 65—the principle being the same as that underlying the use of the imperf. of κελεύειν, when the answer to the request is doubtful, cp. *Ach.* 960 n.

58. Schol. V (ext.) καλεῖ τὸν παῖδα πλησίον ελθεῖν τῆς κλίνης, ἐφ’ ἧς ἀνάκειται [ἀνέκειτο R Su.], τίνειν αὐτὸν ἀπειλῶν (also Su. s.vv. δεῦρ’ ἴθι): this scholium seems to imply that Strepsiades’ bedroom was represented by means of the eccyclema, but cp. 1 n.

κλάγης: a threat, like οἰμῶζειν (*Vesp.* 584 n., cp. Shak. 2 *Hen.* IV ii. iv. 376 ‘marry, there is another indictment upon thee, for suffering flesh to be eaten in thy house, contrary to the law: for the which I think thou wilt howl’), κ. implying a scream accompanied by tears; see J. H. H. Schmidt, *Syn.* i. p. 472.

59. τῶν παχειῶν; for the gen. cp. *Ach.* 184 n., *Vesp.* 199 n.

ἐντρίθεις: cp. 57 n.

θρυαλλίδων: schol. V (ext.) (θρυαλλίδων δὲ τῶν ἐλλυχνίων): schol. R (not in V) ἀντὶ τοῦ ἐλλυχνίων, ἡ ἀπὸ θρύου τὸ παλαιὸν τὰ ἐλλύχνια (also Su. s.v.).

μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' ὑὸς οὐτοσί,
 ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,
 περὶ τοῦνόματος δὴ ἐνταῦθ' ἐλοιδορούμεθα·
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
 Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,
 ἐγὼ δὲ τοῦ πάππου ἐτιθέμην Φειδωνίδην.
 τέως μὲν οὖν ἐκρινόμεθ'· εἴτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
 "ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνῃς πρὸς πόλιν,
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων." ἐγὼ δ' ἔφην,

60

65

70

61 δὴ om. R 62 δ' ἦν τεύθεν R: δὴν ἐν τεύθεν V: δὴ ταῦτ' Ald.: δῆτ' Su. (s.v. ἐλοιδορούμεθα), dett.: Reisig δὴ 'νταῦθ': Kock δὴ 'νθένδ' (accepted by V. Coulon, *Qu. crit.* p. 94). The usual reading δὴ 'ντεύθεν gives a wrong caesura (*Vesp. Introd.* p. xxxviii. II.) 64 Χάριππον Ald.: Χαίριππον V: Κάλλιππον R || Καλλιππίδην R etc. (cp. 59 crit. n.) 65 Cobet δὲ τὸ τοῦ, which gives a wrong division of the anap. (*Vesp. Introd.* pp. xxxviii. III., xxxix. v.): Mein. ἀπὸ τοῦ 69 ἐλαύνεις V, a common error (cp. 296 crit. n.)

60. Schol. V (int.) μετὰ τὸ ἐπιτιμῆσαι <τῷ οἰκῆτῃ R> (ὁ δεσπότης) [τὸν δεσπότην MS.] ἐπὶ τὸ διήγημα ἀνατρέπει πάλιν τοῦ γάμου· (οὐ μὴ συναπτέον πάντα τὸν στίχον <ἀλλ' ἀναγνωστέον Ald.> μέχρι τοῦ υἱός· εἴτα διαστήσαντα χρῆ μεθ' ὑποκρίσεως ἐπάγειν. || οὐτοσί ἐστιν ὡς ἀχθόμενον αὐτοῦ τῇ γενέσει). On this curious suggestion as to reading aloud κατὰ διαστολήν cp. Rutherford, *A Chapter* etc. p. 172, Römer, *Stud. zu Aristoph.* p. 17, A. Weissmann, *Scen. Anw.* etc. p. 14.

ἔπως, 'when,' a tragic use, but only in narrative, cp. Soph. *OR.* 1241 ἔπως γὰρ ὀργῇ χρώμενος παρήλθ' ἔσω | θυρώωνος κτλ., *Ani.* 1315). Such an idiom is strange in the mouth of a rustic, but similar deviations from use are not unknown in Aristoph.; thus Dicaeopolis employs ὁπότε (*Ach.* 19 n.), and a 'rural fellow' the temporal ἐπεὶ, which is tragic, in *fr.* i. p. 496 K. (ii. p. 1119 M.), cp. Sobol. *Synt.* p. 154, W. Headlam, *Cl. Rev.* xviii. p. 308 b.

οὐτοσί: for the omission of the article cp. *Vesp.* 1132 n.

61. δῆ, *videlicet.*

τὰγαθῇ: schol. V (ext.) καὶ τοῦτο εἰρωνευόμενος λέγει· οὐ γὰρ ἀγαθὴν αὐτὴν παρίστησιν. Cp. 8 n.

62. τοῦνόματος: cp. *Aves* 494, 922.

δὴ ἐνταῦθα: apparently an hyperbaton for ἐν δῆ (Thuc. iv. 22 § 2, Xen.

Oyr. i. 3 § 7, etc.); for μετὰ τ. . . ἐντ. cp. *δτι* . . . διὰ τοῦτο 355.

ἐλοιδορούμεθα: schol. V (interlin.) (ἐστασιάζομεν) <ἐφιλονεικοῦμεν R, Su. s.v.>. 'Slanged each other,' 'at brain-buffets fell' ('They at brain-buffets fell by the ears amain,' Marston, *What you will*, II. ii. 170), cp. 1353, Neil on *Eq.* 1400, *Ran.* 857, J. J. H. Schmidt, *Syn.* i. p. 139; in Men. *Ἐπιτρέπ.* 404 'to reproach oneself,' *λοιδορεῖται ἐρρωμένως εἰσω*.

63. ἵππον: her desire for this was natural, as the family of the Alcmaeonidae was τεθριποτρόφος (Herod. vi. 125).

64. Schol. R (not in V) συνετίθει τὸ ὄνομα ἐξ ἵππου.

Ξάνθιππον: see Appendix.

Χάριππον: a name in Aelian, *VH.* i. § 27, and elsewhere (Kirchner, *Prosop. Att.* ii. p. 431); less common is Χαίριππος (Kirchner, *ib.* ii. p. 415).

Καλλιππίδην: not uncommon, cp. Kirchner, *ib.* i. p. 535.

65. ἐτιθέμην: cp. 57 n., and, for the verb, *Aves* 810, 815, Eur. *IT.* 499.

Φειδωνίδην: in suggesting this name, Streps. seems to have desired to conciliate his wife, since names in -ίδης were aristocratic, and the boy's grandfather was called Phidon. In general, long names were considered dignified; thus Aeschines changed his father's name

thirsty wicks into the lamp. (*Continuing*) Later on, what time this son of ours was born—to me and my worthy mistress—we forthwith ‘at brain-buffets fell’ about his name: she wanted some horsey tag—something with ‘hippus’ in it—Xanthippus or Charippus or Callippides; while I was for naming him after his thrifty grandfather, Phidonides. So, for a while, we kept at jars: but, at length, we compromised upon ‘Phidippides.’ Now she was for ever making a wanton of this son of ours: ‘’twill be a brave day,’ quoth she, ‘when, a man full grown, you shall drive your car to the citadel, in a guarded robe, like Megacles’: ‘nay

from Tromes to Atrometus (Dem. xviii. § 130), Sosias became Sosisdemus (Theophr. *Char.* 28), the *soldat fanfaron* in Plautus is called Bombomachides (*Mil.* 14), the *nouveau riche* Simon became Simonides (Lucian, *Gall.* § 14), cp. Peppler, *Com. Term.* pp. 47 sq. Conversely, long names were often vulgarly shortened, e.g. Μηνόδωρος to Μηνᾶς, Μηνρογένης to Μηνροῦς (cp. *Ach.* 1150 crit. n.).

For the custom of giving the grandfather's name to the grandson cp. *Aves* 282, *Thuc.* vi. 54 § 6.

66. Schol. V (int.) (ἐπὶ πολλὸν μὲν οὖν χρόνον διεφερόμεθα, ἐμαχόμεθα, διημιψιγοῦμεν).

τέως μὲν . . . εἴτα: not elsewhere in Aristoph., but cp. *Thuc.* v. 7 τέως μὲν . . . ἔπειτα, *Plato, Rep.* 440 Α τέως μὲν . . . δ' οὖν, *Aristoph. Thesm.* 449 τ. μὲν οὖν . . . οὖν δέ, Kühner-Gerth, *Gram.* § 530. 1. μὲν οὖν: cp. *Vesp.* 515 n.

ἐκρινόμεθα: cp. *Eg.* 1258, *Eur. Med.* 609, *Men.* Ἐπιτρέπ. 445 τί κρινόμεθα πρὸς Σωφρόνην; rare, in this sense, in Attic, but familiar to epic Greek (*Il.* ii. 385, *Hes. Theog.* 535), and to Herodotus (iii. 120), cp. *Su. s.v.*

67. ἔυνεβημεν: schol. V (int.) <ἀντι τοῦ R> ὠμονόησαμεν, καὶ ἀμφοτέροις συνέδοξεν [*in R. d. οὖν ἐδοξεν*]. τοῦτο δὲ διότι ἀφ' ἐκατέρων τῶν γενῶν τῷ ὀνόματι ἐπετέθη μέρος; (also *Su. s.v.*); cp. *Ran.* 175, 807, *Thuc.* ii. 5 § 6.

Φειδιππίδης: a sop to the economical habits of the father, and to the aristocratic pride of the mother. As the name really means ‘sparer of horses,’ there is an etymological jest here, cp. *Ach.* *Introd.* p. xlii. Süvern (*Über Ar. Wolken*, p. 35) notes that the name recalls Phidippus (*Hom. Il.* ii. 678), the ancestor of the horse-taming Aleuadae.

68. τοῦτον: resumptive, and also slightly contemptuous (cp. 296 n.).

ἐκορίζετο: schol. R (not in V) ἐκολάκευεν (*Su. s.v.*); cp. *Plut.* 1011 ὑπεκορίζετο, *Shak. Haml.* v. ii. 310 ‘you make a wanton of me.’ The word seems to occur only here, and may be a jest κατὰ παρωνυμίαν, cp. *Ach.* *Introd.* p. xlix.

69. Schol. R (not in V) πρὸς τὴν ἀκρόπολιν· λείπει δὲ τὸ εὐτυχῆσω.

ἔταν, ‘oh for the time when!’ the apodosis being omitted, but implied in the accompanying gesture or tone of voice; so with εἰ μή (in a threat, cp. *Plato, Legg.* 890 B ἀπειλεῖν . . . ὡς εἰ μή φήσουσιν εἶναι θεοὺς . . . οἷους φησὶν ὁ νόμος). εἰ γάρ (= *utinam*) is not an instance of this idiom, cp. Kühner-Gerth, *Gram.* § 395 A. 2.

ἄρμα: in which he had won a race in the Panathenaic contests. Victory in these would entitle him to a place in the Panathenaic procession to the Acropolis. It is possible that the mother was thinking of a victory in the Olympic games, such as was won by her ancestor, Megacles, celebrated by Pindar in the seventh Pythian ode. Three years later than this play, Alcibiades contended with seven chariots at Olympia, and won the first, second, and fourth prizes. After such a triumph, the victor was clothed in a purple garment, and escorted to the Parthenon, where he deposited his crown.

πρὸς πόλιν: cp. *Vesp.* 492 n. 1.

πόλιν: the old name for the Acropolis (*Thuc.* ii. 15 § 3, *Jane Harrison, Primitive Athens*, pp. 6 sq.). In Aristophanes it survives, in general, only after a local prep. (when the article is always omitted), but cp. *Lys.* 487 τὴν πόλιν ἡμῶν ἀπεκλήσατε.

70. Μεγακλῆς: cp. 46 App. ξυστίδα, ‘guarded robe’ (*Shak. Merch.* ii. ii. 164); schol. V (int.) ξυστίς λέγεται τὸ κροκωτὸν [πορφυροῦν R] ἱμάτιον δ' <περ

“ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως,
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένους.”
 ἀλλ’ οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγους,
 ἀλλ’ ἵππερόν μου κατέχεεν τῶν χρημάτων.
 νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ, 75
 μίαν ἡύρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
 ἦν ἦν ἀναπείσω τουτονί, σωθήσομαι.—
 ἀλλ’ ἐξεγείραι πρῶτον αὐτὸν βούλομαι.
 πῶς δῆτ’ ἂν ἤδιστ’ αὐτὸν ἐπεγείραιμι; πῶς;
 Φειδιππίδῃ, Φειδιππίδιον.

ΦΕΙ.

τί, ὦ πάτερ;

80

71 φυλλέως R 73 ἐπίθετο RV etc., Ald. || οὐδὲν om. R 74
 Dindorf ἵππερόν from Photius (but this was corrected by Dobree from
 Hesych.) || τῶν ῥημάτων v.l. schol. 75 ὁδοῦ] Blaydes μόλις, which is
 written above ὁδοῦ in Ct. 3: Mein. ἰδοῦ: H. Richards (*Cl. Rev.* xvii.
 p. 8 b, *Aristoph.* etc. p. 24) ὁδὸν μίαν; but see comm., and Ijzeren, *De vit.*
princ. codd. p. 23 76 ἀτραπὸν εἶρον V 77 τουτονί] οὗτοσί V
 79 ἀνεγείραιμι V: Cobet ἀν ἐγείραιμι

R] οἱ ἡνίοχοι (μέχρι τοῦ (inf.) νῦν φοροῦσι)
 χρῶνται (δὲ αὐτῷ καὶ οἱ τραγικοὶ βασιλεῖς).
 R has χρῶνται ἐν τῇ ἱππικῇ, but the
 acc. *ὅπερ* indicates that the note in
 this MS. is an abbreviation of that in
 V. The *ξυστίς* is fully described in A.
 Müller, *Lehrbuch d. gr. Bühnenalt.* p.
 234 n. 1, Bekker-Göll, *Charikles*, iii.
 p. 258. The name implies a certain
 material, and decoration, but not any
 particular shape; thus splendid coverlets
 (Poll. vi. § 10) were called *ξυστίδες*. In
 private life it was sometimes a chiton,
 sometimes an *ἱμάτιον*; on the stage, a
 robe for monarchs (cp. Theocr. ii. 74).
 Whatever it was, it was too rich a
 garment for a rustic; cp. Plato, *Rep.*
 420 B ἐπιστάμεθα γὰρ καὶ τοὺς γεωργοὺς
 ξυστίδας ἀμφιέσσαντες καὶ χρυσὸν περιθέντες
 πρὸς ἡδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν
 . . καὶ τοὺς ἄλλους πάντας τοιοῦτῃ τρόπῳ
 μακαρίους ποιεῖν ἵνα δὴ ὅλη ἡ πόλις εὐδαι-
 μονῇ. For the division of the anap., in
 the case of an elision, cp. *Vesp.* Introd.
 p. xxxvii. n. 3.

71. μὲν οὖν: cp. *Vesp.* 515 n.

φελλέως: schol. V (inf.) τόπος τῆς
 Ἀττικῆς (οὕτω καλούμενος τραχὺς* (αἱ δὲ
 αἰγες ὡς τραχύτερα διώκοντες καὶ δρευνότερα
 εἰς τὸν τόπον ἐκείνον τὰ πλείστα διάγουσιν)
 ἢ δὲ διφθέρα (ἐστὶ) ποιμενικὸν περιβδάλιον
 (ἐκ δέρματος πεποιημένον). After Ἀττικῆς,

R has ἐπιτήδειος εἰς βόσιν αἰγῶν, τραχὺς,
 another instance of abbreviation (cp.
 Su. s.v.); see *Ach.* 273 n.

72. διφθέραν: cp. *Vesp.* 444 n.,
 Theognis 55 ἀλλ’ ἀμφὶ πλευραῖσι δορὰς
 αἰγῶν κατέτριβον (viz. ‘peasants’ as
 distinguished from οἱ ἀγαθοί), Men.
 Ἐπιτρέπ. 10 sq. ὦ κάκιστ’ ἀπολούμενοι,
 δίκας λέγοντες περιπατεῖτε, διφθέρας
 ἔχοντες (=‘you peasants’), ib. 111
 αἰπόλος ἔχων οἶαν ἐγὼ νῦν διφθέραν, Athen.
 657 D, Varro, *Re rust.* ii. 11 § 11, O.
 Ribbeck, *Agroikos* etc. p. 34.

ἐνημμένους: schol. R (not in V) ἀντὶ
 τοῦ ἐνδεδυμένους; a poetical use, cp.
Aves 1250 (paratrag.), *Ran.* 430 (id.),
Ecol. 80 (id.), *fr.* i. p. 409 K. (ii. p.
 974 M.) (id.), ib. i. p. 456 K. (ii. p. 1052
 M.) ἐναψάμενος (in anap.). In tragedy,
 only in Eur.; in prose, only in Herod.
 vii. 69. Used solely of a loose robe, cp.
 Hope, ib. s.v.

73. ἐπίθετο: possibly, as S. R. Winans
 (*Am. J. of Phil.* xvi. pp. 73–7) holds,
 the mother is the subject of ἐ., as the
 infant was too young to mark his words;
 but there may be a jest.

ἐμοῖς λόγοις: schol. R (not in V) οὕτω
 δηλονότι (possibly on ὥσπερ 72).

74. ἵππερόν: schol. V (inf.) (ἐπαίξε
 παρὰ τὸ [τὸν MS.] ἱκτερον* νόσημα δὲ
 ὁ ἱκτερος δὲ περιχρεῖται ταῖς ὄψεσι τῶν

rather,' said I, 'when you shall drive your goats from the scaur, in a greasy fell, like your father.' But she never listened to my words, but poured into the heart of my substance 'a marvellous infection' to the manège. (*Tragically*) So now, after a whole night's 'cark and care' to find a high-road, I've hit upon a single track—(*with a gesture*) a monstrous little track: 'twill be my salvation if I can overpersuade him to follow it. (*Turning towards Phidippides*) But first he must be awakened. I wonder how he likes being awakened best. (*Insinuatingly*) Phidippides, Phidippides, my collop!

PHID. What is it, father?

νοσούντων· οὗτος δὲ τοῖς χρήμασι αὐτοῦ [αὐτὸν MS.] ἐπιβεβλήσθαι φησιν [αὐτοῦ] ἵππερον, οἶον [οἶον R] ἱππικὸν ἔρωτα, ἡ νόσον ἱππικὴν [243], (διὰ τὸ πολλὰ δεδαπαρῆσθαι περὶ τὴν ἵπποτροφίαν χρήματα). R is much abbreviated, viz. ἀντὶ τοῦ εἶπεῖν ἵκτερον εἶπεν ἵππερον, οἶον κτλ. (cp. Su. s.v.). A jest κατ' ἐξαλλαγὴν φωνῇ (*Ach. Introd. p. lvi.*), which may be represented by 'infection' (for 'affection'), cp. Shak. *Wives* II. ii. 120 'her husband has a marvellous infection to the little page' (Dame Quickly). For a similar word-play cp. *Lys.* 1085 ἀσκητικὸν (a jest on ἀσκητικὸν 'dipsical') τὸ χρῆμα τοῦ νοσήματος.

μου: for the position of μου cp. *Vesp.* 6 n.

κατέχευε: cp. *Vesp.* 7 n. κατὰ might have been expected with the gen., but cp. *Ach.* 246 n., 1040 n., *Eq.* 1091, *Vesp.* 7c. n. 1.

For the metaph. cp. Plato, *Legg.* 800 D ἐνίοτε πᾶσαν βλασφημίαν τῶν ἱερῶν καταχέουσι, ib. 814 B, Shak. *Troil.* I. i. 55 <'thou> pour'st in the open ulcer of my heart Her eyes, her hair, her cheek, her gait, her voice.

75. The metre of the line is tragic, and the expression recalls Soph. *OR.* 66 sq. ἵστε . . . με . . . | πολλὰς ὁδοὺς ἐλθόντα φροντίδος πλάνοισ. This fact, as well as the proverb (Macar. vi. 21) ὁδοῦ παρούσης τὴν ἀτραπὸν ζητεῖς: ἐπὶ τῶν προδῆλων (parodied in *fr.* i. p. 404 K.; ii. p. 963 M.), justify the omission of the article with ὁδοῦ, and the use of ὁδοῦ as 'Weg' when some word meaning 'Answer' would have been expected. Strepsiades is looking out for a royal road out of his troubles, but can find only a by-way.

φροντίζων: the emphasis, as often, is on the present particip., to which νῦν

οὖν refers, 'so now I have been awake all night pondering on a road, but I can find only a track,' cp. *Ach.* 202 n.

ὁδοῦ: this gen. of respect is freely used in tragedy, cp. Eur. *Or.* 801 μικρὰ φροντίζων ὁχλου: στρέψεσθαι c. gen. Soph. *Aj.* 1117, ἐπιστρέψεσθαι id. *Phil.* 599, μεταστρέφειν Eur. *Hipp.* 1226: for prose instances cp. Herod. iii. 151 ἐπολιόρκεε <Βαβυλωνίους> φροντίζοντας οὐδὲν τῆς πολιορκίης, Plato, *Crit.* 48 A τῆς τῶν πολλῶν δόξης δεῖ ἡμᾶς φροντίζειν, Xen. *Mem.* iv. 8 § 5, Kühner-Gerth, *Gram.* § 417. 6.

76. ἀτραπὸν: cp. Ennius i. p. 55 R.² *qui sibi semitam non sapiunt alteri monstrant viam.*

δαμονίως: *anglice* 'devilishly.'

ὑπερφῶ: cp. *Ach.* 142 n. As ὑ. generally refers to size, there may be a gesture here, Streps. indicating that the ἄ. was really very narrow. So in *Eq.* 141 ἔρ' ἐστὶν εἰς ὑπερφῶ τέχνην ἔχων there is an allusion to the length of the ἀλλαντες. Cp. *Ach.* Introd. p. lviii.

77. ἦν ἦν: schol. V (interlin.) (ἦντινα εἰάν ἀναπείθειν δυνηθῶ τὸν υἱόν). To our ears cacophonous, but cp. *Vesp.* 1322 n. ἦν may be governed by βαδίζειν which is easily supplied (Graves), but to me it seems to be an accusative of respect, 'as to which.'

ἀναπείσω: cp. 875. 'Overpersuade' (by hoodwinking); generally in a bad sense (by means of money), cp. *Eq.* 473, *Vesp.* 101, etc.

79. πῶς . . . πῶς: cp. 664 n., *Vesp.* 166, *Ecl.* 762; πόθεν *Pax* 847, ποῖος *Aves* 1234, τίς ib. 608, *Ran.* 1424.

80. Φειδιππίδιον: schol. V (intramarg. ext.) προσηγῶς <καὶ κολακευτικῶς> || τὸ ὑποκορίζεσθαι φιλίας ἔθος R>: cp. 132, 223, *Ach.* 404 n., ib. Introd. p. liv.

ΣΤΡ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ΦΕΙ. ἰδοῦ. τί ἔστιν;

ΣΤΡ. εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕΙ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

ΣΤΡ. μὴ ἐμοί γε τοῦτον μηδαμῶς τὸν ἵππιον.

οὗτος γὰρ ὁ θεὸς αἰτίός μοι τῶν κακῶν.

85

ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,

ὦ παῖ, πιθοῦ.

ΦΕΙ. τί οὖν πίθωμαι δῆτά σοι;

ΣΤΡ. ἔκστρεψον ὡς τάχιστα τοὺς σαντοῦ τρόπους,

καὶ μάνθαν' ἐλθὼν ἂν ἐγὼ παραινέσω.

ΦΕΙ. λέγε δῆ, τί κελεύεις;

ΣΤΡ. καί τι πείση;

ΦΕΙ. πείσομαι,

90

νῆ τὸν Διόνυσον.

ΣΤΡ. δεῦρό νυν ἀπόβλεπε.

82 Cobet φιλεῖς τί με; 86 εἶπερ μ' R 87 πείθου μοι (viz. ε is deleted) R: πιθοῦμαι V: πιθοῦ Ald. || τί οὖν πείθομαι RV: τί οὖν πιθοῦμαι Ald.: Dawes πιθοῦ.—τί οὖν πίθωμαι: C. F. Hermann πιθοῦ μοι.—τί δὲ πίθωμαι: Dobree πιθοῦ μοι.—καὶ τί πίθωμαι. The pron. μοι is not required, and is often wrongly inserted by copyists (*Ach.* Introd. p. lxxx. 12 (a), Ijzeren, *De uit. princ. codd.* p. 35). For the corruption of the parts of πείθεσθαι cp. *Vesp.* 760 n. For οὖν cp. *Thesm.* 70, 252, Ludwig, *De enunt. interr. ap. Ar.* pp. 28 sqq. 88 τὸν σαντοῦ τρόπον Su. (s.v. ἔκστρεψον) 90 καὶ λεγε V || καὶ τι] καὶ τί V: Elmsley, Cobet (*Mnem.* iii. p. 309) κῆτα: F. W. Schmidt καὶ σὺ 91 νυν γ' Ald. (which constantly inserts γε with νυν and τοῖνυν)

81. Schol. V (ext.) (ἐπὶ πίστει καὶ συνθήκαις διδόναι τὰς δεξιὰς ἀλλήλοις εἰώθασιν· ὑπὲρ οὖν τοῦ πεισθῆναι τὸν νεανίαν ὁ πρεσβύτερος ταύτην ἀξιοῖ παρ' αὐτοῦ πίστιν λαβεῖν, καὶ Εὐριπίδης ἐν *Μῆδειᾳ* (20 sq.) “*Μῆδεια δ' ἡ δύστηνος ἠγνιασμένη | βοᾷ μὲν ὅρκους κτλ.*”). The coaxing manner of *Strepsiades* is borrowed from such a scene as *Soph. Tr.* 1181 sqq. *HP.* ἔμβαλλε χεῖρα δεξιάν πρῶτιστά μοι. *ΤΑ.* ἰδοῦ προτείνω. . . *HP.* ὁμνυ Διὸς νῦν τοῦ με φύσαντος κἀρα: the same idea is expressed more comically in *Ran.* 754 sqq.

82. ἰδοῦ: cp. 255, 635, 825; equivalent to καὶ δῆ (*Vesp.* 492 n.).

τί ἔστι; very abrupt (*Ach.* 959), as is natural in the case of one who has been suddenly aroused from sleep.

εἰπέ μοι: cp. *Vesp.* 293 n.

83. τουτονί: so in Latin *quod ille faciat Iuppiter.* οὗτος and οὗτοσί are

often used of what is present only to the mind's eye (cp. 1427 n., *Lys.* 1168 τὸ δεῖνα τοῖνυν παράδοθ' ἡμῖν τουτονί | πρῶ- τιστα τὸν ἔχουσιντα κτλ., *Ran.* 429), especially when contempt is expressed (cp. 1473 n., *Vesp.* 89 n., 210, 215, 326, 592; so *τῆνος* in *Theocr.* xv. 8 ὁ πάραρος τ.); similarly 'this' in *Shak. Caes.* i. ii. 236 'I saw Mark Antony offer him a crown;—yet 'twas not a crown neither, 'twas one of these coronets,' which has the signification of 'your' in *Ant.* ii. vii. 29. The majority of editors hold that *Phidippides* points to an equestrian statue of *Posidon*, which they suppose to have stood by the side of the image of *Apollo Ἄγνιεύς*, by whom oaths were often taken (*Vesp.* 875 n., *Thesm.* 749); but such an hypothesis is quite gratuitous.

ἵππιον: schol. V (ext.) (κυρίως νῦν ὁ νεανίσκος ὁμνυσι τὸν Ποσειδῶνα, θεὸν

STREPS. Buss me, and give me your right hand.

PHID. (*Still half-asleep, reluctantly holding out his hand*)
There, then: what is it?

STREPS. Say, do you love me?

PHID. Yes, by great Posidon, the Lord of Steeds.

STREPS. (*With a gesture of abhorrence*) Nay, swear by any Posidon rather than by him: for the 'Lord of Steeds' is the head and front of all my troubles. But if in your heart's core my child, you veritably love me, be toward.

PHID. (*With a suspicious expression*) Wherein shall I be 'toward'?

STREPS. With your speediest, set a new nap upon your ways, and be schooled in the lesson which I want to teach you.

PHID. (*Abruptly*) Say what's your will.

STREPS. And will you listen?

PHID. Aye, by (*after a slight hesitation*) Dionysus.

(STREPSIADES and PHIDIPIDES get up from the ground, and, leaving the vestibule, come forward into the Orchestra.)

STREPS. (*Pointing to the 'low-roofed house' on the right of the*

ἱππικὸν οἶκα, ἅτε καὶ αὐτὸς περὶ ἵππους ἐσπουδακώς. τούτων δὲ οὐ τῷ κοινῷ τῶν ἀνθρώπων ἔθει χρώμενον αὐτὸν δεῖ νομίζειν λέγειν· εἰώθαμεν γὰρ οἱ ὁμύνυτες λέγειν, μὰ τοῦτον τὸν θεόν, μὰ τοῦτον τὸν Ἀσκληπιόν, ἀλλ' ἐνδὸν ἀφίδρυμα ἔχοντα Ποσειδῶνος. διὰ τοῦτο καὶ ὁ πρεσβύτερος τῷ ὄρκῳ ἀκολουθῶς ἀχθεταί. ἢ ἢ οὐκ ἄρμα δέκνυσιν αὐτῷ παρακείμενον, ἢ ἄλλο τι ἀφίδρυμα Ποσειδῶνος καὶ κατὰ τούτου δμνυσιν).

This title of Posidon is familiar to literature (cp. *Eq.* 551, *Aesch. Sept.* 130). As to its origin, there are many theories: some find it in the Homeric comparison of a ship with horses (*Od.* iv. 708, *Plaut. Rud.* 268 *equo ligneo*), the horse being the symbol 'of the rushing water or the arching wave' (Farnell, *Cults of Greek States*, iv. p. 21); but the legends are not confined to maritime countries (*Paus.* vii. 21 § 2), e.g. in Thessaly, where the cult of Posidon Ἴππιος was perpetuated by the Minyans, he was worshipped as the creator of the horse (*ἱμψιος* *Hesych.*). At Athens, the title was familiar from *Colonus* which was called *Hippius* (*Soph. OC.* 55, 889, 1070, *Paus.* i. 30 § 4); see Gruppe, *Myth.* pp. 1141 A. 1, 1160. 2, F. Durrbach in *Daremberg et Saglio, Dict.* iv. p. 63 a. The oath by Posidon, 'the Tory God,' was aristocratic (cp. *Neil on Eq.* 551).

84. μὴ ἐμὸι γέ: cp. *Ach.* 345 n., *Vesp.* 118 n., 1179 n.

86. ὄντως: cp. *Vesp.* 997 n. The rustic adopts Sophistic phraseology, even before his education has begun.

87. πιθοῦ: cp. *Vesp.* 760 n., *Eur. Or.* 92 πίθοι· ἂν δῆτά μοι τι.

τί οὖν: cp. *Ach.* 358.

88. ἔκστρεψον: schol. V (int.) ἀντὶ τοῦ μετέβαλε ἀπὸ μεταφορᾶς τῶν ῥυπονμένων <καὶ ἐκστρεφόμενων R Su.> ἱματίων. ἐκστρέψαι γὰρ ἱμάτιον λέγεται τὸ ἀλλάξαι τὸ πρὸς τὸ σῶμα μέρος ἔξω· ἀλλάξον οὖν, φησί, τοὺς τρόπους σου καὶ μετέβαλε· (ὡς ἐπὶ ἄρματ' ἡλάτου δὲ τὸ ὡς τάχιστα) [this last portion may imply that the metaph. in *ἔκστ.* is from chariot-racing] (also Su. s.v.). For *ἔκστ.* cp. 554, *Plut.* 721 τὰ βλεφαρ' ἐκστρέψας ('having turned out the inside of the eyelids'); nowhere else in the comic poets. Cp. *Shak. 2 Hen. VI* iv. ii. 7 'I tell thee, Jack Cade the clothier means to dress the commonwealth, and turn it, and set a new nap upon it.'

89. ἄν: schol. R (not in V) τὸ τέλειον δ ἄν.

91. νῆ τὸν Διόνυσσον: schol. V (int.) ἐπεὶ ἐκώλυσε αὐτὸν κατὰ τοῦ Ποσειδῶνος ὁμῶσαι, ἐκώτως μετέβαλεν εἰς τὸν Διόνυσσον τὸν ὄρκον· τὸ (δὲ) δεῦρο οὐκ ἔστι τοπικόν, ἀλλ' ἀντὶ τοῦ ἐλθέ.

ἀποβλέπε: cp. *Ach.* 32 n.

ὁρᾷς τὸ θύριον τοῦτο καὶ τὸ κίδιον ;
 ΦΕΙ. ὁρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ ;
 ΣΤΡ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.
 ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν
 λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς
 κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.
 οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
 λέγοντα νικᾶν καὶ δίκαια κᾶδικα.
 ΦΕΙ. εἰσὶν δὲ τίνες ;

95

92 θυρίδιον RV etc., a common error (*Ach.* 777 crit. n.) || τὸ κίδιον V (*Ach.* Introd. p. lxxix. 4) 94 Kock ψυχῶν σύνδοσις τοῦτ' ἐστὶ καὶ θάκος σοφῶν from schol. R; but the fuller schol. in V implies that neither σύνδοσις nor θάκος was in the text, and schol. R may be corrupt (see comm.). There is no doubt that φροντιστ. is from the hand of Aristoph. : Naber λεπτῶν σοφῶν 95 ἐνοικοῦσιν R, a common error : Lenting (*Obs. crit.* p. 63) θακοῦσ' (from schol.) : Römer (*Stud. zu Aristoph.* p. 185) ἐ. θάκος ἀνδρῶν κτλ., which produces a spondee in the 4th foot 97 ἄνθρακες codd. : Mein. etc. ἄνθρακες

92. οἰκίδιον : schol. V (ext.) τὸ οἰκίδιον ὑποκοριστικῶς (σμικρύνει δὲ καὶ τοῖς ὀνόμασι αὐτὸς τὸ εὐτελὲς εἰς πάντα τὰ τῆς φιλοσοφίας δεικνύς) ἤγαγε δὲ δῆθεν αὐτὸν ἐπὶ τὴν Σωκράτους οἰκίαν : cp. J. H. H. Schmidt, *Syn.* ii. p. 519. For a reminiscence cp. Milton, *P.R.* iv. 273 '... sage Philosophy . . . From heaven descended to the low-roofed house Of Socrates : see there his tenement.'

93. ἐτεόν : only in appeals for information, cp. *Vesp.* 8 n., J. H. H. Schmidt, *Syn.* iv. p. 288.

94. ψυχῶν σοφῶν : schol. V (int.) (ἡ σύνδοσις τῶν σοφῶν ἦτις καὶ θάκος) θάκος [v. Leeuwen οὕτω] δὲ καλεῖται Ἀττικῶς [v. Leeuwen κωμικῶς] τόπος ἐνθα πολλοὶ συνέρχονται σκεψόμενοι φροντισταὶ (δὲ) ἐκαλοῦντο οἱ περὶ τὸν Σωκράτην [-ῆ R] (ἐπειδὴ ἐφρόντιζον) διὰ τὸ φροντίζειν R> περὶ ἀθλῶν [H. Graeven : ἀλλήλων MS.] ἢ [καὶ R] διὰ τὸ μηδέποτε παύεσθαι φροντίδος : cp. Su. s.v. φροντίζοντων. For the first sentence R has τὸν τεστῆν ἢ σύνδοσις τις καὶ θάκος σοφῶν : also ἀνδρῶν φιλοσόφων. || ἐπειδὴ περὶ τῶν οὐρανίων διαλέγονται οἱ φιλοσοφοῖ : see crit. n. Here also Strepsiades is beginning to use the jargon of the schools which rang the changes on the word 'soul.' Since the ψυχὴ was the fountain and principle of life, the real man (Plato, *Legg.* 959 A ἐν αὐτῷ τῷ βίῳ τὸ παρεχόμενον ἡμῶν ἕκαστον τοῦτ' εἶναι μηδὲν ἄλλ' ἢ τὴν ψυχὴν

. . τὸν δὲ ὄντα ἡμῶν ἕκαστον ὄντως ἀθάνατον εἶναι ψυχὴν ἐπονομαζόμενον), it was substituted in speech for the word 'man' (id. *Rep.* 365 A τί οἰόμεθα ἀκούουσας νέων ψυχὰς ποιεῖν, ib. 496 B ἐν σμικρῇ πόλει ὅταν μεγάλη ψυχὴ φύῃ, Plut. *Qu. conp.* vi. 7. 1 § 7 ψυχὴν καὶ κεφαλὴν εἰώθαμεν τὸν ἄνθρωπον ἀπὸ τῶν κυριωτάτων ὑποκορῖζεσθαι). There is also an allusion here to the ψυχαγωγία 'spiritual fascination' with which Socrates was popularly credited (*Aves* 1555, Plato, *Legg.* 909 B, Bywater on Aristot. *Poet.* 6=1450 a 33), perhaps on account of the metaphysical use of the word in his discourses (id. *Phaedr.* 261A, where rhetoric is called ψυχαγωγία τις διὰ λόγων, *Minos*, 321 A ; cp. Shak. *Ado* II. iii. 60 'now is his soul ravished ! Is it not strange that sheep's guts should hale souls out of men's bodies?'). ψυχῶν σοφῶν also implies that the Socratic disciples are mere εἰδῶλα καμῶντων (v. Leeuwen), mere 'shadows and shows' of men.

φροντιστήριον, *Pensoir* ; a jesting formation κατὰ παρωνυμίας (*Ach.* Introd. p. 1.), on the analogy of δικαστήριον κτλ., not found, outside of this play, until the Atticists (Philostr. *Vita Apoll.* ii. 5 § 3, where certain philosophers are said to use Pangaeum or Athos, as a φροντιστήριον, for the purpose of studying heavenly things). In Christian times it meant a 'monastery.' φροντιστής was

proscenium) Turn your eyes yonder: do you see the wicket, and the lowly tenement?

PHID. Surely, father: and what do you make it out to be?

STREPS. (*In an awe-struck whisper*) 'Tis the Reflectory of Wisdom's sprites;—therein dwell men who, with the spirit of persuasion, teach that the cope of heaven is a muffle round about us, and we the charcoal beneath it. These wise heads—if one fee them—instruct a man in such arguments as will carry it away, whether his cause be true or false.

PHID. And who be they?

at this time a catch-phrase for the Sophists (cp. 101, 266, 456, 1039). In the very year of the production of the first edition of the *Clouds*, the chorus in Amipsias' *Connus* was composed of φροντιστάι (i. p. 671 K.; ii. p. 703 M.); and Socrates was nicknamed ὁ φροντιστής *par excellence* (Xen. *Symp.* 6 § 6 ἄρα σὺ, ὦ Σώκράτης, ὁ φ. ἐπικαλούμενος, *ib.* 7 § 2, *Mem.* iv. 7 § 6, Plato, *Apol.* 18 B, [*id.*] *Axioch.* 636 B). Possibly the word was invented by Aristophanes, as it does not occur before this play; it is not found in Aristotle, cp. J. H. H. Schmidt, *Syn.* ii. p. 629.

95. ἐνταῦθ' ἐνοικοῦσι: cp. *Eq.* 1328 ἔν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

τὸν οὐρανόν: for the antiptosis cp. 145, *Ach.* 442 n.

96. ἀναπείθουσιν: cp. 77 n.

πινυεύς: see Appendix.

97. ἄνθρακες: a jest κατ' ἐξαλλαγήν φωνῇ on ἄνδρες (or ἄνθρωποι), which is not uncommon in Aristophanes; cp. *Ach.* 336 n., 348 n., *Aves* 1546 ἀπανθρακίζομεν, Eur. *Cycl.* 374 ἀνθρώπων θέρμ' ἀπ' ἀνθράκων κρέα. Joël (*Der echte u. der Xenoph.* *Sokr.* ii. p. 837) sees an allusion to the Cynic habit of etymological argumentation, which is ridiculed in 394. Certainly Antisthenes affected such jests (e.g. *frr.* 77, 93 Mullach), but so did Socrates, from whom he may have learned the trick.

98. Schol. V (int.) καὶ τοῦτο ψεῦδος· διαβολῆς λέλεκται χάριν· οὐδεὶς γὰρ μισθὸν ἐτέλει Σωκράτει ἐπεὶ ἐκεῖνος [*Ald.*: κακείνος MS.] οὐδὲν [R: οὐδὲ V] ἔφασκεν εἰδέναι, διόπερ καὶ ὑπὸ τοῦ Πυθίου σοφὸς ἐκρίθη. τοῦτο γὰρ αὐτὸ [*Ruth.*: αὐτοῦ MS.] πρῶτον ἔκρινε σοφοῦ εἶναι τὸ αὐτὸ [*αὐτὸν R*] τοῦτο γνωρίσαι ὅτι μηδὲν οἶδεν. πῶς <ἀν R> οὐ μισθὸν ἐπράττετο παρὰ τῶν συνόντων <ὁ> περὶ αὐτοῦ βεβαιούμενος ὅτι οὐδὲν [*μηδὲν R*] οἶδεν; in fact, Socrates

ridiculed the Sophists for exacting fees for their so-called learning (cp. Xen. *Mem.* i. 2 § 7, *Symp.* 1 § 5, Plato, *Apol.* 20 A, *Euthyd.* 272 A, 304 C, *Soph.* 224 A, Brentano, *Untersuch.* p. 73). The accusation really lay against the Sophists, especially against Protagoras, who introduced the practice (cp. *id.* *Prot.* 349 A, *Meno* 91 D, *Theaet.* 161 E, 179 A, Diog. L. ix. §§ 50 sqq. (= Diels, *Vorsokr.*² p. 526. 1), Athen. 113 E, Brentano, *ib.*), as they taught for money, on the sensible ground that men value what they have paid for (Philostr. *Vita soph.* i. 10 sqq. = Diels, *ib.*² p. 527. 34), and their subject was rhetoric, the art of persuasion (πειθοῦς δημιουργός Plato, *Gorg.* 455 A), of making the worse appear the better reason. There is an interesting passage in Eur. *Hec.* (814 sqq.) where the Trojan queen almost rivals Hector's achievement (in Shak. *Troilus*) of quoting Aristotle, viz. τί δῆτα θνητοὶ τὰλλα μὲν μαθήματα μοχλοῦμεν ὥς χρή πάντα καὶ μαστεύομεν, πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην, οὐδὲν τι μᾶλλον ἐς τέλος σπουδάζομεν μισθοὺς διδόντες μανθάνειν, ἔν' ἦν ποτε | πείθειν ἃ τις βούλοιο τυγχάνειν θ' ἅμα;

ἀργύριον κτλ.: also in *Thesm.* 937. διδῶν: for the present cp. *Ach.* 159 n., *Vesp.* 90 n.

99. This charge fairly lay against the Sophists, especially Protagoras, who taught that the 'soul' was nothing but sensations (Aristotle, *Met.* Θ 3=1047 a 4, Diog. L. ix. § 51). Thus, as they denied all objectivity, (individual) man was 'the measure of all things' (Plato, *Cratyl.* 385 E, Diog. L. l.c.), and all ἀντιφάσεις were equally true (Aristotle, *Met.* Γ 4=1007 b 68), *de omni re in utramque partem disputari potest* (Sen. *Ep.* 88. 43); only what is plausible is important (Plato, *Phaedr.* 272 D), and cleverness was shown <ἐν τῷ> μάχεσθαι

ΣΤΡ.

οὐκ οἶδ' ἀκριβῶς τοῦνομα

100

μεριμνοφροντισταὶ καλοὶ τε κάγαθοί.

ΦΕΙ.

αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,

τοὺς ὠχριῶντας, τοὺς ἀνυποδῆτους λέγεις·

ὣν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

101 Nauck (*Bull. de l'Acad. de St-Petersb.* vi. p. 54) μετεωροφροντισται
 102 οἶδα τοὺς ἀλαζόνας codd. (in V Ald. there is no mark of punctuation
 before οἶδα, or after ἀλαζόνας): corr. Lenting (*Obs. crit.* p. 63) 103
 ὠχριῶντας] A. Nauck (*Bull. de l'Acad. de St-Petersb.* xxii. pp. 96 sq.)
 ἐνερῶχρωτας 104 Om. R

τε καὶ ἐξελέγχειν τὸ ἀεὶ λεγόμενον, ὁμοίως
 ἔάν τε ψεύδος, ἔάν τε ἀληθές ἦ (id.
Euthyd. 272 A, *Legg.* 937 E). This
 'relativity of knowledge' was carried
 still further by Antisthenes (cp. Zeller,
Socrates etc. pp. 301 sq.).

νικᾶν δίκαια: for the acc. cp. 115,
 1211, *Vesp.* 581 n.

καὶ δίκαια κᾶδικα, 'right or wrong';
 cp. *Ach.* 373 n. For καὶ cp. Aesch.
Sept. 427 sq., ib. 1057, *Eur. Suppl.* 895.

100. οὐκ οἶδα: schol. R (not in V)
 ἀποφεύγει εἰπεῖν τὸ ὄνομα διὰ τὸ ἐπαχθές.
 Strepsiadēs, not wishing to frighten his
 son, indicates the Socratics by means
 of a periphrasis.

101. μεριμνοφροντισταί, 'minute Philo-
 sophers' (Berkeley). Schol. R (not in
 V) τοὺς φιλοσόφους οὕτω ἐκάλουν (cp.
 Su. s.v. φροντιστῶν). a jesting forma-
 tion (*Ach.* Introd. p. 1.). For φροντιστής
 cp. 94 n. μέριμνα for 'laborious specula-
 tion' occurs as early as Empedocles,
*νήπιοι, οὐ γὰρ σφιν δολιχόφρονές εἰσι
 μέριμναι* (Diels, *Vorsokr.*² p. 176. 18); it
 soon became associated with the grubbing
 methods of the Sophists, cp. *Eur. Med.*
 1226 μεριμνητὰς λόγων, who, according
 to the philosopher messenger, *μεγίστην
 μωρίαν ὀφλισκάνουσι*. So in Plato, *Rep.*
 607 C οἱ λεπτῶς μεριμνῶντες is an un-
 friendly description of philosophers; see
 further Xen. *Oec.* 20 § 25, *Mem.* i. 1
 § 14, Plato, *Amat.* 134 B λεπτὸν ὑπὸ
 μεριμνῶν.

The word is resolved into φροντίσι καὶ
 μερίμναις in 951; into φροντιστὴν . .
 καὶ τὸν ταῦτα μεριμνῶντα in Xen. *Mem.*
 iv. 7 § 6. For the formation cp. βροντησι-
 κέραννος 265, and J. H. H. Schmidt,
Syn. ii. p. 629.

καλοὶ τε κάγαθοί: in prose more
 commonly καλοὶ κάγαθοί, 'the aristo-
 cracy of intellect,' a political term (Thuc.
 iv. 40 § 2, viii. 48 § 6, Neil, *Eq.* p.

202) associated with the *jeunesse dorée*,
 especially the Knights (*Eq.* 185, 227,
 735, *Vesp.* 1256, *fr.* i. p. 439 K.; ii. p.
 1033 M. where it is laughed at), applied
 here sarcastically (as in *Lys.* 1059 to the
 Καρύστιοι) to the pupils of Socrates, who
 were accused of anti-democratic leanings
 (cp. Xen. *Mem.* i. 2 § 48, Zeller, *Socrates*
 etc. pp. 212 sqq., Römer, *Sitzungsb.* p.
 230). The epithet was likely to attract
 the young knight, Phidippides. Later
 on it became the familiar epithet of the
 pupils of Socrates.

Joël (*Der echte Sokr.* etc. ii. pp. 720, 739)
 sees an allusion to the ideal of Antisthenes
 as expounded in Xen. *Symp.* 3 § 4, 4
 §§ 34 sqq. (from his *Protrepticus*).

102. αἰβοῖ: schol. V (inf.) τὸ αἰβοῖ
 σχετλιαστικόν (ἐστίν), τὸ δὲ πονηροὶ ἀντὶ
 τοῦ ἐπίπονοι. (τὸ δὲ ἀλαζόνας) ἰδίως
 (ἀλαζόνας) τοὺς ψεύστας καλεῖ [ἐκάλουν R].
 εἰκότως οὖν καὶ τοὺτους οὕτως λέγει [καὶ
 τοὺτους ἀλαζόνας καλεῖ ἐπεὶ λέγειν ἐπ-
 αγγέλλονται περὶ ὧν μὴ ἴσασι R].

πονηροὶ: especially in a political
 sense, of extreme democrats (*Eq.* 181,
 336, *Pax* 684), like μοχθηρὸς (*Ach.* 517,
Eq. 1304, *Lys.* 576); cp. Neil, *Eq.* p.
 208. In this word Phidippides rejects
 the aristocratic description of the So-
 cratics, cp. Römer, *Sitzungsb.* p. 229.

ἀλαζόνας, 'pedasculcs' (Shak. *Shrew*
 III. i. 50), 'charlatans' (cp. *Ach.* 63 n.,
Vesp. 174 n. There is a reminiscence
 of this passage in Alciph. iii. 14 (=ii.
 11 Schepers) εἰ πατῶρξεις, ὦ παῖ, καὶ
 τὰμὰ φρονεῖς, χαίρειν τοὺς ἀλαζόνας ἐκεί-
 νους, τοὺς ἀνυποδῆτους καὶ ὠχριῶντας, οἱ
 περὶ τὴν Ἀκαδήμειαν ἀλινδοῦνται, καὶ
 βιωφελές μὲν οὐδὲν οὕτε εἰδότες οὕτε
 πράττειν δυναμένοις, τὰ μετέωρα δὲ πολυ-
 πραγμονεῖν ἐπιτηδεύοντας ἐάσας ἔχου τῶν
 κατ' ἀγρόν ἐργων. In this description
 of the school Aristophanes abandons
 the traits of the Sophists, who, being

STREPS. (*With an affectation of indifference*) I don't know their name precisely—Minute Philosophers you may call them, the nonpareil of men.

PHID. (*With a gesture of disgust*) Faugh, the lewd fellows! I know them: doubtless you mean the knaves and canters—the green-sickness carrions—the barefooted charlatans, of whom are the gallows Socrates and Chaerephon.

fine gentlemen, were much sought after by members of the rich ephebic class, such as Phidippides himself; cp. P. Girard, *Éduc. athén.* p. 307, Zeller, *Socrates* etc. p. 4.

103. Quoted in Athen. 188 c. Cp. Browning, *Aristoph. Apol.* 'A starveling crew, unkempt, unshorn, unwashed.'

ὤχρῳντας, 'suffering from the disease of pallor' (*Ach.* Introd. p. liii. (6) (b)), which, to the Greeks, was the hue produced by jaundice (cp. 1016 n.); hence cp. 'green-sickness carrion' (Shak. *Rom.* III. v. 157), 'tallow-face' (ib. 158), 'grief hath set the jaundice on your cheeks' (id. *Troil.* I. iii. 2). A natural trait of bookworms and philosophers 'of the shade' (cp. 186, 199, 504, 1113), such as the Pythagoreans (Theocr. xiv. 5 Πυθαγορικτὰς | ὤχρὸς κἀνυπόδητος), e.g. Diodorus of Aspendus as described in Athen. 163 ε sqq., or the Stoics (Alciph. i. 3=i. 3 Schepers ἀνυπόδητοι καὶ ἐνερὸς χρωτὲς, Lucian, *Iup. trag.* § 1 ὤχρὸς περιπατῶν, φιλοσόφον τὸ σχῆμ' ἔχων), but not true of the Sophists, nor of Socrates, who was no ascetic, but loved society and an open-air life, and did not avoid, as the Cynics did, the pleasures of the senses (Zeller, *Socrates* etc. p. 75). But Aristophanes was thinking of Chaerephon, if not of Antisthenes, as Joël holds.

ἀνυπόδητος: cp. *sans culotte*, *va-nu-pieds*. This trait, at any rate, was Socratic, cp. Xen. *Mem.* i. 6 § 2, where Antiphon, the Sophist, seeking to prejudice Socrates in the eyes of his pupils, reproaches him thus: ἐγὼ μὲν ὦμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρήναι γίγνεσθαι, σὺ δέ μοι δοκεῖς τάναντία τῆς φιλοσοφίας ἀπολελευκέναι. ἔῃς γοῦν οὕτως ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότη διαιτῶμενος μένιει· σῖτια τε σιτῇ καὶ ποτὰ πίνει· τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίσειαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρουσ τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς (Diels, *Vorsokr.*² p. 588. 27); and Alcibiades (Plato, *Symp.* 220 B) tells how ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥᾶον

ἐπορεύετο ἢ οἱ ἄλλοι, who, in the terrible winter during the siege of Potidaea, either never left their huts, or were compelled to wrap their feet in πῦλοι καὶ ἀρνακίδες. Socrates never wore shoes except when going to a dinner-party λελουμένος τε καὶ τὰς βλαύτας ὑποδεμένους (ib. 174 A).

There is a good description of such traits in Alciph. iii. 40 (=ii. 38 Schepers) θέαμα ἀποτρόπαιον καὶ φοβερόν, κόμην αὐχμηρὰν ἀνασειῶν, τὸ βλέμμα ἰταμὸς, ἡμίγυμνος ἐν τριβωνίῳ, πηρίδιον ἐξηρηγμένους καὶ ῥόπαλον ἐξ ἀχράδος πεποιημένον μετὰ χεῖρας ἔχων, ἀνυπόδητος, ῥυπῶν, ἀπρακτος. But there is much in this picture peculiar to the Cynics and Stoics (cp. Lucian, *Icarom.* § 31, *Bis acc.* § 16, *Iup. trag.* init.).

104. κακοδαίμων, *le misérable*; a colloquial word which (unlike εὐδαίμων, cp. 413 n.) had lost its original sense, so as sometimes to mean 'evil genius' (a counterpart of Ἀγαθοδαίμων), cp. *Eq.* 111 (with Neil's note), Shak. *Rich.* III. i. iii. 143 'hie thee to hell for shame, and leave the world, Thou cacademon!' So δυστυχῆς 'poor devil' is used Men. Ἐπιτρέψ. 1 συκοφαντεῖς, δυστυχῆς (*misérable*).

Χαιρέφῶν: schol. R (not in V) εἰταῖρος Σωκράτους ὁ Χ. δὲ ἐκαλεῖτο νυκτερίς, διὰ τὸ μέλας εἶναι καὶ λεπτόφωμος: cp. *Vesp.* 1408 n. The mention of his name here, where he is placed on a par with Socrates, is malicious, as he was a butt at Athens (cp. 144 sq., 503 sq.) both for his appearance and his character. Like Justice Shallow, 'a' was the very genius of famine' (Shak. *2 Hen.* IV. iii. ii. 341), with 'a little whey-face,' thin, pale, black-haired, weak of voice, but of a fiery impetuous temperament, which, being linked with a plentiful lack of discretion, led him into many ludicrous situations. Elsewhere Aristophanes nicknames him 'the son of midnight' (*fr.* i. p. 538 K.; ii. p. 1175 M.). Some have thought that his prominent

- ΣΤΡ. ἡ ἦ, σιώπα· μηδὲν εἶπης νήπιον. 105
 ἀλλ' εἴ τι κήδη τῶν πατρῶων ἀλφίτων,
 τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.
 ΦΕΙ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
 τοὺς φασιανούς οὓς τρέφει Λεωγόρας.
 ΣΤΡ. ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί, 110
 ἐλθὼν διδάσκου.
 ΦΕΙ. καὶ τί σοι μαθήσομαι;
 ΣΤΡ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τῷ λόγῳ,
 τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.

107 Dobree γενοῦ σύ μοι σχ. ἱπ., but wrongly; see comm. Without anaphora, the article would have been omitted (27, 1226, 1401, *Vesp.* 1429, Ijzeren, *De vit. princ. codd.* p. 52) 108 γέ μοι RV Ald.: γ' ἐμοί al.

mention here, and in 1465 (where see n.), indicates that he played an important part in the first edition of the play. But the suggestion shows a defective sense of humour.

105. ἡ ἦ: schol. R (not in V) σιώπα; significant of disapproval, cp. Wilam. on Eur. *Herc.* 906, Su. s.v.

νήπιον: schol. V (int.) συγκατατίθεται καὶ ὁ πρεσβύτερος ὡς εἰδὸς αὐτοῦς [-οῦ R] τοῦ νεανίσκου καὶ ἀληθῶς [-ῆ R] περὶ αὐτῶν εἰρηκότος· φησὶν οὖν "τούτους αὐτοὺς μηδὲν [(δὲ)] εὐθὺς ἀνέστην (εἶπης" ἀπὸ τοῦ "μὴ ὡς τὰ νήπια παῖδια ἀνέστη εἶπης)": νήπιος is Ionic and poetical, cp. *Pax* 1063 (hexam.); in prose, only in Antiphon iii. B. 11, [Plato], *Asiarch.* 366 n, 367 A. The style here may be affected by the parody in the next line.

106. εἴ τι κήδη: schol. V (int.) (ἀπὸ τοῦ) φροντίσεις· ἀλφίτων δὲ ἀπὸ τοῦ χρημάτων, <λέγει Ruth.> <ὡς ἀγροικοί R>· || τοῦτέστι τῆς πατρῴας οὐσίας. κ. was constantly used in the orators in political appeals, an use which is played on here, cp. *Eq.* 1342 (Neil).

ἀλφίτων: the proverbial 'bread and cheese,' cp. *Vesp.* 301 n., Shak. *Macb.* III. ii. 17 'we will eat our meal in fear.' Brentano (*Untersuch.* p. 52) bases on this line (with 639, 648) his theory that, in the second edition of the *Clouds*, Strepsiades is not a rustic, but a baker! More probably α. is a jest on ἀλγῶν, which may be represented by 'dollars' and 'dolours' (Shak. *Tr.* II. i. 18, *Meas.* I. ii. 52).

107. τούτων: schol. R (not in V) λείπει τὸ εἰς ἀριθμητικὸν ὄνομα· εἰς

τούτων γενοῦ μοι, τούτοις μαθήτευσον: cp. 1128 n.

σχασάμενος: schol. V (int.) (καταλύσας,) παυσάμενος τὴν ἵππικὴν [-ῆς Su.: καταπαύσας τῆς ἵππικῆς R], (ἡ ἀποσυγχωρήσας καὶ ἀποστὰς τοῦ παρόντος ἐπιτηδεύματος· τὸ δὲ σχασάμενος) ἀπὸ μεταφορᾶς (εἰληπται) τῶν ἐρεσσόντων· (σχάσαι γὰρ δὴ καὶ ὥσπερ διαστεῖλαι (inf.) καὶ διασχίσαι τὸ ὕδωρ τὴν κώπην ἐρέσσουσιν) (also Su. s.v.). σχ. originally meant 'to lance,' e.g. a vein; cp. 409 n., 740, Hippocr. *Περὶ παθῶν* (vi. p. 212 L.) σχάσαντα μαχαιρῶ τὸ ὕδωρ ἐξαγαγεῖν, Xen. *Hell.* v. 4 § 58. Hence it came to mean 'to check,' cp. Pind. *P.* x. 51 κώπην σχάσον, N. iv. 64, Eur. *Tro.* 809, *Phoen.* 454, ib. 960, Aesch. *fr.* 418 N.² ἀσχαδές ('not to be restrained'), Xen. *Cyn.* 3 § 5 οὐρὰν σχάξεν ('to lower'), Lycophr. 13 βαλβίδα σχ. ('to lower the rope'). For the middle cp. Plato *Com.* i. p. 609 K. (ii. p. 626 M.) καὶ τὰς ὀφρὺς σχάσασθε καὶ τὰς ὀμφακὰς (see Phrynichus, p. 219 Lobeck, p. 296 Rutherford).

τὴν ἵππικὴν: the article has been questioned (cp. 27 n.) but it is anaphoric and expresses contempt.

108. Very similar are *Ach.* 966, *Vesp.* 298 n., *Plut.* 924.

For the ellipse cp. 5 n., *Ach.* 1011 n.

Διόνυσον: schol. R (not in V) ἐδλόγως τὸν Διόνυσον ὀμνύει. τοῦτω γὰρ ἐτετελείτο τὰ Διονύσια, οἷς ἡγωνίζοντο οἱ τε τῆς τραγωδίας καὶ οἱ τῆς ἀρχαίας κωμωδίας ποιηταί, a very silly suggestion.

109. φασιανούς: see Appendix.

Λεωγόρας: cp. *Vesp.* 1269 n., Zelle, *De com. graec. saec. quint. a Christ. nat.*

STREPS. (*Squealing*) Hist, hist! Speak not like a puling child. (*In an imploring attitude and in tragic phrase*) But if thou reckest aught of thy father's dollars, put thyself in their file, and cut the turf.

PHID. 'Fore Dionysus, not I, though you bribed me with the pheasants that Leogoras breeds.

STREPS. (*Striking an attitude*) O alderliefest, I charge thy duty;—vouchsafe to become a student.

PHID. (*Coolly*) And what would you have me learn?

STREPS. (*Mysteriously*) 'Tis said that with them lodge the Reasons twain—the Better, whate'er it is, and the Worser: and

act. temp. def. pp. 49 sq. He was one of the Hermocopidae in 415 B.C., and his life was saved through his son, who turned informer (Andoc. *Myst.* §§ 19 sqq., 68). As he was a gourmand, it was natural that he should have kept such a rare bird as the pheasant for his own consumption, cp. Mnesimach. ii. p. 442 K. (iii. p. 578 M.) καὶ τὸ λεγόμενον | σπανιώτερον πάρεστιν ὀρνίθων γάλα | καὶ φασιανὸς ἀποτετιλμένος καλῶς, Athen. 754 c where it is spoken of as a πολυτελές; βρώμα, which Ptolemy Euergetes had never tasted, but which he kept as a κειμήλιον.

110–20. If, as many hold (e.g. Naber, *Mnem.* xi. pp. 316 sqq., Diels, *Leukipp.* etc. p. 108, G. Schwandke, *De Ar. Nub. prior.* p. 141, Kock³, p. 35), there was no reference in the first edition of the play to the Sophistic arts, but only an attack on the meteorological theories of Diogenes of Apollonia, these lines must be assigned to the second edition. There is some repetition (115 of 99, 119 of 108), but the 'patching' has been well done, since there is a *sanus in precibus progressus a dulcibus adulationibus ad seuerum patriae potestatis imperium* (Weyland, *De Nub. Ar.* p. 33 n. 84); furthermore, the purpose of Strepsiades has been expressed only in general terms in 85, 99 and 107: 112–18 are required to make it clear (Heidhüs, *Über d. Wolken d. Aristoph.* p. 36).

110. Schol. V (ext.) (πορεύου· νῦν δὲ πείσθητί μοι. || παρακαλῶ σε).

ΦΙΛΤΑΤ' ἀνθρώπων ἐμοί: apparently tragic, as is shown by the position of ἐμοί, cp. Aesch. *Suppl.* 602 ὦ χαίρει πρέσβυ, ΦΙΛΤΑΤ' ἀγγέλων ἐμοί, *Cho.* 1051, Soph. *El.* 1126, Eur. *Hipp.* 1333. ὦ φίλτατ' ἀνδρῶν is also tragic, cp. *Eq.* 1335 (Neil).

111. καί: cp. *Vesp.* 665 n.

σοι: cp. *Ach.* 341.

112. ἄμφω: schol. V (ext.) δυϊκῶς ἐκλινε· φησὶ δὲ τοὺς περὶ Σωκράτην [R: -ους V] ἱκανοὺς <εἶναι R> ἀμφοτέρους τοὺς λόγους ἐκπαιδεύειν [-εἰ R]; but it was Protagoras who first taught δύο λόγους εἶναι περὶ παντὸς πράγματος ἀντικειμένους ἀλλήλοις· οἷς καὶ συνηρώτα, πρῶτος τοῦτο πράξας (Diog. L. ix. 4 § 51 = Diels, *Vorsokr.*² p. 525. 22), cp. Eur. *fr.* 189 N.² ἐκ παντὸς ἂν τις πράγματος δισσῶν λόγων | ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἴη σοφός, Isocr. x. § 1.

113. τὸν κρείττονα: schol. V (ext.) τὸν δίκαιον, τὸν νικῶντα· ὡς ἀγνοῶν δὲ τὰ δίκαια εἶπεν, ἐβούλετο γὰρ ἀδικίαν μαθάνειν. It was really Protagoras' ἐπάγγελμα, and not Socrates', to disregard truth in favour of τὸ εἰκός; and, if necessary, τὸν ἥττω λόγον κρείττω ποιεῖν (Aristot. *Rhet.* ii. 24=1402 a 23, Diels, *Vorsokr.*² p. 532. 22), viz. by means of plausible arguments, and without regard to strict justice, to bring victory to the side which is essentially weaker (Blass, *Beredsamkeit*², i. p. 25, Cope, *Introd. to Aristotle's Rhet.* pp. 404 sqq., Zeller, *Socrates* etc. p. 218 n. 2). In an advocate, this is a perfectly fair aim, and is, indeed, his duty (at least in modern days before a trained judge); but Protagoras' profession was interpreted, as by Strepsiades here, in the sense that it was his purpose to make the more unjust argument the stronger, and so to defeat the ends of justice. Nor was Strepsiades wrong linguistically, since ἥττων means 'inferior,' 'worse,' and so 'more unjust' (J. H. H. Schmidt, *Syn.* iv. p. 315). Hence the boast of the Unjust Reason that he got his name because ἐπενόησε τοῖσιν λόγους καὶ τῇ δίκῃ τάναντί· ἀντιλέξαι (1038 sq.); and hence, as Aristotle says, δικαίως ἐδυσχέρανον οἱ ἄνθρωποι at

τούτοιον τὸν ἕτερον τοῖν λόγῳιν, τὸν ἥττονα,
νικᾶν λέγοντά φασι τᾰδικώτερα. 115

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕΙ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
τοὺς ἱππέας τὸ χρώμα διακεκναισμένους. 120

ΣΤΡ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδῃ,
οὔτ' αὐτὸς οὔθ' ὁ ζῦγιος οὔθ' ὁ σαμφόρας·
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕΙ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς
ἄνιππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125

114 Om. RV (*propter homoeotel.*)
κῶτατα Ald.

115 τᾰδικώτερα RV etc.: τᾰδι-

119 sq. Mein. (*Vind.* p. 71) μ' ἰδεῖν . . διακεκναισμένον
120 Id. (*Vind. l.c.*) τὸν χρώμα or τὸ σῶμα 121 Cobet οὐτᾰρα, which
is a faulty division of the anap. || Δήμητραν V dett. (a late form) || γρ. ἔδει
V (ἔδει also in text)

125 Cobet (from O7) ἄνιππον ὄντ'· ἀλλ' εἴμι
(*ibid ad Megaclem*), cp. *Eq.* 488, *Pax* 232, *Ran.* 577, *Aesch. Ag.* 1313, *Cho.*
781, *Eur. Suppl.* 772 (Elmsley): Blaydes ἄ. ὄντ'· εἴσειμι || εἴσιμι V

Protagoras' profession, since it was falsehood, and not true, but apparent, probability which he taught. Upon the prejudice followed his exile, and the burning of his books (*Diog. L. ib.* § 52 = *Diels, Vorsokr.*² p. 525. 28). To the same cause, according to Plato, was due the accusation of Socrates, who was confounded with the Sophists, and the evil effects of whose teaching was thought to be seen in his pupils, especially Critias and Alcibiades (*Xen. Mem.* i. 2 § 12, *Plato, Apol.* 19 B, *Zeller, Socrates* etc. p. 220). This passage has suggested the description of Belial in *Milton, PL.* ii. 112 'his tongue Dropt manna, and could make the worse appear The better reason, to perplex and dash Maturest counsels.'

δοστις ἐστί: Strepsiades speaks of the 'arguments' as of some mysterious divine power, cp. *Aesch. Ag.* 160 Ζεὺς δοστις ἐστί, *Eur. fr.* 480 N.² Ζεὺς δοστις ὁ Ζεὺς, οὐ γὰρ οἶδα πλὴν λόγῳ.

ἥττονα: schol. V (interlin.) (τὸν ἄδικον).

115. Of course, everyone, even the Sophists, is anxious to have justice on his side, and no one would choose, of his own motion, 'the weaker cause'; the Sophist's art was shown in converting

the weaker into the stronger case, if he should unfortunately not have justice on his side. Swift (*Gulliver*, P. iv. c. v. p. 303 Scott's edition), however, argues that such practitioners regard the absence of justice as an advantage: 'My lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice, which is an unnatural office he always attempts with great awkwardness, if not with ill will.' Strepsiades has heard much of the 'weaker side,' and speaks of it humorously as a kind of δημιουργὸς πειθοῦς.

τᾰδικώτερα: cp. 99 n.

116. μοι: cp. 111.

117. χρεῶν: for the position of the antecedent of the relative clause cp. Kühner-Gerth, *Gram.* § 556 A. 2.

118. ἄν: for the repetition of ἄν cp. *Vesp.* 171 n.

119. τλαίην, 'persuade myself'; so used in negative and interrogative sentences, cp. *Vesp.* 1159, *J. H. H. Schmidt, Syn.* i. p. 428.

120. διακεκναισμένος, 'sicklied o'er with the pale cast of thought' (*Shak. Haml.* III. i. 85), 'with an ap-paled cheer' (cp. *1 Hen. VI* i. ii. 48). Schol.

of these twain, 'tis said, the Worser can wrest the false cause the true way. Argal, if for my sake you learn this Unjust Reason, of all the debts you've huddled on my back I shall not need to pay a doit to any man.

PHID. (*After a moment's consideration, in tragic phrase*) I'll not consent: for never should I be so hardy as to look upon my cavaleiro friends 'with an ap-paled cheer.'

STREPS. (*Completely losing his self-control*) Then, by Demeter, you shall not batten at my cost—neither you nor your wheeler, nor your branded blood-mare. Out of my house I'll send you packing to the devil.

PHID. (*With aplomb*) Uncle Megacles will never see me beggared of horse-flesh. But I'll go in: and, as for you, a fico for your threats. (*He leaves the Orchestra by the door on the left.*)

V (ext.) (οὐ γὰρ ἂν ὑπομείναιμι ὁραθῆναι ὑπὸ τῶν ἱππέων· διακεκναίσμενος δὲ ἀντὶ τοῦ) <διεφθαρμένος R>, ἡμυνωμένος· (εἰ γενοίμην) ὥρως ὡς οἱ περὶ τὸν Σωκράτην· (οἱ γὰρ ἱππεῖς εὐχροὶ καὶ ὑποδεδεμένοι, καὶ ἐν γυμνασίοις ἐξεταζόμενοι, καὶ ἐν παλαίστρας· καὶ ἐν τοῖς Ἰππεύσι φησι (580) "μὴ φθονεῖτε κτλ.,") τουτέστι λιπῶσιν. τοῦτο οὖν καὶ νῦν ὁ νεανίσκος δεδοικέναι φησί, τὸ ἀπέχθασθαι τοῖς περὶ ἱππικὴν ἔχουσιν, "εἰ ἀπολιπὼν τὸ σῶμα κοσμεῖν καὶ μετέναι τὰ τῶν ἱππέων ἐπιτηδεύματα τὰ τῶν φιλοσόφων μετέλθω"); cp. Su. s.v.

δ. is perhaps strange to comedy except in paratrag. (in *Pax* 251 διακναίειν is perhaps a pun on κατακνήν). It is a common word in tragedy (Aesch. *Prom.* 541, Eur. *Med.* 164, *Alc.* 109, *Heracl.* 296), properly used of the effect of attrition (Aesch. *Ag.* 65, Eur. *Cycl.* 486), hence metaphorically 'to maltreat' (*Ran.* 1228, *Eocl.* 957, *Pherecr.* i. p. 188 K.; ii. p. 327 M.), 'to murder,' of a play (Strattis i. p. 711 K.; ii. p. 763 M.); for prose cp. Plato, *Rep.* 406 B.

121. ἔδῃ: schol. V (int.) ἀντὶ τοῦ φάγῃ [φάγει R; a Hellenistic fut.], (θρέψῃ)· ζῳγοῖ (δὲ) καλοῦνται [λέγονται R] ἵπποι οἱ ὑποβαλλόμενοι τῷ τοῦ ἄρματος ζυγῷ, (τουτέστιν) ὁ μέσος ἀρίστερος καὶ ὁ μέσος δεξιός [R: μεσαριστ. . . μεσοδ. V], viz. they drew by the lētaδνα, while the σειραφόροι (1300) drew only by traces, which were attached to their collars, probably on the left side, cp. Grasberger, *Erzieh.* etc. iii. p. 251, [Eur.] *IA.* 221.

122. σαμφόρας: schol. R (not in V)

ὁ ἔχων εἰς τὸν μηρὸν τ [↑ Ruth.], cp. 23 n.

123. Schol. V (int.) (ἀλλ' ἐκβαλῶ σε καὶ ἀποδιώξω ἐκ τῆς ἐμῆς οἰκίας· τραχύτερον δὲ αὐτῷ διαλέγεται καὶ ἀπηνέστερον ὅτι τὴν ἐλπίδα τοῦ πείθειν αὐτὸν ἀπώλεσεν). The sigmatism of the lines implies that the words are hissed.

ἀλλά: notice that this particle occurs seven times in five lines, cp. *Ach.* 407 sqq. The Greek ear was not as sensitive as ours to the repetition of similar words and sounds, cp. 77 n.

ἐξελῶ: cp. 802; he threatens him with ἀποκρήρυξις ('disinheritance'), cp. Dem. xxxix. § 39. This was carried out ὑπὸ κήρυκος ἐναντίον ἀπάντων (Plato, *Legg.* 928 D).

ἐς κόρακας: cp. 133 n., *Vesp.* 51 n.; similar is Lys. xiii. § 81 ἀπιέναι ἐκέλευσεν ἐς κόρακας ἐκ τῶν πολιτῶν.

124. περιόψεται: *Ach.* 55 n.

θεῖος: really grandfather (46).

125. ἀνιππον: schol. R (not in V) ἵππων ἐστερημένον; cp. Su. s.v. Perhaps a jest, since elsewhere δ. means 'not serving on horseback' (Herod. i. 215), 'unsuited for horses' (id. ii. 108), or 'unskilled in riding' (Plut. *De fort.* 5 § 6). The particip. ὄντα is strangely omitted, cp. *Ach.* 55 n., Kühner-Gerth, *Gram.* § 483 (b).

εἰσεμι, 'enter the house' (*Ach.* 202 n.); cp. 1 n.

φροντιῶ: schol. R (not in V) τῶν σῶν ἀπειλῶν. After a scene of similar re-crimination Cléante (*L'Avare*, iv. v.) replies to his father, Harpagon's, 'je

ΣΤΡ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·
 ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
 αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
 πῶς οὖν γέρων ὦν κἀπιλήσμων καὶ βραδὺς
 λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;
 ἰτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
 ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον.

130

ΜΑΘΗΤΗΣ

βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν;

126 κατακείσομαι Su. (s.v. ἀλλ' οὐδ' ἐγώ) 127 τοῖσι θεοῖς R: τοῖσι
 θεοῖς V Ald.: τοῖσι θεοῖσι Su. (s.v. διδάξομαι) 130 σκινδαλάμους [σχ-]
 RV: σκινδαλάμους Su. (s.v.): σκινδαλμούς Ald.; vulgar forms for σχιν-
 δαλάμους (acc. to Moeris, p. 360), but cp. Kühner-Blass, *Gram.* § 3. 14,
 Fritzsche on *Thesm.* p. 611 131 στραγγεύομαι Su. (s.v. ἰτητέον),
 Ald.: στραγγεύομαι RV (cp. *Ach.* 126 crit. n.) 133 βάλλ' V

te déshérite' with 'tout ce que vous voudrez.'

126. ἀλλ' οὐδ' ἐγὼ μέντοι: schol. V (int.) (ἀλλ' οὐδ' ἐ. μέντοι παραδώσω ἑμαυτὸν ταῖς λύπαις): schol. R has merely οὐκ ἀθυμήσω; cp. Su. s.vv. Opposition could not be more strongly expressed than by these particles. For ἀλλ' οὐδ' cp. 527, 1396 n.; for οὐ μέντοι (or μὴν) . . γε cp. *Vesp.* 231 n., 268.

πεσὼν: for the metaphor from the palaestra, where three falls were decisive of the issue, cp. Aesch. *Eum.* 589 XOP. ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων. OP. οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον, *Ach.* 274 n., 571, 704 n., *Eg.* 571, *Ran.* 489. Strepsiades resembles Pericles, who when thrown by Thucydides, the son of Melesias, used to deny the fact, and to persuade the spectators against the evidence of their senses (Plut. *Per.* 8 § 5). The metaphor here is closely paralleled by Plato, *Euthyd.* 277 c sq. ἐτι δὴ ἐπὶ τὸ τρίτον καταβαλὼν ὥσπερ πάλαισμα ὥρμα ὁ Εὐθύδημος τὸν νεανίσκον· καὶ ἐγὼ γινὼς βαπτίζομενον (a curious mixture of metaph.). τὸ μεράκιον κτλ.

127. εὐξάμενος: since he is entering on an 'enterprise of great pith and moment,' cp. *Vesp.* 388.

διδάξομαι: schol. V (interlin.) διδαχθήσομαι, which alone survives in R: id. (int.) (νῦν μὲν παθητικῶς ἀποδεκτέον τὸ δ. βούλεται γὰρ λέγειν διδαχθήσομαι· ἐστι δὲ τῶν μέσων. παθητικὸν γὰρ ἔχει

τὸν σχηματισμὸν, ἐνέργειαν δὲ δηλοῖ· εἰποῖς [εἰποι MS.] γὰρ ἂν "διδάξομαι τὸν υἱὸν φιλοσοφεῖν" κυριώτερον ἢ "διδάξω." "διδάξω" μὲν γὰρ ὁ διδάσκαλος ἐρεῖ, "διδάξομαι" δὲ ὁ πατήρ καὶ πᾶς ὁ παραδὸς ἕτερον μαρθάνειν. δύναται οὖν καὶ νῦν μὲν εἶναι τὸ αὐτό, ἢν' ἡ νοούμενον "διδάξομαι, ἐπεὶ οὐ τὸν υἱόν, ἑμαυτόν." τοῦ μέτρου οὐκ ἐπιτρέποντος εἰπεῖν "ἑμαυτὸν διδάξω" [-as MS.] ἔφη <"διδάξομαι" αὐτὸς β. εἰς τὸ φ.">; cp. Su. s.v. Probably the gloss is right, cp. Soph. *Ant.* 726 οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ κτλ., Eur. *Hel.* 1426, *Vesp.* 893 n.; or possibly, as the scholiast suggests, 'I will get myself taught.' It is, however, rare for a mid. form (without a reflex. pron.) to denote that a subject acts on himself, cp. Jebb on Soph. *Ant.* 356; see further 783 n., 1338.

129. βραδὺς: schol. V (ext.) (νῦν οὐκ ἐπὶ τῆς σωματικῆς κινήσεως <παρ>εἰληφε τὸ βραδὺς, ἀλλὰ τὸ) μὴ ἀγχίνου (καὶ νωθὲς τῆς διανοίας δηλοῦν ἐθέλει); schol. R has merely ἀντὶ τοῦ μὴ ἀγχίνους, cp. Su. s.v., and see Plato, *Phaedr.* 239 A ἦππων δὲ ἀμαθὲς σοφοῦ, δεῖλός ἀνδρείου, ἀδύνατος εἰπεῖν ῥητορικῶς, βραδὺς ἀγχίνου, J. H. H. Schmidt, *Syn.* ii. p. 162.

130. σχινδαλάμους: schol. V (ext.) (λεπτολογίας·) ἐξήγησις [ἐξάσκησις Duker: ζήτησις Ruth.] (δὲ) καὶ ἐπέεργασία [R: ἐπεργασία V] τῶν ἀκριβῶν <λόγων Duker> σκινδαλμοί [οἱ σκινδαλαμοί R]. ἰδίως γὰρ σκινδαλμούς [σκινδαλάμους R] καλοῦμεν

STREPS. (*Striking an attitude*) Though thrown, I'll not lie prostrate in the dust: but, after due orisons to the Gods, I'll seek the Reflectory, and become a disciple myself. (*He walks towards the right of the Orchestra, and pauses lost in thought*) Yet how can I, a greybeard, so scant of memory and dull, acquire the quiddities and quillets of the fence of words? Yet go I must. (*He hesitates, lost in thought*) But why do I stand dawdling here, and shrink from knocking at the door? (*In a sudden access of spirit he makes a violent assault upon SOCRATES' door.*) What ho, goodman boy!

DISCIPLE. (*Opening the door slightly, and sticking out his head*) A pox on you! who is this that has pounded at the door?

τὰ λεπτότατα [λεπτά R] τῶν ξύλων καὶ τῶν καλὰ μὲν ξύσματα· τοῦτο δὲ ἐπὶ μὲν τῆς εὐθείας προπαροξύνεται [ὀξύτονεῖται R], ἐπὶ δὲ τῶν πλαγίων παροξύνεται. R ends with λέγει δὲ τὰς λεπτολογίας. It is to be noted that V does not carry out his theory of the accent in his own note. For σχ. cp. 630 n., *Ran.* 819 σχινδαλάμων παραξόνια, ib. 881 παρὰ πρίσματ' ἐπὶ, ib. 1497 σκαριφήσμοι λόγων, *Alex.* ii. p. 378 K. (iii. p. 483 M.) διεσμιλευμέναι φροντίδες (of Pythagoras). In like manner Hippias (in Plato, *Hipp. mai.* 304 A) styles Socrates' dialectic as κνίσματα . . καὶ περιμήματα τῶν λόγων . . κατὰ βραχὺ διηρημένα: the word was affected by the Atticists, e.g. Lucian, *Disput.* § 5, Alciph. iii. 64 § 1 (=iii. 28 § 1 Schepers), *Anth.* P. xi. 354 (Agathias) σκινδαλαμοφράστην αἰπυτάτης σοφίας.

131. ἰτητέον: schol. V (interlin.) πορευτέον; cp. Su. s.v., Kühner-Blass, *Gram.* § 292 A. 3.

ταῦτα with στραγγεύομαι, cp. *Ach.* 385 n.

ἔχων with τί, 'having what do I loiter thus?' viz. 'how do I bring myself to loiter?' This gives the origin of the idiom, cp. 509, *Thesm.* 473, *Eccl.* 1151, Plato, *Phaedr.* 236 E: hence later ἔχων (without τί) came to mean 'strangely,' cp. *Aves* 341 τοῦτο μὲν ληρεῖς ἔχων, *Ran.* 202, Plato, *Gorg.* 490 E, *Euthyd.* 295 c, Kühner-Gerth, *Gram.* § 482. 13.

στραγγεύομαι: schol. V (interlin.) (ἀναβάλλομαι): schol. R (not in V) ἀντὶ τοῦ διατρίβω καὶ ἀναδύομαι: cp. *Ach.* 126 n.

132. κόπτω: schol. V (int., on κόψας) (τοῦτο παρεγκύκλημα [cp. 18 n.]: δεῖ γὰρ αὐτὸν ἐλθεῖν καὶ κόψαι τὴν θύραν τοῦ

Σωκράτους· παρατηρητέον δὲ ὅτι ἐπὶ μὲν τῶν ἔξωθεν κρούοντων κόπτειν λέγεται, ἐπὶ δὲ τῶν ἔσωθεν φοβεῖν) which has often been questioned, but Men. *Ἐπιτρέπ.* 411 gives one pause, viz. τὴν θύραν πέπληχεν ἐξιών, id. *Σαμ.* 86. R has merely κρούω. Cp. Su. s.v. κόπτω.

παῖ, παιδίων: cp. *Ach.* 404 n., *Ran.* 37; imitated by Men. *Ἐπιτρέπ.* 462 παῖδες, παιδίων, | ἀνοιγᾶτω τις, followed by (464) τίς ἐσθ' ὁ κόπτων τὴν θύραν;

133. At this point, a door in the σκηνή is opened, perhaps only partially. Later on (184 sqq.) the inside of the *Pensoir* is shown, by means of the eecyclema. Heidhüs (*Über d. Wolken*, p. 21) identifies the scholar with Chaerephon.

βάλλ' ἐς κόρακας: schol. V (ext.) <ἀντὶ τοῦ R> eis ἀπώλειαν καὶ φθοράν [φθόρον R]. Βοιωτοῖς γὰρ ἀναστάτοις ἀπὸ [ὑπὸ R] Θρακῶν γενομένοις καὶ περὶ ἀποικίας μαντευομένοις εἶπεν ὁ θεὸς ἐκεῖ κατοικεῖν ἔνθα ἂν ἴδωσι λευκὸν κόρακα· οἱ δὲ ἐν Θερταλίᾳ περὶ τὸν Παγασσητικὸν [-ιτικὸν MS.] κόλπον εἶδον περιύπταμένους τοὺς τοῦ Ἀπόλλωνος ἱεροὺς κόρακας, οὓς παῖδες ἀφήκαν γυνῶσαντες ὑπὸ μέθης, καὶ τελεῖσθαι τὸν χρησμὸν φήσαντες ἐνταῦθα κατέκησαν. οἱ δὲ ἀπὸ τοῦ ζῴου λέγεσθαι τὴν παροιμίαν φασὶν [φησί R]. ἐν γὰρ τοῖς ἐρημωτέροις τόποις ἐπιτρεῖ τὰ πτώματα. Schol. R also has ἀπὶ (cp. Su. s.v.). In the rudeness of the 'scholar' Joël (*Der echte Sokr.* etc. ii. p. 838) sees an allusion to the *Grobheit* of the Cynics (cp. 398, 789, *Antisth. fr.* 77 Mullach); but this is far-fetched: porters were usually rude in Periclean (Plato, *Prot.* 314 D) as in Elizabethan times (Shak. *Macb.* II. iii.), and there is a good excuse here, as the scholar's meditations have been disturbed. Euripides' philosophic serving-

ΣΤΡ. Φείδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

ΜΑΘ. ἀμαθὴς γε νῆ Δί', ὅστις οὕτως σφόδρα
ἀπεριμερίμνως τὴν θύραν λελάκτικας
καὶ φροντίδ' ἐξήμβλωκας ἐξηυρημένην.

135

ΣΤΡ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἶπέ μοι τὸ πρᾶγμα τοῦξήμβλωμένου.

ΜΑΘ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.

140

ΣΤΡ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὕτως
ἦκω μαθητὴς εἰς τὸ φροντιστήριον.

134 Κικυννόθεν V etc., Ald. : Κικυνόθεν R dett.
136 ἀπερίμνως V

135 οὕτως V
137 ἐξηυρημένην] v. Herwerden εὖ κεκυημένην

man is more courteous in *Ach.* 395 sqq. That the door is opened by a scholar, and not by a *θυρωρός*, shows the poverty of Socrates' dwelling compared with that of Euripides, or of Callias (Plato, *Prot. l.c.*), cp. Aristot. *Oec. i.* 6=1345 a 34. The doors of Greek houses of humble rank were generally left open, and the knocker was not for the purpose of calling an attendant, but of warning the inmates that a visitor was about to enter, *ἵνα μὴ τὴν οἰκοδόσποιαν ἐν μέσῳ καταλάβῃ ὁ ἀλλότριος ἢ τὴν παρθένον, ἢ κολαζόμενον οἰκέτην ἢ κεκραγυῖας τὰς θεραπαινίδας* (Plut. *De curios.* 3).

134. In this comically formal announcement Strepsiades strives to impress the disrespectful student with his dignity; so Justice Shallow in Shak. *Wives* i. i. 3 sqq. Such an elaborate description was usual only in the case of lawsuits, e.g. Dem. xviii. § 54.

Φείδωνος: for character-names in -ων (here shortened from -ιδης, cp. 65) which are 'Kosennamen' cp. *Ach.* Introd. p. liii. (5), Peppler, *Com. Term.* pp. 33 sqq., Fick, *Gr. Personennamen*, p. xxiv., Ναύσων ('Seaman,' Cratin. i. p. 114 K.; ii. p. 230 M.), Ἰχθύων ('Poyssam' [=poisson] Shak. *All's well* i. iii. 57), Ὀψων ('Kitchener,' Alex. ii. p. 328 K.; iii. p. 425 M.), Δούλων (*Adesp.* iii. p. 413 K.; iv. p. 634 M.), Κέρδων (*Lucr.* *Adesp.* iii. p. 542; not in M., *Κέρδων γαμεῖ*, of a mercenary marriage), Πλούτων ('Sir Croesus,' Plut. 727).

Κικυννόθεν: schol. V (int.) δῆμος οἱ Κικυνισταὶ [Κικυνῆς R] <της R> 'Ακαμαντὶδος φυλῆς <ἐνθα ἀγεται καὶ Ἀπολλώνια R>.

136. ἀπεριμερίμνως: schol. V (ext.) ἀ-

σκόπως, ἀμαθῶς <καὶ ἀπείρως καὶ ἀνεπιστη-
μόνως R>· τὸ δὲ λελάκτικας σφοδρότητος καὶ βίλας <ἐστὶ R> σημαντικόν. <διόπερ καὶ τὴν μέμψιν ἐπήγαγεν R>; cp. *Ran.* 839 ἀπεριλάλητος, an allusion to the philosophic use of *μέριμνα*, see 101 n. The word is a jest κατὰ παρωνυμίαν, and does not recur until late authors (e.g. Dion. Hal.). The scene in *Ran.* 38, Plaut. *Truc.* 256 is similar, where *κενταυρικῶς*, and *proterue arietat*, respectively, take the place of ἀ.

137. φροντίδα, 'you have marred The ripe conception of my pregnant brain And brought on a miscarriage' (Cumberland). Schol. R (not in V) καὶ σκέψιν· ἰδίως δὲ νῦν ἐπὶ φιλοσόφων τὸ [τὴν MS.] φροντίδα, ἐπεὶ καὶ μεριμνοφροντιστὰς ἐκάλουν αὐτοὺς, ὡς προεῖπομεν: 'problem' in its speculative sense, cp. 94 n.

ἐξήμβλωκας: schol. V (ext.) (ἡμτελῆ ἐξέβαλες, ἐξέωσας. ἐξαμβλώσαι δὲ κυρίως [ἰδίως Su.] ἐπὶ τῶν γυναικῶν λέγεται τῶν ἀποτικτουσῶν θάπτον, οὐ κατὰ τὸν τῶν ὠδίνων καὶ τῆς κυοφορίας νόμον· καὶ τὸ φάρμακον δὲ τὸ αἶτιον τοῦ ἐξαμβλοῦν τὰς γυναῖκας ἀμβλωθριον καλεῖται): schol. R has only ἀτελῆ ἐποίησας; cp. Su. s.v. Ὁν ἀμβλίσκειν, ἐξαμβλοῦν cp. Phrynichus p. 208 Lobeck, pp. 288 sq. Rutherford; ἐξ. had ejected the older word ἐκτιτρώσκειν (used in Hippocr., e.g. *Περὶ ἀέρ. ὑ. τόπ.* ii. p. 18 L.). Here, at any rate, Aristophanes hits off a genuine Socratic trait, which was not Sophistic, cp. Süvern, *Über Ar. Wolken*, p. 8, Römer, *Sitzungsb.* p. 228. Joël (*Der echte Sokr.* etc. ii. p. 842), who holds the *Theaetetus* to be strongly impregnated with 'Cynicism,' boldly appropriates to Antisthenes the discovery of Maeutic. The metaphor

STREPS. (*Standing at attention, and in a formal tone*) The son of Phidon, Strepsiades of Cicynna.

DISC. Marry, you're no philosopher to have yerked the door in this unspeculative way. You've caused us to miscarry of a problem prefigured by thought.

STREPS. (*Striking an attitude*) I cry you mercy, sir: for I dwell 'far from the common trade.' But tell me, prythee, the gear that has miscarried.

DISC. (*With hauteur, in tragic phrase*) Save to disciples, 'twere sacrilege to tell it.

STREPS. (*Not in the least impressed*) As to that, you may speak with an easy mind. (*Tapping his breast*) For I, present here, have come as a would-be scholar to your Reflectory.

has been imitated in [Longin.] *Περὶ ὕψους* xiv. § 3 *εἰ δέ τις αὐτόθεν φοβοῖτο μὴ τοῦ ἰδίου βίου καὶ χρόνου φθέγγαιτό τι ὑπερήμερον, ἀνάγκη καὶ τὰ συλλαμβανόμενα ὑπὸ τῆς τοῦτου ψυχῆς ἀτελῆ καὶ τυφλὰ ὥσπερ ἐξαμβλοῦσθαι.*

ἐξηρημένην: schol. V (interlin.) *ἐπινενομένην*; R goes on *τοιαῦτα γὰρ τὰ τῶν φιλοσόφων ζητήματα, ἀπηλλαγμένα τῶν κοινῶν βιωτικῶν ἐννοιῶν*: cp. 228, 728, 896, *Eq.* 1194, 1322, *Vesp.* 810, *Aves* 1144. The solution of the problem (the measurement of distance) had been discovered, but had not been worked out, when the interruption broke the nexus of ideas.

138. Schol. V (inf.) <πρὸς> τὸ σχῆμα (ὅτι) οὕτω [R: οὐ V] *χρῶνται*. || πόρρω [-θεν R] (τῆς πόλεως [V has πολ^ε, which means -λέγει]) *ἐπὶ τῶν ἀγρῶν*. || <ὅτι R> *ἀγροικός εἰμι*. (ἄλλως· ἀμφίβολον πότερον [πότε γὰρ MS.] λέγει πόρρω τῶν ἀγρῶν ἑαυτὸν κατοικεῖν, ἢ ἐν τοῖς μακρὰν καὶ πολὺ τῆς πόλεως ἀπέχουσι. λέλεκται δὲ αὐτὸ παρὰ τῷ Εὐριπίδῃ [*fr.* 884 N.²], ὅπερ οὕτως ἔχει "τῆλοῦ γὰρ οἰκῶν βίον ἐξιδρυσάμην"). The parody is unlikely, but τῆλοῦ occurs only here in comedy, and is strange to prose. J. H. H. Schmidt (*Syn.* i. p. 349) agrees with the first view of schol. V; but the second is probably right: Strepsiades has been driven into Athens by the stress of the war (*Ach.* *Introd.* p. xvi.), but remains a rustic still, cp. Shak. *Ham.* II. ii. 166 'let me be no assistant for a state, But keep a farm and carters.' For the gen. cp. *Vesp.* 192 n., *Soph. Phil.* 1180 *ἵωμεν ναὺς ἱν' ἡμῖν τέτακται*, *Cic. Att.* vi. 3 § 1 *tu autem abes longe gentium*. The sense is given

by [Eur.] *Rhes.* 266 *ἡ πόλλ' ἀγρώσταις σκαῖά πρόσκειται φρενί*.

τῶν ἀγρῶν: cp. *Ach.* 32 n.

139. **τοιξήμβλωμένον:** schol. V (interlin.) <τὸ παραπολωλὸς καὶ R> *διεφθαρμένον*: cp. *Su.* s.v.

140. **θέμις:** schol. V (interlin.) <οὐ πρόπον R> *εἰ μὴ <μόνον R> τοῖς μαθηταῖς*. id. (inf.) (ἄλλ' ἀδύνατον· δηλον δὲ ὅτι ἐπὶ διασυρμῷ καὶ διαβολῇ ταῦτα παρεισάγει λέγοντα τὸν θυρωρὸν. ἀλλότριον γὰρ <τῶν> φιλοσόφων [τῷ φιλοσόφῳ Römer] τὸ βασκαίνειν καὶ φθονεῖν, οἷς [of MS.: ᾧ Römer] τὸ κοινωνεῖν περὶ πολλοῦ πάντων ἀφθόνως): cp. *Su.* s.v. *θέμις*, Römer, *Stud.* zu *Ar.* p. 18, *Xen. Mem.* i. 2 § 60 *ἀλλὰ πᾶσιν ἀφθόνως ἐπῆρκει τῶν ἑαυτοῦ*. Note the mysterious, esoteric, character of the Socratic discipline, the use of *θέμις* ('a sacred law,' cp. J. H. H. Schmidt, *Syn.* i. p. 349), a Pythagorean (and, according to Joël, *Der echte Sokr.* etc. ii. p. 835, 'Cynical') trait which was not true either of the Sophists or of Socrates. The *Pensoir* is treated as the temple at Eleusis, and the publication of anything that goes on within its walls, as a profanation of the mysteries. For *θέμις* cp. 295, *Pax* 1018 (in a sacrificial passage), *Ran.* 357 *λοιδορεῖσθαι δ' οὐ θέμις | ἄνδρας ποητάς, ὥσπερ ἀρτοπώλιδας* 'for poets to use billingsgate is a profanation.' In a like spirit in Plato, *Theaet.* 155 E, Socrates ironically keeps *ἀμύητοι* at a distance.

141. **οὐτοσί:** schol. R (not in V) *ἑαυτὸν δέκνυσιν*. Rare of the 1st pers. (cp. *Ach.* 139 n., 367), *ὅδε* being more common (ib. 313 n.); especially used when a favour or the regard of the person addressed is asked (Neil on *Eq.* 1098).

- ΜΑΘ. λέξω. νομίσαι δὲ ταῦτα χρή μυστήρια.
 ἀνῆρετ' ἄρτι Χαιρεφῶντα Σωκράτης
 ψύλλαν ὅποσους ἄλοιτο τοὺς αὐτῆς πόδας· 145
 δακοῦσα γὰρ τοῦ Χαιρεφώντος τὴν ὀφρὺν
 ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
 ΣΤΡ. πῶς δῆτα διεμέτρησε ;
 ΜΑΘ. δεξιώτατα.
 κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
 ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὸ πόδε, 150
 κατὰ ψυχεῖσιν περιέφυσαν Περσικαί.
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χορίον.

143 δέ σε Ald., cp. *Ach.* Introd. p. lxxx. 12 (a) 144 Piccolomini
 (*Ann. d. Univ. Tosc.* xvi., 1879) Χαιρεφῶν τὸν Σωκράτην (better -η), but the
 article (which is not anaphoric) could not be defended 145 ἄλοιτο RV
 etc. schol. (accepted by H. Richards, *Cl. Rev.* xv. p. 386 b, *Aristoph.* etc.
 p. 241, on the ground that the reference is particular; cp. O. Lange, *Var.*
lect. in schol. Ar. latentes, p. 14): ἄλλοιτο A etc. || Blaydes τῶν αὐτῆς ποδῶν
 146 τοῦ] v. Leeuwen τις, but the article is anaphoric 147 τοῦ
 Σωκράτους V etc. || ἀφήλλατο Ald. 148 τοῦτο διεμέτρησε R: τοῦτ'
 ἐμέτρησε V etc.: ἐμέρησε Ald.; τοῦτο is not needed by the sense, and
 is often wrongly inserted by copyists (Ijzeren, *De vit. princ. codd.* p. 48,
 v. Herwerden, *Stud. crit.* p. 30); on the other hand, compound verbs are
 often substituted in MSS. for simple verbs (*Ach.* 24 crit. n.), and *διεμέτρησε*
 is curiously used (see comm.): Cobet π. τοῦτο δὴ 'μέτρησε; 151
 ψυγεῖσιν codd.: v. Herwerden ψυγέντος (better ψυχέντος) || Περσικαί R etc.,
 Su. (s.v.), Poll. x. § 168: Περσικά V

143 sqq. Molière was reminiscent of the following scenes when he wrote *Le Mariage forcé*, I. iv., v., where Sganarelle gives ear to the follies of Pancrace, and Marphurius.

143. νομίσαι: sc. εἶναι, cp. *Ach.* 993, *Aves* 496.

μυστήρια: cp. Plato, *Euthyd.* 177 E νῦν οὖν νόμισον τὰ πρῶτα τῶν ἱερῶν ἀκούειν τῶν σοφιστικῶν.

144 sqq. For this kind of 'laughter' cp. *Ach.* Introd. p. lxxi. The flea is treated as a measure to itself, in accordance with the famous Sophistic *placitum* that all knowledge is relative (πάντων μέτρον ἀνθρώπος), cp. Plato, *Theaet.* 161 c where Socrates says τεθαύμακα ὅτι οὐκ εἶπε <Πρωταγόρας> ὅτι πάντων χρημάτων μέτρον ἐστὶν ὅς ἢ κυνοκέφαλος ἢ τι ἄλλο ἀτοπώτερον τῶν ἐχόντων ἀσθῆσιν—a justifiable criticism, if Protagoras meant, as is probable, by ἀνθρώπος 'an individual man.' Pregnant illustration from low

life is Socratic (cp. 157, 170, 188, 234, 374-411, Römer, *Sitzungsb.* p. 225) and, according to Joël (*Der echte Sokr.* etc. ii. p. 838), 'Cynical.' This particular ζήτημα is maliciously perverted by the buffoon Philippus in Xen. *Symp.* 6 § 8 εἰπέ μοι, πόσους ψύλλης πόδας ἐμοῦ ἀπέχεις· ταῦτα γὰρ σε φασὶ γεωμετερεῖν. Butler (*Hudibras*) understood its meaning better: 'How many scores a flea will jump Of his own length from head to rump: Which Socrates and Chaerephon In vain essayed so long agon.'

Modern science has not disdained to inform us that 'the flea, grasshopper and locust jump 200 times their own length, equal to a quarter of a mile for a man' (*Science Gossip*, quoted by Blaydes).

144. ἀνῆρετο: schol. R (not in V) ἐπίθετο.

Χαιρεφῶντα: see Appendix.

145. See Appendix.

DISC. (*Dropping his grand manner, and pouring out confidences in a monotone*) Then I'll speak—but you must think these things are mysteries. A while ago Socrates asked Chaerephon how many of its own feet a flea had leaped: for having bitten Chaerephon's eyebrow it lighted on Socrates' head.

STREPS. And how did he measure the lists?

DISC. With infinite dexterity. Having melted some wax, he seized the flea and dipped its feet in it: when it was cold, lo! round its feet was moulded a perfect pair of buskins, unlacing which Socrates was in the act of measuring the traversed space——

ψύλλαν: a famous instance of antiptosis, cp. *Ach.* 442 n.

146. δακούσα κτλ.: very similar is the dream of Socrates (in *Athen.* 507 c): δοκεῖν γὰρ ἔφη Πλάτωνα κορώνην γενόμενον ἐπὶ τὴν κεφαλὴν [μου] ἀναπηδήσαντα τὸ φαλακρόν μου κατασκαριφᾶν, καὶ κρώζειν περιβλέπουσαν “δοκῶ οὖν σε, ὦ Πλάτων, πολλά κατὰ τῆς ψείσεσθαι κεφαλῆς.”

148. διεμέτρησε: if ἐμέτρησε is right, it was corrupted before the days of Lucian, who wrote (*Prom. in uerb.* § 6) <ἡ κομψοδία> προαίρεσιν ἐπεποίητο <τοὺς φιλοσόφους> ἐπισκώπτειν . . . ἄρτι μὲν ἀεροβατοῦντας δεικνύουσα καὶ νεφέλαις ξυνόντας, ἄρτι δὲ ψυλλῶν πηδήματα διαμετροῦντας ὡς δῆθεν τὰ ἀέρια λεπτολογουμένους. διεμέτρησε (of R) must mean ‘measured the lists’ (viz. the space for jumping, from one head to the other), a jesting signification based on *Hom. Il.* iii. 315 χώρον μὲν πρῶτον διεμέτρεον, ib. 344 διαμετρητῷ δ’ ἐνὶ χώρῳ. This meaning does not recur until *Polyb.* vi. 41 § 3 (in mid.); in classical Greek δ. means ‘to distribute’ (*Dem.* xxxiv. § 37).

149. Schol. V (ext.) ἀδύνατον ἀδυνάτω ἐπήγαγεν· οὔτε γὰρ ὑποδήματα [-δημα R] φορέσαι δύναται ψύλλα, οὔτε ἐκ κηροῦ <περι>φύναι αὐτῇ [R: αὐτὴν V] φύσιν ἔχει, οὔτε τῶν τῆς ψύλλης ποδῶν τὸν κηρὸν ἐξελεῖν [ἐξέλκειν R] δυνατόν καὶ διαμετρησάι τούτῳ [Ald.: -ο MS.] τὸ διάστημα τοῦ πηδήματος.

For the jest ἐκ τοῦ ἀδυνάτου cp. *Ach.* *Introd.* p. lxiv.

150. τὼ πόδε: schol. V (ext.) <ἔτι R> δυϊκῶς τὼ πόδε ἐπὶ τῆς ψύλλης ἱστορεῖ· καὶ γὰρ [ἱστορεῖται γὰρ R] ἐξ πόδας ἔχει [ἐχουσα R]; but the jest lies in the flea (like the dung-beetle in *Pax* 7) being treated as a human being.

151. ψυχέσῃ: schol. V (interlin.)

ἀποθανούσῃ; cp. *Su. s.v.* If the dat. is right (see crit. n.), τῷ πόδε should be supplied, the construction being the well-known acc. of respect, cp. *Xen. Anab.* ii. 6 § 1 ἀποτμηθέντες τὰς κεφαλὰς (H. Weber, *Aristophan. Stud.* p. 167). For the form cp. Kühner-Blass, *Gram.* ii. p. 576, Phrynichus, p. 318 Lobeck.

περιέφυσαν: cp. *Herodas, fr.* xi. προσφύς ὅκως τις χοιράδων ἀναρίτης, *Xen. Anab.* iv. 5 § 14 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο . . . τὰ ὑποδήματα περιεπήγνυντο <τοῖς ποσίν>.

Περσικαί: schol. R (not in V) ἔστι μὲν δένδρα, ἔστι δὲ καὶ ὑποδημάτων τι εἶδος γυναικείων· διὸ ἐπιφέρει ὑπολύσας· διὰ δὲ τὸ δένδρον παίζων τὸ περιέφυσαν [-εν R] εἶπεν (*Su. s.v.*); a hideous suggestion. The II. were, like the κόθορος, a loose woman's shoe which fitted either foot (*Xen. Hell.* ii. 3 § 31); as this passage may imply, they were probably white (also *Poll.* vii. § 92), and fine. In *Lys.* 229 the dual is used for a special reason. (Cp. A. A. Bryant, *Harvard Stud.* x. p. 89).

152. ὑπολύσας: cp. *Vesp.* 1157 n. ἀνεμέτρει, ‘he was engaged in measuring the distance’—a very delicate operation—when he was disturbed by the knock at the door (R. Hirzel, *Hermes*, xi. p. 137). If ‘he’ means Socrates, it has been asked how he could have been doing this if he were outside the house studying the heavens from the perch. The inconsistency is a real one, and may be due to carelessness on the part of the poet (but οὐ φροντίς ‘Iπποκλείδῃ), or perhaps to the imperfect ‘contamination’ of the two editions of the play; cp. G. Schwandke, *De Nub. prior.* p. 138. The latter suggests that 132–42 and 143–80 belonged to different recensions.

ΣΤΡ. ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.

ΜΑΘ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους
φρόντισμα;

ΣΤΡ. ποῖον; ἀντιβολῶ, κάτειπέ μοι.

155

ΜΑΘ. ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.

ΣΤΡ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;

ΜΑΘ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος

160

στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
βία βαδίζειν εὐθὺς τοῦρροπυγίου·

ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.

ΣΤΡ. σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.

165

ὦ τρισμακάριος τοῦ διεντερεύματος.

ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην

ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑΘ. πρώην δέ γε γνώμην μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου.

157 περὶ ἐμπίδος Su. (s.v. ὁπότερος)

158 τοῦρροπύγιον V (recte 162)

161 ὁδόντος V

166 Blaydes τρισμακάριε

169-79 Rejected by

Bachmann (*Conj.* p. 142) who places 181 after 168, and 180 after 153

169 ἀφηρέθην Su. (s.v. γνώμη)

153 sq. For an imitation of this passage cp. Lucian, *Vit. auct.* § 26, where a Peripatetic philosopher knows πόσον ὁ κώνωψ βιοῖ τὸν χρόνον—Ἡράκλεις τῆς ἀκριβολογίας—τί δαί εἰ ἀκούσειας ἄλλα πολλὰ τούτων ὀξυδερκέστερα;

153. λεπτότητος: cp. *Ach.* 833 n., *Vesp.* 161 n. For the double gen. cp. *Pax* 238, *Cratin.* i. p. 69 K. (ii. p. 119 M.) ἀναξ Ἀπολλων, τῶν ἐπῶν τῶν ρευμάτων. In prose, when an epithet is present, the article may be omitted, cp. Plato, *Rep.* 509 c Ἀπολλων, δαίμονιας ὑπερβολῆς, *Euthyd.* 303 A ὦ Ἡράκλεις, καλοῦ λόγου. The constr. is imitated in Plaut. *Most.* 912 *di immortales, mercimoni lepidi!*

154. τί δῆτ' ἄν: sc. εἴποις, cp. 108 n., *Ach.* 1011 n.

155. φρόντισμα: schol. V (interlin.) σόφισμα, cp. 94 n.

156. Σφήττιος: for the name of the deme used connotatively cp. *Vesp.* 895 n. There may be a jest here κατ' ἐξαλλαγήν φωνῇ on σφήξ (schol. *Plut.*

720); or perhaps ὄξος Σφήττιον was famous (*App. Prov.* iv. 29), and hence the Sphettians were nicknamed ὄξεῖς (schol. *Plut. l.c.*). So Didymus thought (cp. M. Schmidt, *Did. Chalc. fr.* p. 247). It is curious that the deme should be given here, and not in 104, where Chaerephon is mentioned for the first time, cp. Römer, *Sitzungsb.* p. 234; possibly the epithet is intended to be a counterblast to Strepsiadēs' description of himself, cp. Heidhūs, *Über d. Wolken*, pp. 21, 58.

157 sqq. See Appendix.

157. ὁπότερα: schol. R (not in V) ἀντὶ τοῦ ὁπότερος <-ws Ald.>, cp. Su. s.v.

158. κατὰ: schol. R (not in V) ἀντὶ <τοῦ> διὰ τοῦ στόματος, ἢ διὰ τοῦ ὀρροπυγίου, cp. *Vesp.* 141 n., 398 κατὰ τὴν ἐτέρα.

161. πνοήν: the scholar's mind is 'elevated' by the sublimity of the subject, and employs a poetical word (for πνεῦμα), cp. *Aves* 1396 sq., *Thesm.* 43 (paratrag.), *Ran.* 154, 313; in prose,

STREPS. (*Interrupting*) Lord Zeus, what subtlety!

DISC. (*Indifferently*) What would you say if you heard another of Socrates' profundities?

STREPS. What is it? I charge you to tell me.

DISC. The fiery Sphettian, Chaerephon, asked Socrates which way his judgment lay—whether the hum of a gnat proceeded by way of its mouth, or of its vent.

STREPS. And what said Socrates about the gnat?

DISC. (*With a professorial air*) He answered that the inward of the gnat was a strait tube, and that, through this narrow passage, the contained air makes perforce for the vent: and that the fundament, being attached, like a mouthpiece, to this strait tube, rings shrilly from the stress of the air.

STREPS. Then the gnat's vent is a trumpet. (*Ecstatically*) Thrice-happy man for his bottom-less conceit! Right easily would that defendant triumph whose insight has anatomized a gnat's inside.

DISC. Only the other day he was robbed of a brilliant idea by a lizard.

only in Thuc. iv. 100 § 4 (Plato, *Cratyl.* 419 D is etymological).

162. εὐθύ: cp. Phrynichus, p. 144 Lobeck, p. 222 Rutherford, Kühner-Gerth, *Gram.* § 416. 4 (a), Neil on *Eq.* 251-4. The Aristophanic instances are *Eq. l.c.*, *Pax* 68, 77, 301, 819, *Aves* 1421, *Ecccl.* 835, *fr. i.* p. 431 K. (ii. p. 1012 M.), p. 554 K. (ii. p. 1193 M.).

163. Schol. V (int.) κοῖλον τὸν πρωκτὸν (καὶ) πρὸς στενῷ [δὲ R] τῷ ἐντέρῳ προσκείμενον.

164. Schol. R πῶς διαροεῖται τὰς ἐμπίδας πνεῖν (really a note on 157, where see V).

ὑπὸ βίας: for the omission of the article cp. 405, *Ach.* 350 n., *Vesp.* 1487; on the other hand cp. 407 ὑπὸ τοῦ ροῖβδου καὶ τῆς ῥύμης, Sobol. *Praep.* p. 214. The present instance may come under the law explained in *Vesp.* 29 n.

165. σάλπιγξ: schol. V (int.) τοιαύτη γὰρ (καὶ) ἡ σάλπιγξ, κατὰ τὸ ἄνω στενῇ; καὶ πρὸς τὰ κάτω [τὸ ἄκρον R] κολλη: cp. [Hom.] *Batrach.* 199 sq. καὶ τότε κώνωπες μεγάλας σάλπιγγας ἔχοντες | δεινὸν ἐσάλπιγγξαν πολέμου κτύπον (from *Il.* xxi. 388).

166. διεντερεύματος: schol. V (int.) (τοῦ εὐρέματος), τοῦ ἐπινοήματος. ἔπαιξε δὲ παρὰ τὸν ὑπὸ τοῦ Σωκράτους λόγον

λεχθέντα περὶ τοῦ τῆς ἐμπίδος ἐντέρου. A jest κατ' ἐξαλλαγὴν φωνῇ οὐ διεντερήσεως οὐ διεντερεύματος, since διεντερῶν ('to tent to the quick') constantly occurs in Plato (e.g. *Charm.* 166 c, *Theaet.* 168 e, etc. So also in the skit of Epicrates Com. on Plato, quoted on 157 Appendix). There is also an 'etymological jest' here (*Vesp.* 589 n.), since ἐντερεύειν means 'to gut' fish; cp. Archipp. i. p. 684 K. (ii. p. 718 M.).

167. ῥαδίως: schol. V (int.) (σφόδρα γε οὗτος, ἢ ἄγαν οὗτος) <ἢ ταχέως γε ἂν οὗτος R>· φεύγων δὲ ἀντὶ τοῦ κατηγοροῦμενος (Su. s.v. φεύγειν), cp. *Ach.* 177 n.

168. δίδωδε: a philosophical word, of the result of logical analysis, cp. *Ran.* 975 (of Eur.), Plato, *Phaedr.* 262 A, etc.

169. δέ γε: cp. *Vesp.* 94 n.

γνώμην: schol. V (int.) γνώμης μεγάλης ἀπεστερήθη [R: ἐστ. V] ἐμποδισθεὶς ὑπὸ ἀσκαλαβώτου ὁ Σωκράτης. Schol. R (interlin.) σκέμμα.

170. ἀσκαλαβώτου: the story of Socrates' mishap is parodied from the famous tale about Thales; cp. Plato, *Theaet.* 174 A, Diog. L. i. § 34, Antip. *AP.* vii. 172. 7, Crusius on Babrius, p. 203.

Joël (*Der echte Sokr.* etc. ii. p. 852)

- ΣΤΡ. τίνα τρόπον; κάτειπέ μοι. 170
 ΜΑΘ. ζητούντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
 καὶ τὰς περιφοράς, εἶπ' ἄνω κεχηνότος
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
 ΣΤΡ. ἥσθην γαλεώτη καταχέσαντι Σωκράτους.
 ΜΑΘ. ἐχθές δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 175
 ΣΤΡ. εἰέν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο;
 ΜΑΘ. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,
 κάμψας ὀβελίσκον, εἶτα διαβήτην λαβών—
 ἐκ τῆς παλαιστρας θοίματιον ὑφέιλετο.

170 μοι om. V (the surface of cod. is rubbed) 177 κατὰ τῆς παλαιστρας R¹ (acc. to Teuffel-Kaehler, but they are mistaken): Thiersch (*Aristophanea*, p. 656) accepts this, and reads ἐκ τῆς τραπέζης in 179 || καταπάσας om. R¹ (*superscr.* by a late hand) 178 κάψας R: Römer (*Sitzungsb.* p. 233) adopts κηρὸν διατήξας from Demetr. *l.c.* (see Appendix) || O. Schneider διαβήτην 179 παλαιστρας codd., frag. fifth century 225.6 (*Berl. Klass. Texte*, v. 2 p. 109): τραπέζης R¹, but corrected, perhaps by the original hand, to παλαιστρας || Brunck ἱμάτιον (as given by Demetrius, see comm.): G. Hermann θυμάτιον: v. Herwerden θυλάκιον

holds that there is a 'Cynical' allusion here, since the passage in the *Theaetetus* refers to Antisthenes, and, in Diog. L. vi. § 28, Diogenes sneers at the philosophers who, in looking up to heaven, cannot see what lies before their feet.

171. τῆς σελήνης κτλ.: cp. 584, Eur. *El.* 727.

Here, again, the sneer is not applicable to Socrates, who valued astronomy only ἔνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ ἐνιαυτοῦ πράττεται (Xen. *Mem.* iv. 7 §§ 4 sqq., Plato, *Rep.* 527 D, *Legg.* 809 C, D); but he was averse from troubling himself about τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ αἰτίας αὐτῶν (Xen. *l.c.*, Plato, *Riv.* 132 B sq.). Such studies were favoured by the Sophists, e.g. Hippias of Elis (id. *Hipp. Mai.* 285 C, Diels, *Vorsokr.*² p. 581. 24), or Diogenes of Apollonia (Diels, *ib.*² p. 330. 4), and consequently attracted much attention among the aristocratic classes at this time; cp. P. Girard, *Éduc. athén.* p. 228.

172. περιφοράς: cp. Plato, *Legg.* 898 C, Cic. *Tim.* 9 *solis circumuectio*.

173. Schol. V (int.) ἐκατέρως λέγεται καὶ ἀσκαλαβώτης καὶ γαλεώτης καὶ ὀροφῇ

[R: -ῆς V] (δὲ) [καὶ R] θηλυκῶς καὶ ἀρσενικῶς (ὁ) ὄροφος, "οὐ πρὸς τὸν δ. ἀ. τὸν Περσικά [sic: τὰ Π. R]," ἐν Λυσιστράτῃ (230), cp. Su. s.v.

κατέχεσεν: cp. 74 n.

174. ἥσθην: cp. *Ach.* 266 n.

γαλεώτη: for the omission of the article cp. *ib.* 833 n.

175. Schol. V (ext.) λεληθότως [-ος R] σκώπτει τὸν τῶν φιλοσόφων βίον ὡς ἐπιπονὸν καὶ ταλαίπωρον. διὰ τοῦτο εἰς αὐξῆσιν καὶ τῷ καιρῷ συνεχρήσατο, εἰ γε μέχρι τῆς ἐσπέρας ἀναμένοντες φαγεῖν, οὐδὲ τότε παρσκευασμένον οὐδὲν εἶχον [R: -εν V].

176. εἰέν: schol. V (sup.) τοῦτο καλεῖται ἀπόθεσις (τοῦ) λόγου, (τὸ δὲ ἐπαλαμήσατο ἀντὶ τοῦ) ἐμηχανήσατο <καὶ> ἐπενόησεν [R: ἐνόησεν V], cp. Su. s.v. ἐπαλαμάτω. εἰέν is generally found, as here, before a question, cp. Soph. *OC.* 1308, Eur. *Suppl.* 1094. The form is related to εἶα as ἔνεκεν to ἔνεκα (Neil on *Eg.* 1078). For the interaspiration cp. Kühner-Blass, *Gram.* i. p. 639.

The word 'supper' catches Strepsiades' ear, and he hurriedly drops speculative subjects in order to hear how it was provided.

πρός, 'in order to get barley,' cp. 648, *Ach.* 732.

STREPS. How so? Possess me.

DISC. While he was scanning the paths and orbit of the moon, with head thrown back and mouth agape, there dropped from the ceiling, in the dark, a lizard's sir-reverence.

STREPS. O brave! I like the notion of that lizard's feat.

DISC. Then too, last evening, we found we had no supper.

STREPS. (*In a mock-tragic manner*) What sleight of hand did he devise to achieve the barley-meal?

DISC. (*With an air of mystery*) On the board he lightly sprinkled ashes: then, taking a skewer, he bent it, and used it as a pair of compasses, and (*waving his hands after the manner of a magician*)—handy-dandy—he filched—the mantle—from the wrestling-school.

τάλφιτα : proverbial, cp. 106 n., *Vesp.* 301 n., like μάδδα *Ach.* 732 n. Joël (*Der echte Sokr.* etc. ii. p. 835) thinks δλφιτα is an allusion to the vegetarianism of the Cynics, and ἡμῖν to their common life, in accordance with the Pythagorean dictum, κοινὰ τὰ τῶν φίλων; but, in this case, the familiar *dat. incom.* has to bear a great deal.

ἐπαλαμῆσατο : a tragic use, in an absurd context, cp. *Ach.* 659 n., *ib.* *Introd.* p. xlv.

177-9. See Appendix.

177. κατά : cp. *Vesp.* 7 n.

τέφραν : here, on account of the double *entente*, ashes are used as a substitute for the *eruditus pulvis* (*Cic. ND.* ii. § 48) which was employed for geometrical purposes, cp. *id. Tusc.* v. 64 a *pulvere et radio excitabo Archimedes*, *Pers.* i. 131 *nec qui abaco numeros et secto in pulvere metas | scit risisse uaser*. Hence the joy of the ship-wrecked Aristippus when he observed on the sea-shore at Rhodes *geometrica schemata descripta* (*Vitruv.* 6 *praef.*); cp. F. Thiersch, *Aristophanea*, p. 648.

178. εἶτα : *schol. R* (not in *V*) τὸ εἶτα περιττόν.

διαβήτην λαβών : sc. ὥσπερ, which is often omitted in similes, especially in the case of a *nom.* (cp. 55 n., *Vesp.* 144 n., *Lys.* 928, *Thesm.* 1011, *Plut.* 314 with Porson-Dobree's note). The present instance is harsher than these, but may be illustrated by *Aves* 1655 ἦν διδῶ τὰ χρήματα | νοθεῖ' ἀποθνήσκων, *Cratin.* i. p. 84 K. (ii. p. 157 M.) ἐξ ἀσαμίνθου κύλικος λαβών, *Antiphan.* ii. p. 54 K. (iii. p. 57 M.) τῶν δ' ἀκοντίων | συνδοῦντες ὀρθὰ τρία

λυχνεῖω ('as a lamp') χρώμεθα. The spit must have been used as a pair of compasses; otherwise there would have been no point in bending it. For the use of δ, cp. *Aves* 1003.

179. ἐκ τῆς παλαίστρας : apparently the article is used, as with *θολμάτιον*, since Aristophanes is alluding to a well-known incident in the life of Socrates; or possibly because the phrase is proverbial. It is ridiculous to understand the stealing of the coat as serious, since it was a capital offence at Athens; see the instructive passages in *Dem.* xxiv. § 114, [*Aristotle*,] *Problem.* 29. 14=952 a 17. According to some, ἐκ τῆς παλαίστρας must mean ἐκ τοῦ ἀποδυτηρίου (*Plato, Euthyd.* 272 E), since, by a law of Solon (*Aeschin.* i. § 9), grown-up men were forbidden admittance to the palaestrae. This was true of an earlier time, but before the end of the fifth century the law had fallen into desuetude, and at this time persons of all ages were found there, conversing with the young. Even before this time the vases show representations of boys being followed to school by their admirers (*P. Girard in Daremberg et Saglio, Dict.* ii. p. 465 b, *Éduc. athén.* p. 41, *Aristoph. Pax* 762 sq., *Theophr. Char.* 7 § 4). It is possible that palaestra (which is generally used of the athletic schools of boys under the ephebic age) is here substituted for gymnasium, which was the familiar haunt of philosophers, cp. *Vitruv.* 9, Thiersch, *Aristophanea*, p. 648.

θολμάτιον : the article has been questioned, but is defended by *Vesp.* 237 sq.

ΣΤΡ. τί δῆτ' ἐκείνον τὸν Θαλῆν θανμάζομεν ;
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
 καὶ δεῖξον ὡς τάχιστα μοι τὸν Σωκράτη.
 μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.—
 ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;

180

ΜΑΘ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέναι ;

185

ΣΤΡ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
 ἀτὰρ τί ποτ' εἰς τὴν γῆν βλέπουσιν οὗτοί ;

ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς.

ΣΤΡ. βολβοὺς ἄρα

182 Σωκράτην RV etc.: Σωκράτη Ald.; cp. 1465 crit. n.
 εἰκέναι V: εἰοκέναι R etc., Ald.; cp. *Vesp.* 1142 crit. app., 1321
 οὔτοι . . ζητοῦσι om. R

185

188 sq.

κᾶτα περιπατοῦντε νύκτωρ | τῆς ἀρτοπώ-
 λιδος λαθόντ' ἐκλέψαμεν τὸν δῆμον, where
 the old jurymen wish to emphasize a
 well-known exploit, ib. 354 τοὺς ὀβελί-
 σκους, ib. 684, ib. 1201 δρ' Ἐργασίονος
 τὰς χάρακας—ὑφειλόμην (where the last
 word, as here, is a surprise). Accord-
 ing to Römer (*Sitzungsb.* p. 233) the
 cloak is to be understood as providing
 purchase-money for the supper, cp.
Antiphan. ii. p. 54 K. (iii. p. 57 M.)
 A. πῶς οὖν διαιτῶμεσθα; B. τὸ μὲν
 ἐφίππιον | στρώμ' ἐστὶν ἡμῖν, ὁ δὲ καλὸς
 πῖλος, κάδος, | ψυκτήρ. τί βούλη; πάντ',
 Ἀμαλθείας κέρας.

180. ἐκείνον: cp. 534, *Ach.* 708 n.,
Vesp. 236 n. 'After that, why admire
 the Thales of old (ἐκείνος), while we
 have in the flesh (οὗτος) as great a
 man?'

Θαλῆν: schol. V (int.) οὗτος ἐγένετο
 τῶν ῥ' σοφῶν (els), Μιλήσιος τὸ γένος, τὰ
 περὶ τὸν οὐρανὸν πρῶτος ἐξευρών· ἰστέον
 [παρατηρητέον R] δὲ ὡς ἀπ' εὐθείας τῆς
 Θαλῆς ὡς Ἐρμῆς (ἐκκλιναν). διχῶς δὲ
 τοῦνομα <ἐκφωνητέον R>, βαρυτόνως μὲν
 Θάλλης (Θάλητος), [ὡς Χρέμης, οὗ ἡ γενικὴ
 Θάλητος R], ἐπὶ δὲ καὶ περισπωμένως,
 Θαλῆς ὡς Ἐρμῆς (Su. s.v. Θαλῆς); cp.
 Zacher, *Handschr.* p. 690. Thales was
 proverbial for practical wisdom, cp.
Aves 1009, Plaut. *Bacch.* 122, *Capt.* 274
Eugeniae! *Thalem talento non emam*
Milesium, | nam ad sapientiam huius
 <hominis> nimis nugator fuit, *Rud.*
 1003. Joël (*Der echte Sokr.* etc. ii. p. 864)
 sees a 'Cynic' allusion here, since Thales
 was the founder of practical astronomy,
 which was much valued by the Cynics.
 For his astronomical achievements see

Diog. L. i. §§ 24, 27 (=Diels, *Vorsokr.*²
 pp. 3. 24, 4. 9).

181. ἀνύσας: cp. *Vesp.* 30 n.

183. μαθητιῶ: schol. R (not in V)
 μαθεῖν ἐπιθυμῶ (Su. s.v.); a jest κατὰ
 παρωνυμίαν (*Ach.* Introd. p. liii. (6) (b),
 cp. Plut. *Mor.* 42 A σοφιστιῶντες κηφῆνες.

184 sqq. At this point (as schol. Ald.
 states) the eccyclema is revolved, and
 the interior of the *Pensoir* is displayed.
 The view of schol. V (ext.) is different:
 πεποίηκε τὸ προσταχθὲν ὁ φιλόσοφος καὶ
 ἀνέψεν τὰς θύρας, ὁ δὲ εἰσελθὼν καὶ
 θεασάμενος αὐτοὺς ὥχροὺς καθημένους τε-
 θαύμακεν ὡς ἀνθρώπων μορφὰς μὴ ἔχοντας
 [-ων MS.] μηδὲ ὄψεις <διὰ τὴν ὥχρότητα
 R>; but the scholia in RV always speak
 as if no such machinery existed (Ruther-
 ford, *A Chapter* etc. p. 110). Heidhüs
 (*Über d. Wolken*, p. 34) and v. Leeuwen
 think that the door is opened, and
 that a rabble of squalid, ghost-like
 figures rushes out. But, in this case,
 it is difficult to see the meaning of
 187. The disciples cannot assume a
 stooping attitude at once; nor is it
 probable that the astronomical instru-
 ments (in 200 sqq.) were 'false creations',
 present only to the mind's eye, or
 that they were visible through the
 door of the *Pensoir* (Ritter, *Philol.*
 xxxiv. p. 464). The difficulty of
 presenting the interior of a house
 is not greater than in the *Thesmo-*
phoriazusae 95 sqq., where Agathon
 comes out on the machine (ἐκκυκλούμενος),
 and ib. 277 sqq., where the temple
 is shown by means of the eccyclema
 (schol. R); cp. C. Exon, *Hermathena*, xi.
 p. 141, A. Weissmann, *Scen. Anw.* etc.

STREPS. (*Throwing up his hands ecstatically*) Why revere old Thales now? (*Raising his voice*) Quick, quick, open the Reflectory, and produce your Socrates instanter. For the scholar's fever is on me. Come, dup the door. (*The Eccyclema is revolved, revealing the interior of the Reflectory. The narrow platform is crowded with pale and emaciated figures, in extraordinary attitudes.*) God-a-mercy! Of what clime are these—beasts?

DISC. Why do you stare? What semblance do they carry?

STREPS. Of the captives from Pylus—the whoreson Laconians. (*Pointing to some strange shapes*) But why in the world is their gaze fixed on the earth?

DISC. (*Striking an attitude*) Their quest is for things 'hid within the centre.'

STREPS. No doubt—for truffles. (*Eagerly addressing the*

p. 44, Riemann, *Revue de philologie*, xii. p. 135. Bodensteiner (*Szen. Frag.* pp. 659 sqq.) thinks that the *eccyclema* was not used, but that the 'Kulissen' were thrown open, A. Müller (*Berl. phil. Woch.* xx. pp. 923-5) that a curtain was rolled up.

184. ὦ Ἡράκλεις: cp. *Vesp.* 420 n.

185. τί ἐθαύμασας; cp. 174, *Ach.* 226 n.

εἰκέναι: schol. R (not in V) ὁμοιοῦσθαι, cp. *Vesp.* 1142 crit. app.

186. Schol. V (ext.) Πύλος χωρίον τῆς Λακωνικῆς ἐνθα Κλέων [R Su.: Πύλος V] στρατηγῆσας τοὺς <τριακοσίους τούτους R> αἰχμαλώτους ἀπὸ Σφακτηρίας ἔλαβεν. εἰκὸς [εἰκότως R] οὖν τούτους καὶ διὰ τὸν τοῦ αἰχμαλωτισμοῦ φόβον καὶ διὰ τὸ [R Su.: τοῦτο V] πολλαῖς μὲν ἡμέραις πολιορκεῖσθαι ἐν ἐρήμῳ νήσῳ <καὶ R Su.> ἀφ' ἧς οὐδὲν τῶν ἐπιτηδείων ἦν λαβεῖν, πολλῶ δὲ καὶ μετὰ τὴν ἀλωσιν συγκεκλεισθαι χρόνῳ δεδεμένους ἐν ξύλῳ, ὠχροῦς τε καὶ λεγροῦς καὶ δυσειδεῖς [Su.: -ώδεις MS.] γεγενῆσθαι. ἰστέον <δὲ R> ὅτι τρεῖς ἐπωνυμίας εἶχεν [ἔχει R] ὁ τόπος, Πύλος, Κορυφάσιον, Σφακτηρία (also Su. s.vv. ἐόλκασι κτλ.), cp. *Eg.* 394 sq., 1049, *Thuc.* iv. 41 § 1. The prisoners remained some years in captivity, and were not surrendered until the Peace of Nicias (in 421 B.C., cp. *id.* v. 15, 18 § 7, 24 § 2).

ἐκ: cp. *Thuc.* v. 34 § 2 τοὺς ἐκ τῆς νήσου ληφθέντας.

Δακωνικοῖς: a 'Koseform' (cp. 'Danskers,' *Shak. Haml.* II. i. 7), like Δάκων, of which it is a lengthened

form; cp. *Ach.* 112 n., 180 n., 305 n., 830 n. Both words, unlike Δακεδαίμωνιος, take the article, cp. *ib.* 305 n., *Vesp.* 800 n.

187. ἀτάρ: cp. 30 n.

τί ποτ' εἰς: for the divided anap. cp. *Vesp.* *Introd.* p. xxxix. (V).

βλέπουσιν: schol. R (not in V) εἰσ-ελθὼν γὰρ εὔρεν <τοὺς Ald.> περὶ τὸν Σωκράτην κάτω νεύοντας ἐπὶ συννολας.

188. τὰ κατὰ γῆς: cp. *Shak. Haml.* II. ii. 157 'I will find Where truth is hid, though it were hid indeed Within the centre.' In this sense κ. is used only with γῆς, χθονός, θαλάττης, cp. *Ran.* 1529, *Plato, Apol.* 19 B, *Sobol. Praep.* p. 132. According to *Plato*, the indictment against Socrates ran so: Σωκράτης ἀδικεῖ καὶ περιεργάζεται, ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια. This was one of the ancient charges brought against him (*ib.* 18 B)—a charge which lay against all philosophers (*ib.* 23 D).

188^b sqq. Strepsiades cannot imagine that Socrates' hungry disciples are looking for anything in the depth of the earth except eatables; cp. *David Copperfield* (ch. xvi.) 'I learned . . . how the Doctor's cogitating manner was attributable to his being always engaged in looking out for Greek roots; which, in my innocence and ignorance, I supposed to be a botanical furore on the Doctor's part, especially as he always looked at the ground when he walked about.' Joël sees an allusion to the vegetarianism of the Cynics (cp. 176 n.), H. Diels

- ζητοῦσι. μή νυν τουτογὶ φροντίζετε·
 ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.— 190
 τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;
 ΜΑΘ. οὔτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
 ΣΤΡ. τί δῆθ' ὁ πρωκτὸς εἰς τὸν οὐρανὸν βλέπει ;
 ΜΑΘ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.
 ἀλλ' εἴσιθ', ἵνα μὴ ἐκείνος ὑμῖν ἐπιτύχη. 195
 ΣΤΡ. μήπω γε, μήπω γ'· ἀλλ' ἐπιμεινάντων, ἵνα
 αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.
 ΜΑΘ. ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
 ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.—

189 τουτογὶ Δ : τοῦτο γε R etc., Ald. : τοῦτ' ἔτι V etc. : Reisig τοῦτό γ' ἔτι : Bergk τοῦτό γ' ἐκφρ. 192 δ' R etc., Ald. : γ' V etc. 195 κείνος RV Su. (s.v. ἐκείνος) || ἡμῖν codd., which is impossible as the disciple does not leave the scene : ὑμῖν schol. (V. Coulon, *Qu. crit.* p. 171) 199 ἐστὶν] Blaydes οὔτω

(*Leukipp.* etc. p. 107, id. 'Über d. Excerpt. v. Men. Iatr., *Hermes*, xxviii. p. 427 n. 1) to Diogenes of Apollonia (cp. Petersen, *Hippocr. scr. ad temp. rat. disp.* p. 32), who may have employed the word *βολβός* as an illustration, cp. [*Hippocr.*] vii. p. 544 L.

190. Schol. V (int.) (ὡς ἀγροικοὶ ταῦτά φησιν ὅτι "ἀκριβέστερον οἶδα τῶν περὶ τὸν Σωκράτην [διὰ τὴν ὥχρότητα MS., from 184, where see R], ποῦ εἰσιν οἱ βολβοί").

191. τί γάρ : cp. 200, 218, 248 n., *Vesp.* 334 n.

ἐγκεκυφότες : cp. *Vesp.* 279 n., *Epierat.* Com. i. p. 287 K. (iii. p. 371 M.) καὶ κύψαντες | χρόνον οὐκ ὀλίγον διεφρόντιζον.

192. ἐρεβοδιφῶσιν : cp. Milton, *PL.* i. 686 'Ransacked the centre, and with impious hands Riffled the bowels of their mother earth For treasures better hid.' Schol. V (int.) τὰ ὑπὸ τὴν γῆν ζητοῦσιν [R : -ῶσι V] καὶ καταμανθάνουσιν [R : -ῶσι V] ; cp. *Ach.* Intro. p. 1. On the reference here cp. H. Diels, *Sitzungsb. Berl. Akad.*, 1891, p. 581. For Diogenes of Apollonia (as for his imitator Plato, *Phaedo*, 111 D) Tartarus was the basin where all rivers (which rose in the sea) collected ; cp. 275 sqq. n. For διφᾶν 'to search,' an epic word, cp. *Il.* xvi. 747, Hes. *Op.* 374 ; rare in Attic cp. Theophr. *Char.* 10 § 7 ; revived by the Atticists and Alexandrines (cp. Herodas 6. 73) ;

in compounds, common in comedy, ἀναδιφᾶν (*Cratin.* i. p. 1 2 K. ; ii. p. 16 M.), ἐκδιφᾶν (*Herodas* 7. 78), πραγματοδίφης (*Aves* 1424), μηχανοδίφης (*Pax* 290), δικοδίφης (*Lucian, Lex.* § 9), ἀστροδίφης (*Herodas* 3. 54).

ὑπὸ τὸν Τάρταρον : these 'Grubaeen sages' (Swift) pursue their speculations until they touch bottom. The article is anaphoric (cp. *Aves* 699), since the student points with a gesture to the lower regions (Uckermann, *Über d. Artik. b. Eigenen.* p. 20).

193. Schol. V (ext.) ἴσως τοῦτο ἐγγύθεν εἰληφεν ἀπὸ τῆς ἐμπιδος, ἐπεὶ [R : ὅπερ V] κάκεινην διὰ τοῦ πρωκτοῦ ἄδειν ἔφη· διὰ τοῦτο καὶ τούτους διὰ τοῦ πρωκτοῦ ἀστρονομεῖν διδάσκεσθαι λέγει [ἀστρονομεῖν ἔφη R]. (ἀνάγκη γὰρ συγκεκυφῶτων αὐτῶν καὶ εἰς γῆν ὀρώντων ἂν τὸν πρωκτὸν βλέπειν.) This is sad stuff, I fear. The situation is really to be explained from Plato, *Theaet.* 173 E, where the anecdote about Thales follows a quotation from Pindar (*fr.* 292 R.4) ἡ διάνοια φέρεται κατὰ Πίνδαρον, τὰ τε γὰρ ὑπένερθε καὶ τὰ ἐπίπεδα γεωμετροῦσα. It is obvious that the present passage is a parody of this tale. The situation is made obvious by ib. 175 B sq., where the man, who is accustomed to the lower sphere, is dragged up, and, while *κρεμασθεὶς καὶ μετέωρος*, is dizzy and causes laughter, not to the *Θεῶντα*, but to true philo-

prostrate figures) Don't fash yourselves about such as that: for I know where they grow fine and large. (*Pointing to other figures*) But what are these doing, who hang their heads so low?

DISC. They're rifling the bowels of Tartar-Limbo.

STREPS. And why is their stern staring at the skies?

DISC. In lonely state 'tis practising—astronomy. (*To the disciples*) But in with you, that 'the master' may not find you here.

STREPS. (*Eagerly*) Not yet, not yet: let them bide a while, that I may share with them a small matter of my own.

DISC. But 'tis against the rules for them to remain in the open air all this time. (*The disciples assume erect attitudes, and*

sophers. The scholiast on 223 has noticed that that line is a reminiscence of Pindar.

195. εἴσιτε: exactly as in Shak. *Hamlet*. II. ii. 212 'will you walk out of the air, my lord?' Schol. B (not in V) τοῖς φιλοσόφοις λέγει "εἴσιτε εἰσω" ὁ μαθητής, "ἵνα μὴ ἐξελθὼν ὁ Σωκράτης εὖρη ὑμᾶς ἐνταῦθα διατρίβοντας"; but, according to 218, Socrates should be outside the house studying the sun, and consequently visible to them all. Again, it is curious that the scholars are requested to enter the house, although they are already inside, cp. 184 n. Kock (ed.³ *Einkl.* § 38), Naber (*Mnem.* xi. p. 317), Köchly (*Akad. Vortr.* i. pp. 423), G. Schwandke (*De Nub. prior.* p. 137), Dörpfeld-Reisch (*Gr. Theat.* p. 246) and Bodensteiner (*Szen. Frag.* p. 662) think 195-9 came from the first edition, in which the scholars were probably represented as being in the open air. But I am inclined to think that εἴσιτε is quite natural. Although the eccyclema, by a fiction, represented the interior of the house, the scholars were really in the open air; and possibly Aristophanes desired to ridicule the invention of the eccyclema, as he did in *Ach.* 408 sq., *Eq.* 1249, *Thesm.* 265. Euripides himself was occasionally guilty of a similar illogicality in connexion with the eccyclema, if we may believe schol. *Hippol.* 172 τοῦτο σεσημειώται τῷ Ἀριστοφάνει, ὅτι καίτοι τῷ ἐκκυκλήματι χρώμενος τὸ ἐκκομίζουσα προσέθηκε περισσῶς (Dörpfeld-Reisch, *Gr. Theat.* p. 235). Socrates 'in the machine' creates a difficulty, on which see 218 n.

ἐκεῖνος: schol. V (inf.) (τὸ ἐκεῖνος καὶ τὸ αὐτὸς ἀντὶ τοῦ ὀνόματος παραλαμβάνε-

ται· καὶ Ὅμηρος (*Il.* xxiv. 90) τὴν Θέτιν πον παρειαίγει λέγουσαν "τίπτε μ' ἐκεῖνος ἀνωγε μέγας θεός;").

ἐπιτύχη of something discovered after a search; περιτυγχάνειν of something discovered accidentally (Herm.). But, according to Dobree (*Obs. Aristoph.* p. 21), the former is used only of a human being, the latter only of an inanimate object.

For ε. cp. *Ran.* 570, 1375; π. does not occur in comedy. Dobree's distinction (derived from Porson) does not hold, cp. *Thuc.* i. 20 § 2, iv. 120 § 2, *Xen. Mem.* ii. 8 § 5.

196. μήπω γε: cp. *Ach.* 176 n., Cobet *Mnem.* ii. p. 412.

197. κοινῶς: a jest κατὰ συνωνυμίαν, since κ. is not found elsewhere in comedy; it is a lyric (Pind. *P.* iv. 115) and tragic word (Eur. *Med.* 811, etc.), which is not eschewed by the poetical style of *Thuc.* (ii. 73 § 1, iii. 95 § 2, etc.). For κοινοῦσθαι cp. *Men. Mon.* 361 (iv. p. 350 M.); for ἀνακοινοῦν cp. *Lys.* 1177; for ἀνακοινοῦσθαι, below 470.

πραγμάτιον; cp. *Ach.* *Introd.* p. lv.

198. πρὸς τὸν ἀέρα: cp. *Vesp.* 772 n. Their aversion to the open air was un-Greek, cp. Lucian, *Anachar.* § 24, where Solon describes the Athenian training to Anacharsis: ἀποδύσαντες <τὰ σώματα> . . οὐκέτι ἀπαλὰ καὶ τέλειον ἀσυμπαγῇ ὄντα πρῶτον μὲν ἐθλίζειν ἀξιοῦμεν πρὸς τὸν ἀέρα συνοικεῖοντες αὐτὰ ταῖς ὥραις ἐκάσταις, ὡς μήτε θάλλος δυσχεραίνειν μήτε πρὸς κρύος ἀπαγορεύειν. The sun is near its rising, and apparently these ghostly shapes like 'extravagant and erring spirits' must hie to their confines—in order not to spoil their pallid hue, cp. 632 n.

- ΣΤΡ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν; εἰπέ μοι. 200
 ΜΑΘ. ἀστρονομία μὲν αὐτῇ.
 ΣΤΡ. τουτὶ δὲ τί
 ΜΑΘ. γεωμετρία.
 ΣΤΡ. τοῦτ' οὖν τί ἐστὶ χρήσιμον;
 ΜΑΘ. γῆν ἀναμετρεῖσθαι.
 ΣΤΡ. πότερα τὴν κληρουχικὴν;
 ΜΑΘ. οὐκ, ἀλλὰ τὴν σύμπασαν.
 ΣΤΡ. ἀστεῖον λέγεις.
 τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205
 ΜΑΘ. αὕτη δέ σοι γῆς περίοδος πάσης. ὁρᾷς;
 αἶδε μὲν Ἀθῆναι.
 ΣΤΡ. τί σὺ λέγεις; οὐ πείθομαι,
 ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.
 ΜΑΘ. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

200 τάδ' V¹ etc.; τόδ' V² 201 αὕτη V 202 τὸ χρήσιμον
 V, a common error (Ijzeren, *De vit. princ. codd.* p. 51) 203 Cobet
 ἀναμετρήσαι || πότερα om. R 207 πείθομαι frag. fifth century 225. 6
 (Berl. *Klass. Texte*, ib.) 209 Deleted by Cobet, but it is required by
 the sense (v. Herwerden, *Vind.* p. 34) || Kock τοῦθ' ὡς ἀληθῶς || Dobree
 Ἀττικῇ, perhaps rightly

200. Schol. V (inf., on 195) (διαγράμ-
 ματὰ τινα καὶ πίνακας δέκνυνσι καὶ ἀστρο-
 νομικοὺς καὶ γεωμετρικοὺς). As the
 students have disappeared from the
 confined βᾶθρον of the eccyclema, several
 things, before unseen, become visible to
 the spectators. As the scene seems to
 come to an end at 199, and to begin *de*
novo at 200, some have thought that
 there are signs of a double recension
 here, e.g. G. Schwandke (*De Nub. prior.*
 p. 137) assigns 184–99 to the first edi-
 tion, 200–17 to the second edition; cp.
 also Kock, ed.³ *Einl.* § 38.

τάδε, 'everything I see here,' a vague
 use of ὅδε for which cp. *Vesp.* 1339 n.

201. ἀστρονομία: schol. R (not in V)
 σφαῖραν δέκνυνσι; discovered by Thales
 (Cic. *Rep.* i. 14), or by Anaximander
 (Diog. L. ii. § 2 = Diels, *Vorsokr.*² p. 12.
 6); perhaps the horoscope (id. *l.c.* § 1 =
 Diels, ib.² p. 12. 5), which the Cynic
 Diogenes (Diog. L. vi. § 104) said was
 useful πρὸς τὸ μὴ ὑστερήσαι δέλπου. For
 the Socratic view of astronomy cp. 171
 n.; in refined circles it was very popular
 at this time, cp. P. Girard, *Éduc. athén.*
 pp. 227 sq.

αὕτη: for the attraction cp. *Vesp.*
 858 n.

τουτὶ: the neut. is less respectful than
 the fem., cp. Brinkmann, *De anacol.* p. 15.

202. γεωμετρία: the scholar treats
 geometry, in the Socratic (Xen. *Mem.*
 iv. 7 §§ 1 sq.) and Cynic (Joël, *Der echte*
Sokr. etc. ii. p. 869) fashion, as a purely
 practical science, and not as Plato would
 have done (*Rep.* 527, *Phileb.* 56), cp. P.
 Girard, *Éduc. athén.* p. 228.

τί: cp. 22 n.

203. ἀναμετρεῖσθαι: a jest καθ'
 ὁμωνυμίαν, since ἀ. means (1) 'to
 measure,' as of land, and (2) 'to assign
 by measuring,' as with ἡ κληρ. The
 mid. has been questioned (see crit. n.),
 since it is found elsewhere only in a
 metaphorical sense, cp. *Aves* 1020, *fr.*
 i. p. 546 K. (ii. p. 1188 M., probably
 metaphorical), Eur. *El.* 52.

πότερα without ἦ, cp. *Aves* 104, *Ran.*
 69, etc.

κληρουχικὴν: schol. V (ext.) (ὡς
 ἀγροικοὶ ταῦτά φησιν, ἐπεὶ οἱ Ἀθηναῖοι
 λαμβάνοντες πολεμίαν πόλιν καὶ τοὺς ἐνοι-
 κοῦντας ἐκβάλλοντες πολίτας ἐαυτῶν ἀπο-
 στέλλοντες <κληρῶ Su.> τὴν γῆν αὐτοῖς
 διένεμον) (Su. s.vv. γῆ κληρουχική); cp.
Vesp. 715 n., Gilbert, *Beitr.* p. 112.

In order to relieve the pressure in the
 city, many cleruchies were established

depart through a door at the back of the Eccyclema. Their disappearance allows the walls of the Reflectory to be seen. On these are hanging astronomical and geometrical instruments, as well as a large chart of the world.)

STREPS. (*Pointing to some instruments*) In the name of all the Gods, what have you there?

DISC. (*Indifferently*) That's astronomy.

STREPS. (*Pointing to other instruments*) And this?

DISC. Geometry.

STREPS. And what's its use?

DISC. To make a survey of the earth.

STREPS. You mean the allotment land?

DISC. No, but the whole earth.

STREPS. A charming idea that—both democratic and serviceable.

DISC. (*Pointing to the map*) And this is a chart of the world—do you observe? Here's Athens.

STREPS. (*Putting his eyes closely to the map*) Nonsense! you're hoaxing me: (*aggravating his language*) for I descry no justicers in session.

DISC. Make no mistake, this spot is Attica.

about this time, e.g. Aegina was settled in 431 B.C.

204. ἀστέρον: cp. *Ach.* 811 n. A favourite word with Plato, who used it ironically (*Rep.* 452 D, *Phaedr.* 116 D, *Phaedr.* 227 D, 242 E), but there is no irony here (as in 1064 n.), nor a double sense (*utile urbi*) as some hold; see O. Ribbeck, *Agroikos* etc. p. 46.

205. Schol. V (inf.) (δημοφελές· οἶον, τὸ γὰρ σόφισμα, ἦτοι μάθημα, συμφέρον τῷ δήμῳ); cp. *Ecll.* 411, 631.

206. περίοδος: possibly a plan of the world, such as was invented by Anaximander (*Diog. L.* ii. § 2=Diels, *Vorsokr.*² p. 12. 6) and inscribed on a *πίναξ* (Diels, *ib.*² p. 41). It is best known from Herod. v. 49, who elsewhere (iv. 36) expresses contempt for the inaccuracy of such delineations. The study of geography was popular at Athens at this time. Plutarch relates how, before the expedition to Syracuse, young Athenians spent their days in the palaestrae, tracing the map of Sicily, and marking, in a chart of Africa, the situations of Carthage, and Libya.

πάσης: for the omission of the article cp. Kühner-Gerth, *Gram.* § 465. 6 (a).

ὄρες; parenthetical, cp. 355, *Ecll.* 104.

207 sqq. Very similar is the scene in Aelian (*V.H.* iii. § 28) ὁρῶν ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλοῦτι καὶ μέγα φρονούντα ἐπὶ . . τοῖς ἀγροῖς ἡγαγεν αὐτὸν εἰς τινα τῆς πόλεως τόπον, ἐνθα ἀνέκειτο πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε . . τὴν Ἀττικὴν ἐνταῦθ' ἀναζητεῖν· ὡς δ' ἤρκε, προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι· τοῦ δὲ εἰπόντος "ἀλλ' οὐδαμοῦ γεγραμμένοι εἰσίν," "ἐπὶ τοῖτοις οἶν," εἶπε, "μέγα φρονεῖς ὅπερ οὐδὲν μέρος τῆς γῆς εἰσίν."

207. τί σὺ λέγεις; cp. 1174 n., *Ach.* 768 n., 1058.

208. δικαστάς: cp. *Pax* 505 (to the Athenians) οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε, *Aves* 41, 109, *Lucian, Icarom.* § 16 where Menippus describes his adventures in his flying-machine; how he saw all the principalities of the earth, and the goings to and fro of men—the Scythians on their wagons, the Egyptians working in the fields, καὶ ὁ Φοῖνιξ ἐνετορεῖτο, καὶ ὁ Κίλιξ ἐλήσσευε, καὶ ὁ Ἀδάκων ἐμαστιγοῦτο, καὶ ὁ Ἀθηναῖος—ἐδικάζετο.

209. Schol. V (ext.) ἐν ἐρωτήσει, ὡς τοῦτό σοι δοκεῖ Ἀττικὸν χωρίον, ἐν ᾧ

- ΣΤΡ. καὶ ποῦ Κικυννῆς εἰσὶν οὔμοι δημόται ; 210
 ΜΑΘ. ἐνταῦθ' ἔνεισιν. ἡ δέ γ' Εὐβοί', ὡς ὄρας,
 ἡδὲ παρατέταται μακρὰ πόρρω πάνν.
 ΣΤΡ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
 ἀλλ' ἡ Λακεδαίμων ποῦ ἔστι ;
 ΜΑΘ. ὅπου ἐστίν ; αὐτή. 215
 ΣΤΡ. ὡς ἐγγὺς ἡμῶν. τοῦτό νυν φροντίζετε,
 ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν.
 ΜΑΘ. ἀλλ' οὐχ οἶόν τε.
 ΣΤΡ. νῆ Δε' οἰμώξεσθ' ἄρα.
 φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ ;

210 κικυνεῖς R etc., Ald. 213 ὑμῶν schol. (V. Coulon, *Qu. crit.* p. 171) 214 Λακεδαιμόνων RV (possibly -on- is deleted in R) || 'στιν RV etc., Ald. ; cp. *Vesp.* 793 n. 215 νυν] πάνν RV (*sic*) etc., Ald. : μέγα Su. (s.v. μέγα), v.l. schol., which may have come from 220 (V. Coulon, *Qu. crit.* pp. 94 sq.), where it would be rightly glossed by *μεγάλως* as in Su. : Bergk νυν 216 πάνν codd. : Sauppe *πάλλν*, which, in minuscules as in RV, closely resembles πάνν 217 The mark of a change of speaker is placed in the codd. after νῆ Δία : corr. Cobet. Teuffel-Kaehler and Bachmann (*Conj.* p. 64) defend the use of νῆ Δία in a neg. sent. by comparing *Thesm.* 640, *Eccl.* 445, *Diphil.* ii. p. 550 K. (l. 25) (iv. p. 389 M.), *Philetaer.* ii. p. 231 K. (iii. p. 293 M.). In these cases (except the last, where Mein. reads μὰ Δία), νῆ Δία precedes the neg. ; when the neg. precedes, μὰ Δία seems to be desirable, if not necessary 218 sq. Piccolomini ΣΤ. φέρε τίς γὰρ οὗτος ; ΜΑ. οὐπὶ τῆς κρεμάθρας ἀνὴρ ; | αὐτός

καθήμενοι δικάζουσιν, a very curious misinterpretation of a simple line: possibly, 207-10 were given by this scholiast to Strepsiades.

ὡς : cp. *Ach.* 333 n.

210. καὶ ποῦ : cp. *Vesp.* 665 n.

211. ἐνταῦθ' ἔνεισιν : cp. 95 n.

δέ γε : cp. *Vesp.* 94 n.

ἡ Εὐβοία : an anaphoric article, since he points out the island on the map, cp. *Vesp.* 715 n.

212. παρατέταται : cp. Herod. ii. 8, iv. 38 ; intransitive in Thuc. iv. 8 § 6. The absence of the caesura seems to convey the idea of length.

μακρά : schol. R (not in V) διὰ γὰρ τὸ σχῆμα, λέγω δὴ τὸ ἐπίμηκες τῆς θέσεως, Μάκρις ἐκαλεῖτο, cp. Apoll. Rhod. iv. 1175, Strabo x. 1 § 2.

213. Schol. V (sup.) (πρὸς τὸν χρόνον ἀπήντησεν, καὶ τὸ μῆκος τοῦ πολέμου, ὡς τὸ σχῆμα δεικνύντος αὐτῷ τῆς θέσεως τοῦ φιλοσόφου) ἐπολιόρκησαν δὲ αὐτὴν Ἀθηναῖοι μετὰ [καὶ διὰ MS.] Περικλέους, καὶ

μάλιστα Χαλκιδέας καὶ Ἑρετριέας* || καὶ οὕτω πρὸς τὸ παρατέταται [Kuster : παρὸν τέταται MS.] ἐν ᾧ ἡ θέσις δηλοῦται καὶ αὐτὸς τοῦτο (ext.) λέγει ὅτι [R : οὐ V] προσέκειντο Ἀθηναῖοι. (τὸ δὲ παρετάθη ἴσον τῷ ἐξετρυχώθη καὶ κατεπονήθη. Περικλέους δὲ στρατηγοῦντος καταστρέφασθαι αὐτοὺς πᾶσαν φησι Φιλόχορος* καὶ τὴν μὲν ἄλλην ἐπὶ ὁμολογίᾳ κατασταθῆναι [καταστραφῆναι MS.], Ἑστίων δὲ ἀποικισθέντων αὐτοὺς τὴν χώραν ἔχειν). Schol. R (not in V) εἰς φόρον ἐξετάθη, πλείονα φόρον παρέχουσα* δηλοῖ δὲ καὶ τὸ ἡπλώσθαι [-ωται Ruth.], ἐκληρούχησαν δὲ αὐτὴν Ἀθηναῖοι, κρατήσαντες αὐτῆς.

The jest, which is καθ' ὁμωνυμίαν, seems to have troubled the scholiasts : cp. *Ach.* Introd. p. xliii. π. so used is strange to comedy (*fr.* i. p. 522 K. ; ii. p. 1151 M.), rare in Attic prose (Xen. *Mem.* iii. 13 § 6, Thuc. iii. 46 § 2, Plato, *Euthyd.* 303 B, *Symp.* 207 B), but common in the Atticists (Ruhnken ad *Tim.* p. 109 n. h Valpy). It may be

STREPS. (*Running his finger over the map*) Then where are my fellow-townsmen of Cicyнна?

DISC. (*Pointing to a vacant spot on the map*) There they are: and here, as you see, is Euboea, extending its long line of coast.

STREPS. (*Winking*) I ken it well: 'twas well extended by us and Pericles. But where's Lacedaemon?

DISC. Where is it? (*Placing his finger on the map*) Why here, on this spot.

STREPS. (*Recoiling*) How parlous close it is! Let this be your sole study—to shift it leagues away from us.

DISC. (*With a superior smile*) Marry, that's beyond the wit of man.

STREPS. (*Threateningly shaking his stick at him*) Faith, if you don't, you'll howl for it. (*The Eccyclema is revolved, removing the Reflectory from sight. Meanwhile the figure of SOCRATES becomes visible outside, suspended in a kind of swing.*) Hallo! who's this fellow on the perch?

represented by 'extended' (= 'seized upon,' cp. Shak. *Ant.* i. ii. 107 'Labienus hath extended Asia'). For the revolt of Euboea (in 446 B.C.) cp. Thuc. i. 114, Plut. *Per.* 22 sq., G. F. Hill, *Sources of Greek History*, pp. 30, 131 sqq., *Ach.* Introd. p. xii., Hicks' *Man. of Greek Hist. Inscr.* p. 33 § 28, Dittenberger, *Syll.* 1 § 10. The revolt of Megara at the same time reduced Athens to a position of great peril, but the 'slimness' of Pericles triumphed over the youthful inexperience of Plistoanax, cp. 859 n.

214. ἡ Λακεδαίμων: the anaphoric use of the article, since L. was at this time in all men's thoughts (Uckermann, *Über d. Artik.* etc. p. 14).

215. ὡς ἔγγυς κτλ.: schol. R (not in V) διὰ τὸ ἐν ταῖς χωρογραφίαις σύνεγγυς πάντα εἶναι, ἐπεὶ οὐκ ἂν τις εἰποι αὐτὰς ἀστυγέτονας: but Strepsiades really implies that Lacedaemon had been brought near Athens by the laconizing tendencies of Socrates and his friends.

νυν: schol. R (not in V) μεταβουλεύεσθε [-αι MS.], perhaps a note on a v. l. πάλιν [Ruth. reads μέγα βουλεύεσθε; see crit. n.].

217. νῆ Δία . . ἄρα: see crit. n., and cp. *Lys.* 45 νῆ τῷ θεῷ γνώσεσθ' ἄρα. For the position of the interjection cp. *Ach.* 4 crit. n., *Vesp.* 209 n. Schol. R (not in V) τοῦτο λέγει, ὅτι προσέκειντο Ἀθηναίους.

218. Schol. V (int.) ('Αττική [ἀρχαία Su.] ἡ σύνταξις· κατὰ δὲ τὴν διάνοιαν σημαίνει πλείονα· νῦν μὲν οὖν τὸ ἄγε δηλοῖ, ἐν ἄλλοις δὲ ἄλλο τι σημαίνει, ὡς παρὰ Δημοσθένει (viii. § 34) "φέρε εἰ δίκας ἀπαιτήσκειαν οἱ Ἕλληνες ὧν νῦν παρείκατε καιρῶν," ἐνταῦθα γὰρ βούλεται λέγειν ὅτι ὑπερεθέμεθα [οὕτω δὲ ὑποθέμεθα MS.].) παρεγκύκλημα (δὲ τὸ ἐπὶ τῆς κρεμάθρας). δεῖ γὰρ κρέμασθαι τὸν Σωκράτην ἐπὶ κρεμάθρας καθήμενον καὶ τοῦτον εἰσελθόντα καὶ θεασάμενον αὐτὸν οὕτω πυθέσθαι· κρεμάθρα δὲ λέγεται διὰ τὸ οὕτως αὐτὴν <ἀεὶ R> μετέωρον εἶναι κρεμαμένην· νῦν μὲν(τοι) τὰ περιττεύοντα δψα εἰς αὐτὰς εἰώθαμεν ἀποτίθασθαι· (τοῦ δὲ) γελοῦν [δὲ R] χάριν ἐν τοιοῦτῳ παραγαγεν αὐτὸν σχήματι.

The sudden appearance of Socrates creates a difficulty, as, if he had been in the 'machine' since the beginning of the play, he should have been visible to Strepsiades when he was knocking at the door of the *Pensoir*; and, furthermore, at that time he was engaged in measuring the leap of the flea (152). Probably, the κρεμάθρα was drawn up only after the removal of the eccyclema at 218 (see 505 sqq. n.). Others (cp. Bücheler, *N. Jahrb.* lxxxiii. p. 667) see signs here of a double recension. The scholiast is certainly wrong in stating that Strepsiades saw Socrates on entering the *Pensoir*: he could not have been

ΜΑΘ. αὐτός.

ΣΤΡ. τίς αὐτός;

ΜΑΘ. Σωκράτης.

ΣΤΡ. ὦ Σώκρατες.—

ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα.

220

ΜΑΘ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.—

ΣΤΡ. ὦ Σώκρατες,

ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς, ὠφήμερε;

ΣΤΡ. πρῶτον μὲν ὃ τι δρᾷς, ἀντιβोलῶ, κάτειπέ μοι.

ΣΩΚ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

225

220 Schol. RV may have read αὐτός: see comm. 221 σὺ om. V Ald. 222 After Σώκρατες V has ἀπτική ἢ φράσις, perhaps as a part of the text 225 Schol. R may have read περισκοπῶ or περινοῶ; see comm.

studying astronomy in this 'cave of Trophonius' (507 n.), cp. 195 n.

φέρει τίς γάρ: cp. 312, 370, *Eq.* 1002. κρεμάθρας: a clear reference to the same original as Plato, *Theat.* 175 D sq., where the unphilosophical soul is represented as εἰλιγγιῶν ἀφ' ὑψηλοῦ κρεμασθεὶς καὶ βλέπων μετέωρος ἄνωθεν ὑπὸ ἀθελείας ἀδημονῶν τε καὶ ἀπορῶν καὶ βαρβαρίζων. The philosopher's duty is ἔλκειν ἄνω τὴν ψυχὴν, 'to help contemplation' (Swift's *Tale of a Tub*, p. 63 Scott's edition) out of the degrading conditions of ordinary life. Joël sees an allusion in both passages to the (Platonic and) Cynic ideal of ὁμοιωσις θεῷ.

For the κρεμάθρα cp. G. Schwandke, *De Nub. prior.* pp. 129 sqq., Dörpfeld-Reisch, *Gr. Theat.* p. 229. The word is not found before this passage, nor again until Aristotle (*Rhet.* iii. 11 = 1412 a 14), in the sense of *funis ancorarius*, and Theophrastus (*H. Pl.* iii. 16 § 4 τὰ δὲ ἄνθη πέφυκεν ἀπὸ μιᾶς κρεμάστρας ἐπ' ἄκρων, *fructus pediculus*). Hence κ. does not seem to mean 'a basket' (in which Socrates was suspended like the proverbial 'youth in a basket,' Shak. *Wives* iv. ii. 122), but 'a hook and rope' (according to Bücheler, *N. Jahrb.* lxxxi. p. 686, 'a perch'), whereby Socrates was suspended. Of similar import were the ἀρπαξ, ἀγκυρὶς (Dörpfeld-

Reisch, *Gr. Theat.* p. 232), αἰώρα (ib. p. 231), αἰώρημα and γέρας to which the actor was fastened by a ζωστήρ (Bodensteiner, *Szen. Frag.* p. 664, Crusius, *Philol.* xlviii. pp. 695-705, Wecklein, *Philol.* xxxi. p. 451, Römer, *Sitzungsb.* p. 238). In addition to the philosophic allusion here, Aristophanes seems to desire to ridicule the tragic use of the μηχανή (as in the scene of the 'dung-beetle,' *Pax* 174 sqq.), which was used to exhibit gods in the air (Dörpfeld-Reisch, *Gr. Theat.* p. 229); see further 226 n.

219. αὐτός: schol. V (ext.) τιμῶν [R: τί ὦ V] τὸν διδασκαλὸν οὐκ εἶπε τὸ ὄνομα: perhaps an allusion to the αὐτὸς ἔφα of the Pythagoreans (cp. *Ran.* 520, Men. Σαμ. 41 ἐνδὸν ἐστὶν αὐτός, ib. 43 αὐτή, Theophr. *Char.* 2 the flatterer is such as to καὶ τοὺς ἀπαντῶντας ἐπιστῆναι κελεύσαι ἕως ἂν αὐτὸς παρελθῇ). Naturally Joël (*Der echte Sokr.* etc. ii. p. 835) sees a sneer at the Pythagoreanism of the Cynics.

In like manner, *ipse* is used in Lat., cp. Plaut. *Casina* 790 *ego eo quo me ipsa misit*, and more boldly, as a subst., in Catull. 3. 6 sq. *nam mellitrus erat suamque norat ipsam* ('mistress') *tam bene quam puella matrem*, as Issa (the name of a spaniel) in Mart. i. 109.

ὦ Σώκρατες: according to v. Leeuwen, not an invocation, but an expression

DISC. (*In an awestruck whisper*) Himself.

STREPS. Who's 'himself'?

DISC. Socrates.

STREPS. (*Shouting*) O Socrates! (SOCRATES takes no notice, and STREPSIADES turns to the disciple) Sirrah! Come here—lift up your voice and hail him.

DISC. (*In a nervous tone, while he re-enters the house*) Shout yourself, for I've no leisure.

STREPS. (*Raising his voice*) O Socrates, O Socrates, my bawcock!

SOCRATES (*In a far-away, solemn tone*) Why callest me, O creature of a day?

STREPS. (*In a voice of impertinent curiosity*) Imprimis, tell me, I implore you, what make you up there?

SOCR. (*Tragically*) I tread the air, and look down on the Sun.

of pretended astonishment; but it is more probable that Socrates, being buried in thought (Plato, *Symp.* 220 c), takes no notice of the invocation. In the next line, there is humour in employing the pupil as a mediator, as if in an address to a deity.

220. οὗτος: cp. *Vesp.* 1 n.

μέγα: schol. V (ext.) (ἀντὶ τοῦ μεγάλως) τῷ μαθητῇ (δὲ) λέγει ὁ Στρεψιάδης (τοῦτο, οἶον), οὐκ ἤκουσεν (ἐ)μοῦ, (ἀλλ') αὐτὸς βόησον <μέγα R>: cp. *Vesp.* 618, *Soph. Phil.* 574.

221. σχολή: the disciple employs the jargon of the school, cp. *Ach.* 407 n., Plato, *Prot.* 314 D. The *strenua inertia* of the Sophists is being ridiculed. The excuse is all the more amusing here, on account of the preceding ἀδολεσχία.

223. Σωκρατίδιον: schol. V (ext.) ἀπὸ τοῦ ὑποκοριστικοῦ διαβάλλει αὐτόν: notice the comic effect of a diminutive addressed to a demi-god, cp. *Ach.* 404 n., ib. *Introd.* p. liv., Molière, *Mal. imag.* I. v. 'mon petit papa mignon.'

ῶφήμερε: schol. V (ext.) ἀντὶ τοῦ ὦ θνητέ (καὶ) <ὦ τὰ R> ἐφήμερα φρονῶν. ἐφήμερον δὲ αὐτὸν καλεῖ ὡς αὐτὸς λοιπὸν τὰ τῶν θεῶν φρονῶν καὶ ὑπερφανῶν τὰ τῶν ἀνθρώπων: || (ἄλλως. ὦ ἀνθρώπε· ἐλέγετο δὲ ὁ Σωκράτης Σειληνῷ [σεληνῷ MS.] παρεμφέρειν, σιμός τε γὰρ καὶ φαλακρός ἦν (cp. 627–39 n.). περιέθηκεν οὖν αὐτῷ φωνήν τὴν παρὰ Πινδάρῳ Σειληνοῦ

[σεληνιον MS.]. ὁ γὰρ τοι Πινδαρος (fr.

157 B.⁴) διαλεγόμενον παράγων τὸν Σειληνὸν [Su.: παράγοντος σιληνοῦ MS.] τῷ 'Ολύμπῳ [Su.: -ὼ MS.] τοιοῦτους αὐτῷ περιέθηκε λόγους· "ὦ τάλας ἐφήμερε, νήπια [νήπιε MS.] βάξεις" [a more than doubtful allusion, cp. Römer, *Sitzungsb.* p. 221 n. 1]. ἅμα δὲ καὶ ὡς ὑπερφηφανοῦντος λοιπὸν τοῦ Σωκράτους τὰ ἀνθρώπινα καὶ ἐν θεοῖς ὄντος αὐτοῦ, διότι μετεωρολόσχης ἦν, οὕτω τὸ ἐφήμερον ἐποίησεν αὐτὸν λέγοντα.) ἐφ. is found only in exalted passages, cp. *Aves* 687, Plato, *Legg.* 923 A; in tragedy, mostly in Aesch. *Prom.* (83, 253, 945, used by the chorus of Oceanides, and Hermes).

225. Repeated in 1503: cp. Plato, *Apol.* 19 c. The charge of transcendental physical speculation does not lie against Socrates, who according to 'Varro,' in Cic. *Acad.* i. § 15, *primus a rebus occultis et ab ipsa natura inuolutis, in quibus omnes ante eum philosophi occupati fuerunt, auocasse philosophiam et ad vitam communem adduxisse, ut de uirtutibus et uitiis omninoque de bonis rebus et malis quæreret: caelestia autem uel procul esse a nostra cognitione censeret, uel, si maxime cognita essent, nihil tamen ad bene uiuendum: see also Xen. Mem. i. 1 §§ 11 sqq., Aristot. Met. i. 6=987 b 1, De part. an. i. 1=642 a 28, cp. Zeller, Socrates, etc. pp. 135 sqq., Süvern, Über Ar. Wolken, pp. 4 sq. But, possibly, the situation is borrowed from the Orphic initiation; cp. Jane Harrison, *Proleg.**

ΣΤΡ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς σὺ περιφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ.

ΣΩΚ. οὐ γὰρ ἂν ποτε
ἐξηύρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
λεπτὴν καταμείζας εἰς τὸν ὅμοιον ἀέρα.
εἰ δ' ὦν χαμαὶ τάνω κάτωθεν ἐσκόπουν,

230

226 C. F. Ranke, Brentano (*Untersuch.* p. 67 n. 2), and Bücheler (*N. Jahrb.* lxxiii. p. 686) εἴτ' ἀπὸ πετεύρου, a possible conjecture, since a word meaning 'a perch' is required by 224, and ταρροῦ may have come from the vulgar form πεταύρου. At any rate, schol. R (see comm.), Poll. x. § 156, and Phot. ii. p. 87 Naber seem to have read πετεύρου. On the other hand, R. C. Flickinger (*Class. Phil.* v. p. 17) suggests that πέτευνον was a figment due to a blunder ἱποτάρρον, whence the alternative spelling πέταυρον. If ταρροῦ is kept, it may, as Bücheler suggests, have been a pole (like κράδη, Dörpfeld-Reisch, *Gr. Theat.* p. 231) on which fruit, cheese, etc. were dried || περιφρονεῖς V: ὑπερφρονεῖς R etc., Su. (s.v. ταρρός): Blaydes σὺ περιφρονεῖς; ὑπερφ. was a gloss (as in Su. s.v. περιφρονεῖν, cp. Ijzeren, *De vit. princ. codd.* p. 79)

p. 513 "we have a skit on the Orphic doctrine of the double nature of man . . and the need for purification from earthly Titanic admixture."

ἀεροβατῶ: schol. V (int.) ἐπιβαίνω τῷ ἀέρι. διὰ τοῦτο καὶ μετέωρον αὐτὸν ἐποίησεν καθεμινον. <τὸ δὲ περισκοπῶ τὸν ἥλιον ἀντὶ τοῦ διανοοῦμαι καὶ περιεργάζομαι τὸν τοῦτον δρόμον R>: referred to by Socrates in *Xen. Oec.* 11 § 3 ἀδόλοσχεῖν δοκῶ καὶ ἀερομετρεῖν. ἀεροβατεῖν is a coinage of Aristophanes' (*Ach.* Introd. p. xlix.), and is quoted from this passage by Lucian, *Prom. in uerb.* § 6, *Philopatr.* §§ 12, 34, *Bis acc.* § 33; *Plut. (De prim. frig.* 17 § 5) quotes ἀεροβατῶν . . ἀνέμων from a dithyramb. Similar formations are ἀερολέσχης (Hesych.), ἀεροδρομεῖν (Lucian, *Verba hist.* i. § 10) ἀερομαχία (ib. § 18), ἀερονηγίης (below 337), ἀερόφοιτος (*Ran.* 1292), ἀεροδότης (*Aves* 1385), ἀεροδινής (*Anth.* P. ix. 223).

περιφρονῶ, 'study,' cp. 741, *Ran.* 958 (v. Leeuwen's emendation).

226. ἔπειτα: cp. *Ach.* 126 n., *Vesp.* 1132 n.

ἀπὸ ταρροῦ: schol. V (int.) ('Αττικοὶ [-όν MS.] τὰ ἐκ σχοινίων πλέγματα ταλάρους [τοὺς καλὰθους] καλοῦσιν) (Su. s.v.), viz. 'the unrespectful sieves' into which 'remainder viands' were thrown; a jest κατὰ συνωνυμίαν ἀπὸ τῶν χειρόνων (*Ach.* Introd. p. xlv. B.), for ἀπὸ κρεμάσρας; cp. *Hom. Od.* ix. 219, Theocr.

xi. 37. Schol. R (which is also in Su.) seems here to draw from a different source: μετέωρον τι ἔκρινον ἐφ' οὗ αἱ ἀλεκτρυονίδες κοιμῶνται· τοιαύτην δὲ τινα ὑποληπτέον τὴν κρεμάστραν ἐσκενᾶσθαι· ἀντὶ δὲ τοῦ εἰπεῖν περινοεῖς ὑπερφρονεῖς εἶπεν, ἵνα διαβάλη τὸν Σωκράτην ὡς ὑπερφρονόντα τῶν θεῶν: indeed this note implies a different reading (see crit. n. and Su. s.v. ταρροῖ gl. 2); but, on the other hand, cp. Römer, *Sitzungs.* p. 238.

περιφρονεῖς: a jest καθ' ὁμωνυμίαν; Strepsiadēs affects to understand the word as meaning 'to despise,' which is, indeed, a well-authenticated signification (cp. *Thuc.* i. 25 § 4), though, in this sense, it generally takes the gen. (cp. [Plato,] *Axiach.* 372 B). The construction of such words often varies between the gen. and the acc. (as in the case of ὑπερφρονεῖν, cp. *Aesch. Pers.* 825, *Eur. fr.* 545 N.²); see Kühner-Gerth, *Gram.* § 417 A. 13.

227. εἴπερ: schol. V (int.) (ἀλλ' οὐκ ἀπὸ τῆς γῆς εἴπερ: <δεῖ> ἀνθρωπῶν ὄντα διαγινῶναι τὸν ἥλιον καὶ τοὺς θεούς.) || <ὦν χαμαί>: ἐπὶ [δὲ] τῆς γῆς (βεβηκώς. ἀπολογεῖται πρὸς τὴν ἐρώτησιν τοῦ γέροντος ὁ Σωκράτης· ψυχρὰν δὲ καὶ ματαίαν αὐτὸν ἐποίησε παρεχόμενον τὴν λύσιν). For the ellipse cp. *Ran.* 38 ὡς κενταυρικῶς | ἐνῆλαθ' ὅστις: very common in Plato (e.g. *Parm.* 150 B, *Rep.* 497 E, etc.)

STREPS. Must it be from a perch, then, and not from the earth, that you 'look down on' the Gods, if such must be your trade?

SOCR. (*In a majestic, professorial manner*) Aye, for otherwise I could not probe 'by the card' the heavenly matter of theology. I must suspend my conception aloft, and mingle my thought inchmeal with its kindred air. I should never have solved the

and in Aristotle (*Nic. Eth.* i. 10=1101 a 12, viii. 2=1155 b 30); see Kühner-Gerth, *Gram.* § 599. 2. For *εἴπερ* cp. 251, 696, *Ran.* 77.

227^b *sqq.* According to W. Nestle (*Philol.* Suppl. B. viii. p. 582), Aristophanes is here parodying a poet—perhaps Euripides, who was much influenced by Diogenes of Apollonia (Dümmmler, *Akademica*, Giessen, 1889, *Progr. d. Univ. Basel*, 1891).

228. Schol. V (int.) ἐξεύρον ἀκριβῶς τὰ ὑψηλὰ καὶ μετέωρα πράγματα <περὶ τούτων γὰρ τοῖς φιλοσόφοις τὰ ζητήματα R.> ψυχρὰ δὲ ἡ αἰτία ἦν ὁ Σωκράτης λέγει.

ὀρθῶς: a word with philosophical associations (cp. 659 n., 742, 1186, *Vesp.* 772 n.) and possibly borrowed here from the Orphic priests, who also had their orthodoxy, cp. Dieterich, *Rh. Mus.* xlviii. p. 281.

πράγματα: 'the mystery of things' (Shak. *Lear* v. iii. 16), 'heavenly matter of theology' (Marlowe). πράγματα, like 'gear' in Shakespeare (*Troil.* i. i. 6, *Rom.* ii. iv. 110), was a colloquial term, 250, 1399, *Ach.* 1141 n., *Eq.* 1399 τὰ κύνεα μὲν τοῖς ὀνείοις πράγμασιν (a play on its political sense).

229. εἰ μή: sc. ἐξήτουν, cp. *Ach.* 684 n., *Vesp.* 984 n., *Eur. Med.* 369; so ἐὰν μή c. particip. *Dem.* xxiv. § 45 (in a law), Kühner-Gerth, *Gram.* § 577. 8.

κρεμάσας: for the importance of trying ἔλκειν ἄνω τὴν ψυχὴν cp. Plato, *Theaet.* 173 ε τῷ ὄντι τὸ σῶμα (of the true philosopher) μόνον ἐν τῇ πόλει κείται καὶ ἐπιδοχμεῖ, ἡ δὲ διάνοια . . πανταχῇ φέρεται κατὰ Πινδαρον (*fr.* 292 B.⁴) κτλ., *Phaedr.* 246 c sqq. In such an 'airy region' the unphilosophic soul is 'dizzy-eyed,' as the true philosopher is *inter fumum et opes* of terrestrial life (*Theaet.* 175 d). In Aristophanes the material 'looking up' of the eyes, as contrasted with the speculative raising of the mind, is caricatured (cp. Joël, *Der echte Sokr.* etc. ii. p. 862).

τὸ νόημα: possibly used for διάνοια (*Theaet.* l.c.), as in Hom. *Il.* xix. 218, and perhaps in Empedocles, αἶμα γὰρ ἀνθρώποις περικάρδιον ἐστὶ νόημα (Diels, *Vorsokr.*² p. 202. 19), but it is simpler to take it as meaning 'the (particular) conception' which requires testing or 'airing' from time to time.

230. λεπτήν: cp. 741; for the prolepsis cp. 979.

εἰς τὸν ὅμοιον ἀέρα: according to Anaximenes, air is the ἀρχὴ τῶν ἀπλῶν σωμάτων (Aristot. *Met.* A. 4=984 a 5=Diels, *Vorsokr.*² p. 18. 8), οἷον ἡ ψυχὴ ἡ ἡμετέρα ἀήρ οὖσα συγκρατεῖ ἡμᾶς (Aët. i. 3 § 4=Diels, *Vorsokr.*² p. 21. 17, *Doxogr.* p. 278). In like manner, Heraclitus held that the soul was a kind of ἀναθυμίασις, that αὐτῇ ξηρὴ ψυχὴ σφωτάτη καὶ ἀρίστη (Diels, *Vorsokr.*² p. 78. 13), and that it was death for the soul ὕδωρ γενέσθαι (ib. p. 67. 18); but the allusion here is not to these philosophers, who were unfamiliar to the vulgar herd, but to the eclectic writer, Diogenes of Apollonia, whose theory of air dominates this play: καὶ μοι δοκεῖ τὸ τὴν νόησιν ἔχον εἶναι ὁ ἀήρ καλούμενος ὑπὸ τῶν ἀνθρώπων, καὶ ὑπὸ τούτου πάντας καὶ κυβερνᾶσθαι καὶ πάντων κρατεῖν. αὐτὸ γὰρ μοι τοῦτο θεὸς δοκεῖ καὶ ἐπὶ πᾶν ἀφίχθαι καὶ πάντα διατιθέναι καὶ ἐν παντὶ ἐνεῖναι. καὶ ἔστιν οὐδὲ ἐν ὅττι μὴ μετέχει τούτου' . . καὶ πάντων τῶν ζώων δὲ ἡ ψυχὴ τὸ αὐτὸ ἐστίν, ἀήρ θερμότερος μὲν τοῦ ἔξω ἐν ᾧ ἔσμεν, τοῦ μέντοι παρὰ τῷ ἡλίῳ πολλὸν ψυχρότερος (Diels, *Vorsokr.*² p. 335. 19). See Wellmann in Pauly-Wissowa, *Realencykl.* v. p. 764, C. F. Ranke, *De Ar. Nub.*, 1844, p. 22, Diels, *Leukipp.* etc. p. 106, *Rh. Mus.* xli. p. 349, ib. xlii. p. 9, J. Burnet, *Early Greek Philosophers*, pp. 409 sqq., Beare, *Greek Theories of Elem. Cognit.* pp. 258 sqq. The constant references in the *Clouds* to Diogenes show that his work was the subject of gossip at Athens, where, indeed, his life was in danger (Diog. L. ix. § 57=Diels, *Vorsokr.*² p. 328. 24).

231. Schol. R (not in V) τὰ οὐράνια.

οὐκ ἄν ποθ' ἡῦρον· οὐ γὰρ ἀλλ' ἡ γῆ βία
 ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.
 πᾶσχει δὲ ταῦτόν τοῦτο καὶ τὰ κάρδαμα.

ΣΤΡ. τί φῆς;

235

ἡ φροντὶς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα;—
 ἴθι νυν, κατὰβηθ', ὦ Σωκρατίδιον, ὥς ἐμέ,
 ἵνα με διδάξης ὦνπερ ἔνεκ' ἐλήλυθα.

ΣΟΚ. ἡλθες δὲ κατὰ τί;

ΣΤΡ. βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων

240

234 ταὐτὸ τοῦτο codd.: Wecklein ταῦτόν τοῦτο. The forms in -όν should be written, except when the metre requires -ό (cp. 663, 849 crit. n., 1281, Bachmann, *Zur Krit.* p. 240) || Naber τοῦθ' ὃ καὶ 236 πῶς φ[η]ς appears before this verse in frag. fifth century 225. 6 (ib.). This is possibly a v.l. for τί φῆς in the preceding line || ἔλκει] ἔχει V 238 με διδάξης R codd. dett. al.: μ' ἐκδιδάξης V etc., Ald.; the former seems preferable, as ἐκδ. (*ad finem usque docere*, cp. *Ran.* 1019, Ijzeren, *De vit. princ.* codd. p. 94) seems too emphatic here. In tragedy, there is little distinction between the words (Aesch. *Prom.* 981, Wilam. *Herc.* 155) || οὔνεκ' codd.: Bentley ἔνεκ', which is more euphonious, and is probably right (V. Coulon, *Qu. crit.* p. 94, cp. 1458 crit. n.)

232. οὐ γὰρ ἀλλά: schol. V (intramarg. int.) <τὸ οὐ γὰρ ἀλλὰ R> ἀντὶ τοῦ καὶ <γάρ, R> Ἀττικῶς (cp. Su. s.vv.). *nam profecto*, cp. *Ran.* 58, 498, *Ecll.* 386; in Euripides, alone of the tragics, *IT.* 1005, *Suppl.* 570; also in Plato, e.g. *Euthyd.* 286 c, it is a colloquial idiom, cp. Kühner-Gerth, *Gram.* § 534. 7.

233. ἔλκει: cp. Herod. ii. 25; there is an allusion to the use of ἔλκειν ἄνω in *Theaet.* 173 E (see 229 n.).

ἱκμάδα: schol. V (ext.) τουτέστι τὸ νοητικὸν καὶ [τὸ] γονιμώτατον [γόνιμον R] τῆς ψυχῆς (viz. 'the precious square of sense,' Shak. *Lear* i. i. 76). φασὶ γὰρ οἱ φιλόσοφοι καὶ πρὸς τὴν κράσιν τῶν ἀέρων ἵκνεσθαι τὸ ὀξύτερον ἢ ἀργότερον ἐπιβάλλειν τοῖς θειοτέροις. This gives the exact converse of the sense, which really is: "the earth has an evil attraction for the weakness of the soul, (which is due to ἱκμάς)." The lines of Aristophanes are of course a caricature of Diogenes' doctrines, according to which the influence of the earth was injurious in that it tended to embrate the airy part of man, by making the soul to be 'of the earth earthy.' But 'air' had for Diogenes a metaphysical, or rather pre-

physical οὐσία, of which the so-called four elements and all other sensibles were ἐτερεύσεις.

ἱκμάς (which is rare in Attic) indicates that the allusion here is to Diogenes, who affects the word; cp. Theophr. *De sensu* § 44 (=Diels, *Vorsokr.*² p. 331. 38 =id. *Doxogr.* p. 511. 22) φρονεῖν δ' ὥσπερ ἐλέχθη τῷ ἀέρι καθαρῷ καὶ ξηρῷ· κωλύειν γὰρ τὴν ἱκμάδα τὸν νοῦν· διὸ καὶ ἐν τοῖς ὕπνοις καὶ ἐν ταῖς μέθαις καὶ ἐν ταῖς πλησμοναῖς ἤττον φρονεῖν· ὅτι δὲ ἡ ὑγρότης ἀφαιρεῖται τὸν νοῦν, σημείον, διότι τὰ ἄλλα ζῶα χεῖρω τὴν διάνοιαν· ἀναπνεῖν τε γὰρ τὸν ἀπὸ τῆς γῆς ἀέρα καὶ τροφὴν ὑγροτέραν προσφέρεισθαι: so in Alex. *Quaest.* nat. ii. § 23 (=Diels, *Vorsokr.*² p. 333. 30) Diogenes is said to have explained the attraction of the magnet by the fact that the stone being γεωδεστέρα πλείον ἔλκει τὸ ὑγρὸν τὸ ἀπὸ τοῦ παρακειμένου ἀέρος ἢ ἀφίησι. The word ἱκμάς also occurs in the [Hippocratean] tract *Περὶ φύς. παιδ.*, which shows traces of the hand of Diogenes, and also id. *Περὶ νοσ.* vii. p. 544 L. (H. Diels, "Über d. Excerpt v. Men. Iatr., *Hermes*, xxviii. p. 427, Petersen, *Hippocr. scr. ad temp. disp.* p. 31). Aristotle is reminiscent of

riddle, if I gazed upon the sky from the nether earth: for, soothly, perforce the earth draws the moist element in thought. (*Conversationally*) Such too is the law with water-cresses.

STREPS. (*With a puzzled expression*) What! does 'thought' 'draw' 'the moist element' into 'the water-cresses'? (*Ecstasically*) Vouchsafe to descend, O Socrates, my chuck, and teach me the things I've come to learn. (*The rope suspending SOCRATES is slowly lowered.*)

SOCR. What brings you here?

STREPS. A longing to acquire the gift o' the gab. For,

the same doctrine when he says (*De part. an.* iii. 10=673 a) that the mind is disturbed by the rising of *ικμάς*.

234. An excellent instance of laughter *ἐκ τῆς ὁμοιώσεως*, *χρήσει πρὸς τὸ χεῖρον* (*Ach.* Introd. p. lxii.). It is peculiarly apt here as it was Socrates' wont to illustrate philosophic truths by means of examples taken from common life, cp. 385 sqq.; no one has described this trait better than 'Aleibiades,' in Plato, *Symp.* 221 b sqq. But illustrations from botany were not congenial to him, since he said *τὰ δένδρα οὐδέν μ' ἐθέλει διδάσκειν* (Plato, *Phaedr.* 230 d). The practice of Plato was different, cp. Epicrates (quoted in 157 sqq. App.); see Römer, *Sitzungsb.* p. 236.

πάσχει, 'this is the property (*πάθος*) of nasturtium,' viz. to attract moisture. For this reason, it was used, as seaweed is employed at present, in some elementary schools, as a weather-gauge, viz. when it is moist, the barometer is falling; cp. Theophr. *Caus. plant.* iv. 3 § 3 *ξηρότατα τῶν σπερμάτων . . ὅθεν καὶ τάχιστα τὰς ἱκμάδας ἔλκει* 'διὸ καὶ κρεμάνουσιν αὐτὰ (like Socrates in the *κρεμάθρα*), καὶ οὐ ραίνουσι τὰ οἰκήματα, οὐδ' ὕδωρ εἰσφέρουσιν ἀπλῶς. In such a context, *πάσχειν* does not differ much from *ποιεῖν*, cp. 662, 1198 n., *Vesp.* 1014, *Aves* 1044, 1432. As the metaphysicians say, 'doing' and 'suffering' are the same fact, viewed from different points of view, cp. Aristot. *H.A.* viii. 19=601 b 9 *τὸ δ' αὐτὸ καὶ οἱ κάλαμοι πάσχουσιν* (where, however, π. means *εὐθηνοῦσι*).

κάρδαμα: schol. V (int.) *<εἶδος λαχάνου ἀγρίου παρὰ Πέρσαις [ῆ] R.>* καὶ γὰρ ταῦτα [αὐτὰ R] τῶν περὶ αὐτὰ φυομένων λαχάνων τὴν δύναμιν ἐπισπᾶται, καὶ πᾶν τὸ ἐν ἐκείνοις ὑγρὸν ἐπισπώμενα αἷτια αὐτοῖς τοῦ ξηραίνεσθαι [ὑγραίνεισθαι

wrongly R] *γίνεται*. *δέον* (δὲ) *εἰπεῖν*, ἢ γῇ ἔλκει [*<ῆ R>* τὰ κάρδαμα], ὁ δὲ ὡς ἀγροικος, μὴ νοήσας τὸ εἰρημένον, συνέχεεν τὴν φράσιν, ὅθεν *<καὶ R>* *ἀσαφὲς ἐποίησεν τὸ δηλούμενον*. Joël (*Der echte Sokr.* etc. ii. p. 452) sees an allusion here to the vegetarianism of the Cynics, with whom κ. was a favourite *ὄψον*; but this is a wild imagination. Others find a reference to the supposed influence of κ. on the human constitution (*Thesm.* 616, Pliny, *NH.* xx. 13 § 50); but this spoils the humour of the passage, which is an excellent piece of fooling. v. Leeuwen thinks the illustration is an echo of the comparison in Plato, *Phaedr.* 276 b, but the resemblance is not striking.

235. *τί φῆς*; *extra metrum*, cp. *Ach.* 750 crit. n., *Eq.* 1346, *Aves* 414.

236. An excellent instance of the jest *ἐκ τοῦ ἀδυνάτου* (*Ach.* Introd. p. lxv.). Strepsiades has picked up only the 'Schlagwörter' (Teuffel-Kaehler), *φροντίς*, *ἔλκει*, *ικμάς*, *κάρδαμα*.

237. *ὥς*: cp. *Ach.* 65 n.

239. *κατὰ κτλ.*: schol. V (ext.) (*οὐκ ὀκνεῖ τοῦ αὐτοῦ μνημονεύειν Ἀριστοφάνης* καὶ γὰρ ταῦτα [τούτων MS.] ἡ ἀρχὴ τοῦ ἔπους φθάσαντι αὐτῷ εἰρηται ἐν Εἰρήνῃ [192] τῷ δράματι οὕτω "ἦλθες δὲ κατὰ τί κτλ."); cp. *Vesp.* 1062 n., *Aves* 916, *Ecc.* 543, 559, 604, Sobol. *Praep.* p. 126.

240. *χρήστων*: schol. V (ext.) (*δανειστών κακῶν*) *χρήστας* γὰρ [ἔτι χρ. R] ὁ ἄ. τοὺς δανειστὰς λέγει· ἡ μὲν γὰρ συνθήκη τοὺς χρεωφειλέτας χρήστας καλεῖ [λέγει R]· Ἀθηναῖοι δὲ τοὺς (μὲν) δανειστὰς χρήστας λέγουσι, (τοὺς δὲ ὀφειλέτας χρεωφειλέτας) (Su. s.v.), cp. *Ach.* 640 crit. n. The word means 'debtors' as well as 'creditors' (Dem. xxxvi. § 6, Harpocr.).

ἀγομαι φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩΚ. πόθεν δ' ὑπόχρεως σπαντὸν ἔλαθες γενόμενος;

ΣΤΡ. νόσος μ' ἐπέτριψεν ἱππική, δεινὴ φαγεῖν.

ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγῳ,

τὸν μὴδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν 245

πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς.

ΣΩΚ. ποίους θεοὺς ὁμῇ σύ; πρῶτον γὰρ θεοὶ

ἡμῖν νόμισμ' οὐκ ἔστι.

ΣΤΡ. τῷ γὰρ ὁμνυτ'; ἦ

243 ἐπέτριψεν A. Ald., schol. recc. (V. Coulon, *Qu. crit.* p. 171): ἔτριψεν RV etc., schol. V on 242

248 ὁμνυτε R, with most MSS.: ὁμνυτε V: in RV etc. ἦ commences the next line: recte Ald.: Bergk ἦ νομίζετε (from Su. s.v. νόμισμα): Kayser τῷ δὲ νομίζετ'; ἦ: Goettling τῷ νομίζετ'; ἦ: v. Leeuwen τῷ δ' ἀγοράζετ'; ἦ. There is little doubt that γὰρ should not be altered; and, if it is kept, it seems impossible to substitute a more suitable word for ὁμνυτε; certainly O. Schneider's τῷ γὰρ τοῦνομ'; ἦ is not attractive. Piccolomini argues that the word was interpolated from ὁμῇ

241. For the parechesis, which has the effect of piling on the agony, cp. *Ach.* 199 (where it expresses ecstasy), *Pax* 291, *Plut.* 288. Rhyme has a similar effect in 494 sqq., 711 sqq.

ἀγομαι φέρομαι: originally, ἄ. was used of cattle, φ. of inanimate things (*Hom. Il.* v. 484); but the phrase ἄ. φ. soon became metaphorical (= διαρπάσσεσθαι), cp. *Herod.* i. 88, *Eur. Tro.* 769, *Dem.* xviii. § 230. For the asyndeton cp. *Ach.* 625 n., *Vesp.* 485 n., *Ran.* 857, 861.

χρήματα: for the acc. cp. *Ach.* 164 n., *Pax* 542.

ἐνεχυράζομαι: schol. R (not in V) εἰς ἐνεχύρον; cp. 35 n.

242. Schol. V (inf.) (ὡς ἐπὶ νοσήματός τινος, οὕτω προήγαγε τὸν λόγον· εἰώθαμεν γὰρ ἐν τῇ συνηθείᾳ πυνθανόμενος τῶν καμόντων λέγειν, πόθεν συνέβη γενέσθαι τὴν νόσον· διὸ κακῶς φησιν “νόσος μ' ἐπέτριψεν [ἐτριψεν MS.] κτλ.”). Schol. R (not in V) ἐκ πολλὰς αἰτίας ἔλαθες σπαντὸν πολλοῖς ὑποπεσὼν δαλείος;

243. ἐπέτριψεν: cp. *Ach.* 1022 n. ἱππική: recalling the new malady ἱππερος (74), ‘the fashions’ (cp. *Shak. Shrew* III. ii. 53 ‘he is’ troubled with the lampass, infected with the fashions, full of windgalls, etc.).

φαγεῖν: schol. R (not in V) πολυδάπανος οὖσα, καταναλῶσαι δεινὴ. Natural of a horse (which is called ἀδηφάγος *CIA.* ii. 965 b), but not impossible of a cancerous growth, cp. *Aesch. Cho.* 279 sqq., *fr.* 253 N.² φαγεῖν· αἰέ μου

σάρκας ἐσθίει ποδός, *Soph. Phil.* 7, 313 (διάβορος, ἀδηφάγος), *Eur. fr.* 792 N.² The metaphor is similar in *Democr. fr.* 281 (= *Diels, Vorsokr.* p. 436. 4) ὥσπερ ἐν μὲν τοῖς ἔλκεσι φαγέδαινα κάκιστον νόσημα, οὕτως ἐν τοῖς χρήμασι τὸ <αἰ> προσαρμῶσαι <κατὰ> τὸ συνεχές. A different interpretation is suggested by *Galen (Med. defin.* 400. 28 Kuhn), where φαγέδαινα means a disease in which the appetite is insatiable, but nothing is retained.

244. λόγῳ: cp. 113 n. These lines must belong to the second edition, if, as some hold, the first edition had nothing about the Sophistic arts (*G. Schwandke, De Nub. prior.* p. 143).

246. ὁμοῦμαι: an allusion to *Protagoras'* custom of exacting fees from his pupils (*Plato, Prot.* 328 b sq.), and, in the event of their not agreeing to his charges, requiring an oath that what they were willing to pay was a fair remuneration.

καταθήσειν: cp. *Pax* 1214, *Ran.* 176.

247. Schol. V (inf.) ταῦτα ἴσως αἰνιττεσθαι βούλεται κατὰ [πρὸς R] τὴν διαβολὴν τοῦ [τὴν R] Σωκράτους, ἦν(τινες) διέβαλλον, λέγοντες ὡς ἀσεβεῖ [-ῇ R] περὶ τὸ θεῖον ὁμνῶν τὸν ἀλεκτρυόνα <καὶ προσκυνῶν τὴν πλάτανον R> (καὶ ἄλλα τοιαῦτα, ὡς ἐν τοῖς Ἀπομνημονεύμασι [ἀπομνήμασι MS.] Ξενοφῶν ἱστορεῖ (for such Ῥαδάμανθος ὄρκοι cp. *Vesp.* 83 n.)). Schol. R ἐπεὶ ὁ γέρον ἐπὶ ἐπὶ ἀσυναρτήτως (‘incoherently’) [ὅτι μισθὸν σοι ὁμνῶ καταθήσειν] τοὺς θεοὺς, ἅμα ἐπιφέρει τὸ ποίους

thanks to usury and usurers most curst, I'm spoiled and undone, and my property is distrained.

SOCR. And how 'unsight unseen' did you fall into this state of debt?

STREPS. (*In a mysterious whisper*) I'm ruined by a devouring horse-cancer. But teach me the latter of your Reasons—I mean that which turns a deaf ear to paying: and whatever fee you ask I vow to the Gods shall be forthcoming.

SOCR. (*With a gesture of disgust*) 'Gods,' in good hour! The first thing I'd have you learn is that 'Gods' are not current coin with us.

STREPS. How then do you swear? Are iron shekels your currency, as at Byzantium?

ομεί σὺ θεούς, οὐχ ὡς ἄλλοις [Ald.: -ous MS.] αὐτὸς χρώμενος θεοῖς [Ald.: -ούς MS.]. Joël (*Der echte Sokr.* etc. ii. p. 835) sees an allusion to the Pythagorean objection to swearing by the gods (ib. p. 250), since the sage himself was an authority equal to them.

πολύς: cp. *Ach.* 62 n.

248. Schol. V (intramarg. sup.) (ἀντὶ τοῦ νόμιμον) (Su. s.v.), viz. a custom established by tradition and unbroken use (J. H. H. Schmidt, *Syn.* i. p. 346), cp. *Thesm.* 348 τῶν κοτυλῶν τὸ νόμισμα, *Aesch. Sept.* 269, *Eur. fr.* 542 N.² οἱ νόμισμα λευκὸς ἄργυρος μόνον | καὶ χρυσὸς ἐστίν, ἀλλὰ κάρητι βροτοῖς | νόμισμα κείται πᾶσιν ᾧ χρῆσθαι χρεῶν. Socrates' meaning is expressed in *Ran.* 839 ἕτεροι γὰρ εἰσιν οἷσιν εἶχμαι θεοί, viz. a κόμμα καινόν such as αἰθήρ, γλώττης στρόφιγξ, ξύνεσις, μυκτῆρες ὀσφραντήριον (ib. 892 sqq.); originally a jesting allusion to the philosopher's δαιμόνιον (Plato, *Theaet.* 151 A), which became, in later days, the basis of a serious charge (id. *Apol.* 24 B, where νομίζει recalls νόμισμα here). There may be an emphasis on θεοί, since Socrates was held not to have banished all divinities, but only θεοί, while he left the δαίμονες, such as Ἀναπνή, Χάος, Ἄηρ (626), and Χάρτες (773). Joël (*Der echte Sokr.* etc. ii. p. 835) thinks the disbelief in the gods of νόμος to be Pythagorean and 'Cynical,' referring to the Cynic dictum παραχαράττειν τὸ νόμισμα (viz. to melt down the usual convention, and so to bring to light the true nature-god lying beneath); he also sees a side-thrust at the Pythagoreans' having taken the Dorian money as the currency in their ideal state.

τῶ: schol. R (not in V) τίνι; schol. V (ext.) τοῦ νομίσματος σημαίνοντος β, ποτὲ μὲν νόμιμον ἔθος, ποτὲ δὲ τὸ κόμμα τοῦ τετυπωμένου χαλκοῦ [Su. s.v. νόμισμα], <ὁ R> Στρεψιάδης ἐξεδέξατο οὐ πρὸς τὸ ὑπὸ τοῦ Σωκράτους ῥηθέν, ἀλλ' ἐμίζεν ἀμφοτέρω. <ἔδει γὰρ εἰπεῖν "τίνιν ὁμνέετε θεοῖς;" [he should have said τίνας . . θεοῖς;] ἢ "τίνι χρῆσθε νομίσματι;" ἄλλως R> ἐδόκει δὲ [γὰρ R] φαῦλον [-ότατον R] εἶναι τὸ νόμισμα τῶν Βυζαντίων, ὡς σιδηροῦν [ἄτε δὴ σιδηρᾶς ὕλης ὑπαρχούσης R]. If this explanation is right, there is a jest κατὰ τὸ σχῆμα λέξεως (*Ach.* Introd. p. lix.). Indeed, in ὁμνν' there may be an obscure jest (κατ' ἐξαλλαγὴν φωνῇ) on νομίζετε; it would not be worse than πορδὴ and βροντή in 394. For the jest καθ' ὁμωνυμίαν in νόμισμα cp. *Soph. Ant.* 296, where a similar ambiguity may be intended, οὐδὲν γὰρ ἀνθρώποισιν ὄον ἄργυρος | κακὸν νόμισμ' ἐβλαστε. The dat. τῶ may, however, be instrumental, cp. 385 n., *Ach.* 703 n., 'de quoi donc usez-vous pour jurer?' (Willems).

v. Leeuwen, following Goettling (*De loco quodam Aristoph.*, Jenae, 1852), thinks that Strepsiades takes θεοί as referring to the inscriptions on the coins (cp. γλαῦκες ἄβες 1106, παρθένου, κόραι, Παλλάδες Poll. ix. §§ 74 sq.). This would be very obscure and, indeed, unintelligible, unless νομίζε' is read for ὁμνν'; besides, there is no evidence to show that Byzantine iron coins bore any inscription except their value. Iron coins of Tegea have an owl and a Gorgon's head; those of Argos a half wolf; others a head of Pallas (Köhler, *Mith. d. arch. Inst. Ath.* vii. pp. 2 sqq.).

γὰρ in a question of surprise, where

- σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ ;
 ΣΩΚ. βούλῃ τὰ θεῖα πράγματ' εἰδέναι σαφῶς 250
 ἅττ' ἐστὶν ὀρθῶς ;
 ΣΤΡ. νῆ Δί, εἴπερ ἔστι γε.
 ΣΩΚ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν εἰς λόγους,
 ταῖς ἡμετέραισι δαίμοσιν ;
 ΣΤΡ. μάλιστα γε.
 ΣΩΚ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.
 ΣΤΡ. ἰδοὺ κάθημαι.
 ΣΩΚ. τουτουὶ τοῖνυν λαβὲ 255
 τὸν στέφανον.
 ΣΤΡ. ἐπὶ τί στέφανον ; οἶμοι, Σώκρατες,
 ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.
 ΣΩΚ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
 ἡμεῖς ποιοῦμεν.

251 αἷτ' RV || ὀρθῶς] Meineke ὀργῶ νῆ Δί (Aves 462), but γε implies that the main verb is omitted (*Vesp.* 79 n.): as ἀληθῶς is superscribed in AM, v. Herwerden once conjectured ὄντως, but withdrew it in *Stud. crit.* p. 30 252 νεφέλεσιν R (cp. *Ach.* Introd. p. lxxix. 4): νεφέλαις V 253 ἡμετέρεσι R: ἡμετέραις V etc. 257 θύσῃτε V etc. 258 ταῦτα πάντα RV etc.: πάντα ταῦτα Ald.; Aristophanes generally prefers the former (Bachmann, *Zur Krit.* p. 239), but here Reiske's em. πάντας ταῦτα may be right 259 ποοῦμεν RV etc.

it is often associated, as here, with τίς, cp. *Vesp.* 334 n. The particle is required by the sense, although v. Leeuwen writes *neque particula γάρ aptum hic parat transitum.*

249. σιδαρέοισιν: a small coin, equivalent in value to a χαλκοῦν (*Poll.* ix. § 78), for which cp. *Plato Com.* i. p. 627 K. (ii. p. 649 M.) χαλεπῶς ἂν οἰκήσαιμεν ἐν Βυζαντίῳ | ὅπου σιδαρέοισι τοῖς νομίσμασι | χρῶνται (see Cobet, *Obs. crit.* p. 129), *Aristid.* ii. p. 195. 15 Dind. For the use of iron money in ancient times cp. *Plut. Lycurg.* 9 (questioned by Naber, *Mnem.* xxv. p. 444), *Caes. BG.* v. 12. Specimens have been found at Tegea and Argos (for illustrations cp. *Lenormant, La Mon. de l'ant.* i. p. 216, *Köhler, l.c.*), but not at Sparta or Byzantium. Byzantium was a colony from Megara (founded in 688 B.C.), and so employed the Megarian form of the Doric dialect.

250. θεῖα: schol. V (ext.) (οὐχὶ θεοὺς ἡγοῦμεν τοὺς [τοῖς V¹] παρὰ τοῖς ἄλλοις νομιζομένους [-οις V¹] τὰ θεῖα λέγειν] νῦν, ἀλλ' οἶον [οἱ MS.] τὰ ἀξιοθέατα καὶ ὄντως μεγάλα καὶ τίμια), viz. the sacred

mysteries (of the Sophists, which are a parody of the Orphic rites, cp. *Dieterich, Rh. Mus.* xlviii. pp. 275 sqq.).

251. ὀρθῶς: schol. V (sup.) (τίνα ἐστὶν ἀκριβῶς καὶ ἀληθῶς. || <νῆ Δί>: λείπει τὸ θέλω, εἴπερ ὄντως ἐστὶν ἐν θεοῖς); cp. 228 n.

εἴπερ . . γε: cp. 322, *Ach.* 1228 n.

252. ξυγγενέσθαι: schol. V (interlin.) (συνελθεῖν), cp. 471 n., 1318 n., *Plato, Meno*, 79 E ὡς Σώκρατες, ἤκουον μὲν ἐγώ γε πρὶν καὶ συγγενέσθαι σοι ὅτι κτλ. It is a technical term of the schools.

253. δαίμοσιν: schol. V (int.) (ταῖς ἡμῶν θεαῖς· ἀρροπτόντως δὲ τῶν φιλοσόφων ἐπιγράφει ταύτας εἶναι θεάς, ἐπεὶ ὡς ἔφαμεν (perhaps in note on 228, cp. *Gerhard, De Aristarcho Ar. interprete*, p. 5 n.) περὶ τὰ οὐράνια μάλιστα ἐπτόνηται οἱ φιλόσοφοι): schol. R (not in V) ὡς εἰ ἔλεγον τοῖς καπνοῖς συγγενέσθαι ἢ ταῖς σκιαῖς· τὰ γὰρ μηδενὸς ἀξία καπνοὺς καὶ νεφέλας καὶ σκιάς ἀνόμαζον, cp. *Vesp.* 151 n., *Eupol.* i. p. 270 K. (ii. p. 444 M.). Also a skit on the Socratic opposition to anthropomorphism in religion (cp. 264 sq. n.), in which he was followed by Antisthenes (*fr.* 24 Mullach

SOCR. Do you wish to know soothly the veritable essence of religion ?

STREPS. Aye, by Zeus, if that may be.

SOCR. And to have a parle with the Clouds, who are our deities ?

STREPS. Certainly, I do.

SOCR. (*Pointing to a dilapidated couch which a stage 'super' has placed in the Orchestra*) Then seat yourself upon the mystic pallet-bed.

STREPS. (*Sitting down*) There ! I'm seated.

SOCR. (*Attempting to put a chaplet on his head*) Then, take this chaplet.

STREPS. (*Shrinking back*) But what do I want with the chaplet ? (*Throwing himself on his knees*) O Socrates, 'ware lest you sacrifice me like Athamas !

SOCR. No fear of that : all these rites are observed at initiations.

ἀπὸ εἰκόνης οὐ γνωρίζεται ὁ θεός, ὁφθαλμοῖς οὐχ ὁρᾶται, οὐδενὶ ἔοικεν, cp. Juv. xiv. 96 sq. *quidam sortiti metuentem sabbata patrem | nil praefer nubes et caeli numen adorant* (with Mayor's note).

254 sqq. A parody of the initiation into the rites of the Corybantes (*Vesp.* 8 n. sqq.), and the Orphic mysteries (Dieterich, *Rh. Mus.* xlviii. pp. 275 sqq., A. Couat, *Aristophane*, p. 288). In the first place, the old man is bidden to seat himself upon the sacred chair (θρόνος, cp. Plato, *Euthyd.* p. 277 D, and especially Dio xii. § 33 v. Arnim) ; he is then crowned, like a victim, with a chaplet (Harpocr. s.v. λικνοφόρος, Jane Harrison, *Proleg.* p. 61) ; then sprinkled with powdered pumice-stone from a λικρον (*ianpnus mystica*, Blümner, *Technol.* i. p. 9 A. 5). In σκίμπος (associated with Socrates in Plato, *Prot.* 310 c) there is an insinuation touching the mean, poverty-stricken Socratic rites, as in Dem. xviii. §§ 259 sq. Joël *Der echte Sokr.* etc. ii. pp. 175, 210, 232, 240, 264) sees an allusion to the Pythagoreo-Cynical mysticism, which was often ridiculed in middle comedy. In *Euthyd.* l.c. (which is directed against Antisthenes' *Protrepticus*) there is a similar caricature of the initiation which must precede τὰ πρῶτα ἱερὰ σοφιστικά. There is humour in employing Orphic hocus-pocus to initiate Strepsiades into the rites of the Sophists, who had expelled the gods 'bag and baggage, scrip and scrippage,' with their rites and superstitions.

254. σκίμποδα : schol. V (int.) (καθίζει, ἡγουν ἐπὶ τὴν τῶν φιλοσόφων ἔδραν.) τὸν κράβατον (δὲ) σκίμποδα λέγουσιν [λέγει R] Ἀττικῶς. (οἱ δὲ φασὶ σκιμπόδιον ἰδίως λέγεσθαι τὸ [σ]χωλοκραβᾶτιον· σκιμπάζειν γὰρ τὸ χωλαίνειν παρὰ τοῖς παλαιοῖς, ἢ τὸ [τὸν Su.] σκαμβοῦς [σκιμβοὺς Ruhnken from Hesych.] ἔχειν [ἔχοντα Su.] τοὺς πόδας) (Su. s.v.).

255. Schol. V (ext.) (καὶ τοῦτο παρεπιγραφή· καὶ γὰρ τὸν Σωκράτην περιβέναι δεῖ τὸν στέφανον αὐτῷ, κἀκείνον λαβεῖν).

ἰδοῦ : cp. 82 n.

257. Schol. V (ext.) (τοῦτο πρὸς τὸν ἕτερον Ἀθάμαντα Σοφοκλέους (*TGF.* p. 132 N.²) ἀποτείνόμενος λέγει· ὁ γὰρ τοι Σοφοκλῆς πεποίηκε τὸν Ἀθάμαντα ἐστεφανωμένον καὶ παρεστῶτα τῷ βωμῷ τοῦ Διὸς ὡς σφαγιασθησόμενον, καὶ μέλλοντος [-τα MS.] ἀποσφάττεσθαι αὐτοῦ παραγενόμενον Ἡρακλέα, καὶ [τὸν] τοῦτον θανάτου ῥυόμενον (Su. s.v. differently expressed, but from the same source). Schol. R (not in V) seems to be an answer to this schol., ὡς ἀγροίκος Ἀθάμαντα εἶπεν ἀντὶ Φρίξου· || ἀντὶ τοῦ εἰπεῖν τὸν Φρίξον τὸν Ἀ. εἶπεν, ὡς ἀγροίκος ἀγνοῶν τὰς ἱστορίας· οὐ γὰρ Ἀθάμας ἐφοκρεῖσθαι, ἀλλὰ Φρίξος. Possibly Strepsiades' comparison may have been suggested by the fact that Athamas' wife was called Nephele. For his confusion of Athamas with Phrixus (who was really sacrificed) cp. Römer, *Sitzungsb.* pp. 239 sqq.

με : for the hyperbaton cp. *Vesp.* 363 n. ὅπως : cp. *Vesp.* 289 n.

258. οὐκ, ἀλλά : cp. *Ach.* 1114 n.

τελούμενος : schol. V (int.) τοὺς

ΣΤΡ.

εἶτα δὴ τί κερδανῶ ;

ΣΩΚ. λέγειν γενήσῃ τρίμμα, κρόταλον, παιπάλη.
ἀλλ' ἔχ' ἀτρεμεί.

260

ΣΤΡ.

μὰ τὸν Δί' οὐ ψεύσῃ γέ με·
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

> ≡

ΠΑΡΟΔΟΣ

ἐπίρρημα

ΣΩΚ. εὐφημεῖν χρὴ τὸν πρεσβύτεν καὶ τῆς εὐχῆς ἐπακούειν.

259 Blaydes εἶτα δῆτα (or εἶτα δῆ τι) κ., comparing Eur. fr. 711 N.² εἶτα δὴ θυμούμεθα, which proves nothing 260 τρίμμα om. Su. s.v. παιπάλη, recte s.v. τρίμμα 261 ἀτρεμί RV: ἀτρέμας Ald. The latter is the common form, while ἀτρεμί <-εῖ> does not occur elsewhere in Aristoph.; but cp. Alex. ii. p. 341 K. (Kock ἀμέλει) (iii. p. 440 M.), Kühner-Blass, *Gram.* § 336 A 2 (β). ἀτρέμα is generally found before a consonant (ā is elided in *Ran.* 339, Pherecr. i. p. 146 K.; ii. p. 257 M.), cp. 743, *Eq.* 24, *Aves* 1244, *Thesm.* 230, *Ran.* 339, Eur. *Or.* 258; ἀτρέμας generally before a vowel (cp. *Ach.* 861, *Aves* 1200, 1572, Eur. *Or.* 150), but see 390. A similar question arises as to *Ran.* 315 (ἡρέμει <-εῖ> R: ἡρέμα al.). For the blunder -ί for -εῖ cp. *Ach.* Introd. p. lxxix. 4 || ψεύσῃ] Bergk ψεύδει <-η>, but see comm. 262 καταπαττόμενος] Piccolomini πατούμενος 263 ἐπακούειν RV: ὑπακούειν Ald.

μυομένους· ἐνδόξοις δὲ μυστηρίοις παραβάλλει [R: περι- V] τὰ τῶν φιλοσόφων μαθήματα, ἵνα ἔτι μάλλον πείσῃ [πειθῇ R] προσέχειν τὸν γέροντα ὡς θειοτέρῳ τῷ πράγματι.

259. εἶτα δῆ: cp. *Vesp.* 52 n., Eur. fr. 711 N.² εἶτα δὴ θυμούμεθα. Strepsiades has no desire for initiation, or indeed for any portion of the Socratic lore, except for grossly material ends, cp. 648.

260. A good instance of 'laughter' κατὰ συνωνυμίαν, ἀπὸ τῶν χειρόνων (*Ach.* Introd. p. xlv.). For the construction and sense cp. Aristophon ii. p. 280 K. (iii. p. 361 M.) ὕδωρ δὲ πίνειν βάτραχος, ἀπολαύσαι θύμων | λαχάνων τε κάμπη, πρὸς τὸ μὴ λουῖσθαι ῥύπος, | ὑπαίθριος χειμῶνα διάγειν κύψιχος, | πνίγος ὑπομείναι καὶ μεσημβρίας λαλεῖν | τέττιξ, Antiphan. ii. p. 94 K. (iii. p. 110 M.) τοιουτοσί τίς εἰμι, τύπτεσθαι μύδρος, | τύπτειν κερανὸς, ἐκτυφλοῦν τιν' ἀστραπή, | φέρειν τιν' ἄρας ἀνεμος, ἀποπνίξαι βρόχος, | θύρας μοχλεῖν σεισμός, εἰσπνῶν ἀκρίς, | δειπνεῖν ἀκλῆτος μῦθα.

τρίμμα: schol. V (ext.) (περιτετριμ-

μένος ἐν λόγοις [ἐν τοῖς πράγμασι Su. s.v.]) <κρόταλον Su. s.v.> εὐγλωττος, (εὐστομος,) παιπαλὴ (δὲ ἀντὶ τοῦ) τραχύς, δυσκατάληπτος, ἐπεὶ παῖπαλα καλοῦμεν τὰ τῶν χωρίων δύσβατα [R, Su.: ἡδύσματα V]. Schol. R's note (which is also in Su.) is valuable here, ἱκανὸς καὶ δεινὸς ἔση λέγειν· ταῦτα μὲν λέγων ὁ Σωκράτης λίθους τρίβων [δ]ρωρίους, καὶ κρούων πρὸς ἀλλήλους, συναγαγὼν τὰ ἀπὸ τούτων θραύσματα βάλλει τὸν πρεσβύτεν αὐτοῖς καθάπερ τὰ ἱερεῖα ταῖς οὐλαῖς [Su.: ὀλαῖς MS.] οἱ θύοντες· [καὶ διὰ τοῦτο] παίζει τοῖς ὀνόμασι, τρίμμα μὲν αὐτὸν ἔσεσθαι λέγων [Su.: -ει MS.] παρὰ τὸ τρίβειν, καὶ θῆγειν [Ruth.: θιγεῖν MS.] πρὸς ἀλλήλους τοὺς λίθους. || κρόταλον: ἰδίως ὁ σχιζόμενος κάλαμος [καὶ] κατασκευαζόμενος ἐπιτηδὲς ὥστε ἡχέειν εἰ τις αὐτὸν δονοῇ ταῖς χερσὶ, καθάπερ κρότον ἀποτελῶν· τρανὸς οὖν ἔση, φησί, καὶ τὴν φωνὴν διηθρωμένος καθάπερ τὰ κρόταλα. For this note cp. Dieterich, *Rh. Mus.* xlviii. p. 279, Jane Harrison, *Proleg.* p. 514; the Orphic neophytes were sprinkled with powdered chalk (Dem. xviii. § 259, *Harpoer.* s.v.

STREPS. But what's the gain?

SOCR. (*Expansively*) You'll be born anew to be a cunning Jack, a tinkling cymbal, the fine flower of speakers. (*He dances round STREPSIADES, rubbing together two pumice stones over his head, while STREPSIADES shrinks from the shower of dust*) Don't stir.

STREPS. Gogswouns, you'll not belie me. Thanks to your dredger, I'll soon be fine flour cap-a-pe.

PARODUS

EPIRRHEME

SOCR. Greybeard, in reverent silence list to our invocation.

ἀπομάττω, Foucart, *Assoc. rel. chez les Gr.* pp. 55 sqq.) by the priest, who, as Socrates here, danced round the candidates for initiation (κύκλω περιχορεύειν, Dio, *l.c.*). Possibly the ragged priest, with his ἀρνάκις and his two pumice-stones, was a well-known figure at Athens.

There is a jest καθ' ὁμωνυμίαν here, since τρίμμα really means 'a posset' (Alex. ii. p. 367 K.; iii. p. 471 M.); the 'etymological jest' (*Vesp.* 589 n.) is suggested by ἐντριβής (Soph. *Ant.* 177), περίτριμμα (Dem. xviii. § 127, perhaps borrowed from the comic drama), τρίβων 869 sq., Eur. *Bacch.* 717 (in a comic passage). In a different sense, the 'sycophant' is called κρατὴρ κακῶν τριπτήρ δικῶν in *Ach.* 937 n., cp. 448, *Aves* 430.

κρόταλον: see 448 n.; perhaps from Eur. *Cycl.* 104 οἷδ' ἀνδρᾶ—κρόταλον, δριμύ Σισύφου γένος, cp. *Rhes.* 498 ἔστι δ' αἰμυλώτατον | κρότημ' Ὀδυσσεύς, Juv. vi. 440 sq. (of women) *uerborum tanta cadit vis, | tot pariter pelues, tot tintinnabula dicas | pulsari*, Shak. *Ado* iii. ii. 13 'he hath a heart as sound as a bell, and his tongue is the clapper,' Goethe, *Faust* i. 195 sq. 'Such Er den redlichen Gewinn! Sei Er kein schellenlauter Tor!' 'a tinkling cymbal'; here also a jest κατ' ἐξαλλαγήν φωνῇ on κρούειν, with reference to the rubbing together of the pumice-stones (so Su. s.v. τρίμμα).

παιπάλη: an adventure of Aristophanes in the metaphorical sense, and hardly intelligible to the ordinary Athenian; perhaps to be connected with πολυκαίπαλος, an epithet of the Phoenicians in Homer (*Od.* xv. 419), cp.

Aves 430, Aeschin. ii. § 40 ὁ κέρκωψ ('knave'), ἢ τὸ καλούμενον παιπάλημα, ἢ τὸ παλιμβολον ('fickleness'), all of which words were obscure to the orator, until he was taught their meaning by Demosthenes' ways, Lucian, *Pseudol.* § 32 ἴσως ἤδη καὶ ταῦτα γελάσῃ τὸ παιπάλημα καὶ τὸ κίναδος ὥσπερ τινὰ αἰνίγματα καὶ γρίφους ἀκούσας' ἄγνωστα γὰρ σοι τῶν σῶν ἔργων τὰ ὀνόματα, Aeschrio, *PLG.* ii. p. 518 B.⁴ λόγων τε παιπάλημα καὶ κακὴ γλῶσσα.

261. ἔχ' ἀτρεμεῖ: schol. V (int.) μένε ἐφ' ἥσυχίας· βαλλόμενος γὰρ ὁ πρεσβύτες τῇ παιπάλῃ ἀποσειέται· διὸ παρακελεύεται αὐτῷ [αὐτὸν μένειν and (on 263) τὸν πρεσβύτεν R] σιωπᾶν καὶ εὐφημεῖν ἵνα εὐξήται <ὥστε R> μηδὲν βλάσφημον εἰπεῖν.

ψεύση: schol. R (not in V) συγκατατίθεται περὶ πάντων Σωκράτην ἀληθεύειν ἅπερ ἐπαγγέλλεται· διὸ καὶ τὰ [τὸ MS.] ἐξῆς πάνν ἀστοίως ἐπάγει. Lit. 'You will be found not to deceive me,' cp. *Av.* 1340, *Eccl.* 568 εἰ μὴ ψεύσεται, Ter. *Phorm.* 801 sq. CH. *cognatam comperi esse nobis.* DE. *quid? deliras.* CH. *sic erit*, Juv. i. 126 *profer, Galla, caput: noli uexare, quiescet.*

γ: normal after an oath, cp. *Vesp.* 146 n.

262. Schol. R (not in V) τῇ χιόνι παττόμενος, ἐὰν αἱ νεφέλαι διέλθωσιν. λέγει δὲ παιπάλη τὸ λεπτότατον τοῦ ἀλεύρου, ἀφ' οὗ παλύνειν τὸ λευκαίνειν· ἐπεὶ οὖν ἐκεῖνος εἶπεν, "γενήσῃ τρίμμα κτλ." αὐτὸς ἔπαιξε παρὰ τὴν <παι>πάλην, τουτέστι τὸ ἀλευρον, εἰπὼν καταπαττόμενος: see Blümner, *Technol.* i. p. 53 n. 4.

Parodus 263-477: see Appendix.

263-74. Socrates speaks as the priest

ὦ δέσποτ' ἄναξ, ἀμέτρητ' Ἀήρ, ὅς ἔχεις τὴν γῆν
μετέωρον,

λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντησι-
κέραννοι, 265

ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ μετέωροι.

ΣΤΡ. μήπω μήπω γε, πρὶν ἂν τοῦτ' ἐπύξωμαι, μὴ κατα-
βρεχθῶ.

267 μήπω μήπω γε Ald.: μήπω γε μήπω γε R etc.: μήπω γε μήπω V. In an ellipse with μή (*Aves* 585 μὴ πρὶν γ' ἂν ἐγώ), and οὐ δῆτα (*Ran.* 845 οὐ δῆτα πρὶν γ' ἂν κτλ.) 'elliptical γε' (*Vesp.* 79 n.) is placed after πρὶν; in *Ach.* 176 μήπω γε πρὶν γ' ἂν στῶ, the repetition of the particle is due to excitement || πτύξωμαι RV || καταβραχῶ R dett. al.

of the Clouds, in a solemn formal tone, which harmonizes with the passage from iambic senarii into anapaestic tetrameters, "der Rhythmus der Megaloprepeia, des würdevoll erhabenen und zugleich schwungvollen Ernstes" (Rossbach-Westphal, *Gr. Metrik*³, p. 151). As it was borrowed from the antique procession-songs, it was a march-measure, in general unsuited to the tempestuous entry of a comic chorus, which employs the iambic or trochaic rhythm, except here, and in *Ran.* 354 sqq., which also expresses religious emotion, e.g. both passages begin with εὐφημεῖν. Dieterich points out that in this address are embodied many Orphic phrases, e.g. εὐφημεῖν, σεμναί (Hom. *H. Dem.* 487, Aesch. *fr.* 57 N.²), μεγάλαι θεαί (316, Paus. viii. 31 § 1, Soph. *OC.* 683), πολυτίμητοι (*Thesm.* 286, *Ran.* 337, 398); see Dieterich, *De hymn. Orph.*, Marburg, 1891.

263. εὐφημεῖν: cp. *Ach.* 237 n.

ἐπακοῦειν, 'to listen to attentively' (but not 'to hearken to,' which would be ὑπακοῦειν, as in 274, *Ach.* 405 n., *Vesp.* 273 n.), cp. *Eq.* 1080, *Vesp.* 319 (Cobet), *Aves* 205, *Thesm.* 628, Lucian, *Tim.* § 9, *Pseudol.* § 23.

264 sq. To swear by a triad of deities was traditional (1234 n.), and Socrates (like Euripides in *Ran.* 892 sqq., *Thesm.* 272), has private deities of his own. In itself there was nothing very strange in swearing by natural objects: Prodicus had taught that originally men adored everything that was useful, e.g. the sun and the moon (*Il.* iii. 276, etc.); hence

to swear by such gods was a return to nature. In later times, Demosthenes swore by Earth, the sources of rivers, etc. (Plut. *Orat. vit. Dem.* § 19), but his form of words caused a sensation (P. Girard, *Éduc. athén.* p. 234). Here the form of the invocation is Orphic, cp. Jane Harrison, *Proleg.* p. 515.

264. δέσποτα: cp. *Ach.* 247 n., *Vesp.* 875, *Pax* 90.

ἄναξ: in comedy almost always of divine beings, cp. *Pax* 89 (of Trygaeus, who is on his way to mix, as an equal, with the gods), *Aves* 781 (in a parody of Phrynichus).

ἀμέτρητε: schol. R (not in V) ἀκατάληπτε καὶ ἀναρίθμητε· τουτέστι, μέγιστε· τὸν δὲ ἀέρα προσεύχεται, ἐπεὶ αἱ γε [τε MS.] νεφέλαι τούτου τοῦ μέρους, ὡς τῶν φιλοσόφων λόγος οἱ τὸ πᾶν ἀέρα βούλονται εἶναι, οἱ καὶ τὴν ἐν ἡμῶν ψυχὴν ἀέρα καὶ πνεῦμα διωρίσαντο εἶναι: also gloss ἀναρίθμητε.

Ἀήρ: cp. Democ. in Diels, *Vorsokr.*² p. 397. 19. That ἀήρ ἀπειρος was the first principle, was originated by Anaximenes (Diels, *ib.*² p. 18. 7), but the allusion here is to his imitator, Diogenes of Apollonia (cp. 230 n.) who affected to derive his doctrine from the Greek Bible, Homer; cp. Philodem. *De pietate*, i. 6 b (id. *Doxogr.* p. 536, *Leukipp.* etc. p. 107 n. 37) Διογένης ἐπαινεῖ τὸν Ὀμηρον, ὡς οὐ μυθικῶς ἀλλ' ἀληθῶς ὑπὲρ τοῦ θεοῦ διελεγμένον· τὸν ἀέρα γὰρ αὐτὸν Δία νομίζειν φησὶν, ἐπεὶ οἱ πᾶν εἰδέναι τὸν Δία λέγει. This more or less material pantheism was popularized by Euripides, the

(*He raises his hands, with upturned palms*) O imperial monarch, unmeasurable Air, that on high dost underprop the balanced earth, and thou, Resplendent Ether, and ye august divinities, the Clouds, fraught with heaven's artillery, arise, appear, my Liege Ladies, on high to your true 'Thinker.'

STREPS. (*Covering his head with his cloak*) Wait, wait, till I wrap this round me, to escape a soaking. A pox on me, the

φιλόσοφος ἐπὶ σκηνῆς, cp. *fr.* 839 N.², 941; and, from him, it reached the comic drama, cp. 327 sqq. n., Philom. ii. p. 505 K. (iv. p. 31 M.) where Air seems to have been a comic character.

ἔχεις μετέωρον: schol. V (ext.) δόξα τις τῶν φυσικῶν ἐθρουλεῖτο [-λλεῖτο R] ὅτι πλατεῖα οὐσα ἡ γῆ ὀχεῖται [R: ὁ υἱὸς ἡνιοχεῖται V] ἐν τῷ ἀέρι: schol. R (not in V) ὅς παρελήφας τὴν γῆν ἀπασαν καὶ βαστάζει· καὶ οὗτος δὲ φιλοσόφων λόγος ὅτι οὐκ ἐφέδρασται [-ἰδρασται MS.] ἡ γῆ, ἀλλ' ὑπὸ τοῦ ἀέρος πάντοθεν περιέχεται, τὸν μέσον τοῦ παντὸς λαχούσα τόπον: id. (not in V) βαστάζει. 'Underprop' (Shak. *Lucr.* 53), 'peize' (id. *John* ii. i. 575 'the earth who of itself is peized well'), cp. *Eq.* 1362, *Pax* 80, 890; in general αἶρειν μετέωρον was equivalent to *rapere sublimem* (for the purpose of flogging), cp. *Ach.* Introd. p. xliii. According to Anaximenes, the earth is *τραπεζοειδής* (Diels, *Vorsokr.*² p. 20. 27), and ἐποχεῖται τῷ ἀέρι (ib.² p. 18. 27, *Doxogr.* p. 561. 4). Hence air was called τῆς γῆς δχημα (Hippocr.). In this view, he was followed by Anaxagoras, Diogenes of Apollonia and Democritus, whose doctrine is referred to in the famous passage of Plato, *Phaedo*, especially 99 B δ δὲ ὥσπερ καρδόπῳ πλατεῖα βάθρον τὸν ἀέρα ὑπερλεῖ: cp. W. Nestle, *Philol.* Suppl. B. viii. p. 582, P. Decharme, *Euripides* etc. p. 61 ET.

265. Schol. V (ext.) ἰδίως τὸ τῆς ἡμέρας φῶς αἰθὴρ καλεῖται, ἀπὸ τοῦ αἰθεῖν, ὅ ἐστι πυρὺν· θερμὸς δὲ ὁ ἥλιος καὶ διάπυρος· διόπερ εὐκαίρως ὁ ποιητὴς τῷ ἐπιθέτῳ ἐχρήσατο, <αἰθέρα λαμπρὸν εἰπὼν R>. Aristophanes carefully distinguishes air from ether, as Euripides failed to do, cp. Decharme, *Euripides* etc. p. 59.

λαμπρός: notice that, in an invocation, all the members after the first are in the nom., cp. 595 sqq., A. Platt, *Class. Rev.* xxiii. p. 105 sq.; but this rule holds only when the connecting particle

is τε: with καί, the voc. is normal (*Ach.* 55, *Vesp.* 136, 401 etc.).

σεμναί: schol. V (ext.) (οὐχ οὕτω λέγει τὰς Νεφέλας σεμνὰς θεάς, ὥσπερ τὰς Ἐρινύς ἐκτρεπόμενοι πάντες ὀνομαστί λέγειν αὐτὰς Εὐμενίδας καὶ σεμνὰς θεάς προσηγόρευσαν. τὸ γὰρ σιωπηλὸν σεμνὸν λελογισται). Schol. R (not in V) οἰκείως κἀνταῦθα τῷ ἐπιθέτῳ τούτῳ κέχρηται· δοκοῦσι γὰρ πῶς αἱ νεφέλαι προδεικνύναι καὶ προσημαίνειν ἡμῖν τοὺς τε θυβρους καὶ τὰς χαλάζας τοῦ οὐρανοῦ, ὅτε βροντᾷ καὶ ἀστράπτει· καὶ ἄλλως ἐκ τῶν νεφελῶν φασὶ τὰς ἀστραπὰς καὶ βροντὰς γενέσθαι. συγκρουόμενας βροντᾶν συντριβομένας ἀστράπτειν.

βροντησικέραννοι, 'fraught with the artillery of heaven' (cp. Shak. *Shrew* i. ii. 205), 'thunder-mistresses' (cp. id. *Cymb.* v. iv. 30); a word magnificent in sound, but really a jest κατὰ παρωνυμίαν. The epithet belongs to the rather rare class of independent formations (= Sanscrit 'dvandva'), in which the members are not syntactically dependent on one another (J. Peile, *Notes on Nalopākhyānam*, pp. 2 sqq.); cp. *πλουθυγεία* (*Vesp.* 677), *λεπαδοτεμαχο*—κτλ. (*Eccl.* 1169), *κεραυνοβρόντης* (*Pax* 376). *λυπησίλογος* (Cratin. i. p. 113 K.; ii. p. 190 M. = ὁ λυπῶν διὰ τοῦ λέγειν), and *κυκησίτεφος* (*Ran.* 711), quoted by Blaydes, are not analogous. In common parlance, thunder was attributed to Zeus *κεραῦνιος*, *ἀστραπαῖος*, *κεραυνοβόλος* (Farnell, *Cults* etc. i. p. 149 n. 7, Gruppe, *Myth.* p. 1111 n. 3).

266. φροντιστῇ, 'Thinker' *par excellence*; cp. 94 n.

267. μήπω μήπω γε: schol. V (int.) (ἀναδιπλῶσις καλεῖται τὸ τοιοῦτον σχῆμα τοῦ λόγου, τὸ δις τοῖς αὐτοῖς ὀνόμασι χρᾶσθαι): cp. Su. s.vv. and *Ach.* 176 n.

τοντί: schol. R (not in V) παρεπιγραφῇ· διπλασίους γὰρ τὸ ἱμάτιον περιβάλλεσθαι φησιν [φασι MS.] αὐτὸ θέλειν ὑπὲρ τοῦ σκέπεσθαι.

τὸ δὲ μὴδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον'
ἔχοντα.

ΣΩΚ. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπί-
δειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθ-
ησθε, 270

εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε
Νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε
πρόχοισιν,

ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μί-
μαντος·

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖσαι.

>

268 μὴδὲ κυνὴν U: μὴ κυνὴν RV etc.: Salmasius κυνέην, but this form is questionable even in anapaestic metre, where there is not a parody. *Plut.* 536 γραῖδίων is excused *necessitate cogente ineluctabili*; the epic forms in *Vesp.* 615, *Aves* 253, *Ran.* 1017 are in a parody || κακοδαίμον'] δύστηνον V dett. al. (a gloss, cp. Ijzeren, *De vit. princ. codd.* p. 64) 270 ἱεραῖς om. V 271 Porson ἴστατε, Νύμφαι 272 προχοᾶς V Su. (s.v. ἀρύτεσθαι): Meineke ἐν προχοαῖς, on which cp. Sobol. *Praep.* p. 6: Panschius (*N. Jahrb.* cxiii. p. 208) ἢ παρὰ Ν. προχοαῖς (but this

268. τὸ δὲ . . ἐλθεῖν: cp. *Vesp.* 835 n.

κυνὴν: schol. V (int.) περικεφαλαῖαν (ἦτοι καμελαῦκιον· φασὶ δὲ τὸ πρότερον ἀπὸ καμηλείου δέρματος γίνεσθαι): cp. *Vesp.* 445 n., Blümner, *Privatalt.* p. 176 A. 1, O. Ribbeck, *Agroikos* etc. p. 34 A. 2. It was not usual to wear a 'bonnet' in the streets of Athens.

269 sq. Weyland (*De Ar. Nub.* p. 45) thinks the second address to the Clouds curious, and that it points to some carelessness in the contamination of the two editions. But δῆτα shows that the repetition is intentional (*Ach.* 323 n.), and it is certainly apt, after Strepsiades' scurrilous interruption.

269. πολυτίμητοι: a divine address, cp. *Vesp.* 1001 n.

ἐπίδειξιν: an allusion to the 'full revelation' (ἐποπτεία) that was the goal of all such mysteries; cp. Jane Harrison, *Proleg.* p. 516.

270 sqq. As was usual in the case of the gods (cp. Aesch. *Eum.* 292 sqq.), many possible haunts are mentioned, here ranging N.W.S.E.

271. πατρός: a title of honour, used

without the article, as in an exalted prayer, cp. Soph. *fr.* 248 N.², Catull. lxxxviii. 6 *nec genitor Nympharum abluūt Oceanus*.

ἐν κήποις, 'the gardens of the Hesperides' which were believed to lie in some far western isle, 'unvisited by any ship, where ambrosial fountains ever gush fast by the bridal-chamber of Zeus: where the bountiful earth brings forth her richest gifts for the gods' (cp. Eur. *Hipp.* 738 sqq., Ibycus, *fr.* 1 B.⁴).

ἴστατε: cp. *Aves* 219, Eur. *IA.* 676.

Νύμφαις: schol. V (ext.) (λείπει ἢ σὺν Ἀττικῶς, σὺν Νύμφαις): a very incorrect explanation. The dat. is *commodi*; the Cloud-goddesses dance to the music provided by the Hesperides, the daughters of Oceanus (Aesch. *Prom.* 136 sqq.), who are called *δοιοι* in Eur. *Hipp.* 743.

272. εἴτ' ἄρα: cp. Soph. *Phil.* 345 λέγοντες εἴτ' ἀληθές, εἴτ' ἄρ' οὖν μάτην 'or after all (ἄρα) it may be (οὖν),' Jebb; Kühner-Gerth, *Gram.* § 543. 11.

προχοαῖς: schol. V (ext.) (λείπει ἢ ἐπὶ, ἵνα ἢ ἐπὶ ταῖς προχοαῖς τοῦ Νείλου. ζῇ τεῖται δὲ τίνος ἔνεκεν μόνου τοῦ Νείλου

wretch, for leaving home, without so much as a cap for my head.

SOCR. (*Continuing*) Come then, ye Clouds, whom we delight to honour, and reveal yourselves to this mortal—come whether ye are seated upon the sacred snow-lashed heights of Olympus, or ye are weaving the holy dances for the Nymphs, in Father Ocean's bowers, or perchance are pouring the dew from your golden pitchers over the dunes of Nile: or ye haunt awhile the Maeotic lake, or the 'snowy watch-tower of Mimas.' Manifest your pleasure in our rites, accept our sacrifice, and list to our orisons.

should mean 'near,' cp. Aesch. *Sept.* 392, Soph. *Trach.* 524: Kock *πράων* or *τροφίμων*; see comm. || *ἀρύτεσθε* Su. (s.v.): *ἀρύεσθε* (a vulgar form) RV etc. || *πρόχοισιν* codd. dett.: *προχόοισιν* RV etc.: *πρόχουσιν* Su. (s.v. *ἀρύεσθαι*: *πρόχουσιν* codd. BC: *προχόησιν* cod. E), Ald. The word, which gravelled the copyists, seems, like *θροῦς*, *νοῦς*, *τὸ ἡμίχουν* κτλ., to have been declined after the analogy of *χρυσοῦς* (Kühner-Blass, *Gram.* § 113 A 1) 274 *ὑπακούσατε* V etc.: *ουπακούσατε* R: *ἐπακούσατε* Ald. || *ἱεροῖς* V || *χαρεῖσθαι* R etc., Ald.: *φανεῖσθαι* V etc. (cp. V. Coulon, *Qu. crit.* pp. 220 sq., A. Dieterich, *Rh. Mus.* xlviii. p. 282)

μέμνηται. *ὅτι σεμνολογεῖν λεληθότως ὁ ποιητὴς βουλόμενος τὰ καθ' αὐτόν. ἦν γὰρ τὸ γένος Αἰγύπτιος· καιρὸν οὖν εὐρῶν μνήμην τοῦ Νεῖλου πεποιήται.* On the foolish statements in this note cp. Athen. 229 E, *Ach.* Introd. p. xi. n. 4. Possibly the dat. is locative, an epic constr., which is rare in tragedy (Soph. *OR.* 899 τὸν Ἀβασιν ναόν), and unknown to comedy (except in the case of *Μαραθῶνι Vesp.* 711 n., and the Spartan τὸν Ἀμύκλαις σὺν *Lys.* 1299), but allowable in the present passage, which is epic in tone; see Kühner-Gerth, *Gram.* § 426. 1. It is, however, quite as probable that the sense is 'you draw water (from the rising mists) in order to pour it over the overflow of the Nile,' cp. Eur. *Hipp.* 202 ἀμπέτασον βόστρονχον ὤμοις ('over the shoulders'), H. Weber, *Aristophan. Stud.* p. 72. For *προχόαις*, which were famous at this time, on account of the description given in Herod. ii. 17, ib. 19-27, cp. Hom. *Il.* xvii. 263, etc., Aesch. *Suppl.* 1025.

ιδάτων with *ἀρύεσθε*, cp. *Lys.* 1129 οἱ μᾶς γε χέρνιβος | βωμοὺς περιρραίνοντες (where ἐκ χ. is required, if χ. means the vessel), Eur. *Hipp.* 208 πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πῶμ' ἀρυσάμεν; Kühner-Gerth, *Gram.* § 416 A. 2.

χρυσταῖς: the shortening of the first syllable is epic, lyrical (ten times in Pindar), and tragic (Soph. *Ant.* 103, Eur. *Med.* 633, 978, etc.); in *χρύσειος*, however, the first syllable is always long (v. Leeuwen, *Enchir. dict. Ep.* p. 88 n. 2).

273. *ἦ*: rare after *εἶρε*, cp. Soph. *Aj.* 176 sqq., Kühner-Gerth, *Gram.* § 539 A. 3.

Μαιῶτιν: schol. V (int.) (αὕτη Σκυθίας ἐστὶ λίμνη· περὶ ταύτης καὶ Ἡρόδοτος (iv. 100, 120, 123) ἱστορεῖ· σκόπελον δὲ νιφόντα ψυχρότατον, ἀεὶ νιφόμενον).

σκόπελον: an epic and Euripidean word, in comedy only here and in *Ran.* 471 (a parody of Eur. *fr.* 176. 3 N.²); unknown to classical prose.

νιφόντα: only here in comedy.

Μίμαντος: schol. V (interlin.) *δρος Ὁρᾶκης*; really the well-known mountain on the mainland opposite Chios, cp. Hom. *Od.* iii. 172. The error of schol. V was natural, since snow never rests on this mountain, which Homer calls *ἡμεβείς*.

274. *ὑπακούσατε*: cp. 263 n.

ἱεροῖσι: neuter, cp. *Thesm.* 314, 981. The threefold repetition of *ἱερός* is curious, and probably intentional, in order to emphasize the sanctity of the new divinities and ritual.

ωδὴ

HMI. A. ἀέναιοι Νεφέλαι,

275

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν
εὐάγητον,

πατρὸς ἀπ' Ὀκεανοῦ βαρναχέος
ὑψηλῶν ὀρέων κορυφὰς ἔπι
δενδροκόμους, ἵνα

280

τηλεφανοὺς σκοπιᾶς ἀφορώμεθα
καρπούς τ' ἀρδομέναν θ' ἱερὰν χθόνα
καὶ ποταμῶν ζαθέων κελαδήματα

275 sqq. In V mostly written as prose 275 ἀένναιοι V etc. 276
Reiske δροσεραὶ 277 εὐάγητον λαμπρὸν V (a good instance of a gloss
forming a part of the text, if it does so here; but it is rather an intramarg.
note): Bentley εὐγάθητοι: Bos. εὐάχητον: Blaydes εὐάγυhton (Aesch.
Prom. 1028) or ἐνδείκνυσται: in Δ ἀφείσαι (Schnee) on margin 278
βαρνηχέος V dett. al., Su. (s.v.) 281 τηλεφανεῖς σκοπιᾶς codd.:
Blaydes, Tyrrell (Class. Rev. i. p. 131) τεληφανοὺς σκοπιᾶς (cp. Hom.
Il. iv. 275, viii. 557, Od. iv. 524, Theocr. 9. 11, etc.) which is probably
right; the Clouds are not yet in Attica, and it is natural that they should
be represented as looking down upon the 'wide-skirted meads' and crops
282 ἀρδομένην R etc., Ald. The line has been much 'solicited'; Brunck
ἀλδομένην: Kock κρηναῖς (or κρουνοῖς) τ' ἀρδ.: Bergk Καρπούς (one of the
Horae, the place intended being Διὸς κῆποι, and the mountains that fringe
Oceanus, in the far west): A. Drescher (Rh. Mus. xxxii. pp. 345-8) καρποῖς
τ' ἀχθομένην

275 sqq. For the comic effect of this
ode (dactylic and enopliac) cp. Rossbach-
Westphal, *Metrik*², pp. 112 sq. Aristophanes' object was, by means of a
solemn rhythm, as earnest and religious
in tone as 'if it had been written by an
Olympian Sakadas,' to mark the contrast
of the windy, unsubstantial goddesses
to whom it is dedicated. The origin
of the structure of the lyric is to be
looked for in hieratic poetry. Very
similar are *Aves* 1748 sqq., *Ran.* 814
sqq., 875 sqq.

275. Schol. V (ext.) μετὰ τὴν τοῦ
Σωκράτους εὐχὴν αἱ Νεφέλαι παρακελεύ-
ονται δῆθεν αὐταῖς [ἐανταῖς R] πεισθῆναι
τῇ ἐπικλήσει [R: κλήσει V] καὶ συναθροί-
σθῆναι, καὶ οὕτως ἐπιφανῆναι τῷ Σωκράτει.
ἐκ τούτων δὲ ὁ χορὸς συνέστηκεν, <διόπερ καὶ
τὴν ἐπιγραφὴν ταύτην ἔχει τὸ δρᾶμα R>
ἀέναιοι [R: ἀένν- V] δὲ αἱ διὰ παντὸς
νάουσαι [R: ρέουσαι V]· νεφέλη δὲ ἐστὶν ἡ
ἐξ ἀέρος καὶ πνεύματος οὐσία <παχυνομένη

σωματοειδῶς R>. Schol. R also has
καλῶς εἶπεν "ἀέναιοι": εἰσι γὰρ ὑδάτων
μητέρες. According to Diels (*Sitzungsb.
Berl. Akad.*, 1891, p. 581), the concep-
tion of this ode was suggested by Diogenes
of Apollonia and his 'sworn-brother'
Hippo, who found the origin of rivers
in the sea, which soaked through the
porous earth and formed rivers under-
ground (cp. Plato, *Phaedo*, 111 D sqq.,
the new 'Genfer' fr. of Hippo, Diels,
ib. pp. 577 sqq.).

ἀέναιοι: a lyrical word (Pind. *O.* xiv.
2, *P.* i. 5, *N.* xi. 8), strange to comedy,
except in parody, cp. *Ran.* 146 σκῶρ
δείνων (a grandiloquent jest of Heracles),
1309 (parody of Eur. fr. 856 N.²). In
prose, Xen. *Ages.* 1 § 20, *Cyr.* iv. 2 § 44,
Plato, *Legg.* 966 E, *Phaedo* 111 D (poetic).
Similar is Hippocr. *Περὶ φύσων* vi. p. 94
L. ὥστε καὶ τὸν τοῦ ἡλίου δρόμον ἀένναον
ὁ ἀὴρ ἀένναος καὶ λεπτὸς ἐὼν παρέχεται.

276. ἀρθῶμεν: answering ἀρῆσθε 266.

ODE

(Voices are heard from afar, seemingly in the entrance of the Orchestra, to the left of the spectators.)

SEMICHORUS I. O ever-floating Clouds, let us raise to view our dewy, radiant shapes: let us soar from the deep-sounding bosom of Father Ocean to the leaf-tressed peaks of the lofty hills. There, from some specular height, we shall have full prospect of the teeming foison and the sacred watered earth: there we shall hear the rushing voices of the streams divine and the

φύσιν: according to Lenting (*Obs. crit.* p. 64), in apposition to the sentence (*quae est rorifera nostra natura*), but such an acc. should express an action in apposition to that implied in the verb; here it is in effect governed by **ἀρδ.** φαν., which are equivalent to **ἐκ-φάνωμαι** (Wilam. on Eur. *Herc.* 59). φ. may mean 'appearance,' cp. 503, *Vesp.* 1071 n.

277. εὐάγητον: schol. V (intramarg. ext.) <εἵακτον R>, λαμπράν, <καθαράν R> (Su. s.v.); derived by Merry from **ἡγεῖσθαι**, so as to bear the meaning 'ductile,' but this seems impossible. **εὐάγης** 'pious' occurs in [Hom.] *H. Dem.* 275, 370, Soph. *OR.* 921, etc., while **εὐάγης** should mean 'brittle.' Schol. R interprets it as 'brilliant,' and this sense is well authenticated; cp. Aesch. *Pers.* 466, Eur. *Bacch.* 662, *Suppl.* 652, Parmenid. (Diels, *Vorsokr.*² p. 122. 22) **καθαράς εὐαγέος ἡέλιου | λαμπάδος**, Plato, *Legg.* 952 A, *Tim.* 58 D **ἀέρος . . τὸ εὐαγέστατον ἐπικλιν αἰθέρ καλούμενος**, where Hemsterhuis reads **εὐανγέστατον**. If the reading in these passages is right, and it is hard to doubt it, we must suppose that **α** in **εὐαγής** was lengthened, in epic fashion, in the oblique cases, the meaning being 'pure.'

278. Schol. V (int.) (**ἀκολουθῶς τοῖς ὑπὸ τοῦ Σωκράτους εἰρημένους** "εἴτ' [ἐπ'] Ὀκ. . . κήποις," ἀλλ' ὁ μὲν διὰ (inf.) τὸ δῶλλον ἐκ διαφόρων αὐτὰς τόπων καὶ πηγῶν καλεῖ, ἢ' οὕτω γοῦν τῆς ἀληθείας τυχεῖν <δυνηθῇ>. αἱ δὲ αἵτε τὴν ἐαυτῶν γένεσιν γινώσκουσι εὐθὺς διωρίσαντο πόθεν αὐτὰς ἀρθῆναι [αἰρεθῆναι MS.] δεήσει. βαρυηχέος δὲ τοῦ μέγα ἡχοῦντος (Su. s.v.).

279. ἔπι: the only place in Aristophanes where there is anastrophe of a prep. with the acc., cp. Iltz, *Praep.* p. 84, Aristoph. *Vesp.* 1118 n.

280. δενδροκόμους: schol. V (inf.) **ἐφαμεν ὅτι τοῖς ὑψηλοτάτοις τῶν ὀρῶν**

ἐπικάθηται αἱ νεφέλαι. δενδροκόμους· τὰς κομώσας [ταῖς κομούσαις MS.] κορυφὰς [-αῖς MS.] τοῖς δένδρεσι [δένδροις R, Su. s.v. δένδρον]. (τῆλεφανεῖς δὲ ἀφ' ὧν ἔστιν ἰδεῖν τὰ πόρρω· τοῖς γὰρ εἰς ὕψος οὖσι καὶ τὰ μακρὰν [μακρὰ Su.] καταφανῇ γίνεται) [cp. Su. s.v. τῆλεφ.]. δ. is found elsewhere only in Eur. *Hel.* 1107. On **κόμη** see the interesting article in J. H. H. Schmidt, *Syn.* i. pp. 382 sqq. (who denies personification here, and connects **κόμη** with **κόσμος**).

ἵνα: schol. R (not in V) **ἀντὶ τοῦ ὅπου τὰ πόρρω καθεζόμεναι βλέπομεν**.

281. τηλεφανούς: cp. Men. iii. p. 89 K. (iv. p. 158 M.) **ρίψαι πέτρας κατὰ** [Cobet: ἀπὸ MS.] **τῆλεφανούς**. Theognis 549 sq. **ἀγγελος . . ἀπὸ τηλαυγέος φαινόμενος σκοπῆς**, Soph. *Tr.* 524 **τηλαυγὲ παρ' ὀχθῶ**. If the gen. is right (see crit. n.), cp. Shak. *Rom.* III. v. 9 'jocund day Stands tiptoe on the misty mountain-tops.'

ἀφορώμεθα: cp. 289, *Thesm.* 800. The epic and tragic use of the middle is permissible in lyrical metre (Aesch. *Suppl.* 646, Eur. *Med.* 1414, etc.).

282. καρπούς . . χθόνα: if this reading is right, there seems to be a hendiadys, 'the teeming foison (= cereals) of the moist champagnes'; others treat **ἀρδ.** as middle, but this use is unexampled, and the earth is 'irrigated,' not 'irrigating.' Possibly κ.=ἀγρούς καρπουμένους (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 651).

ἀρδομέναν: schol. R (not in V) **ἀρδενόμενῃν**.

283. χαθίων: schol. V (interlin.) (**ἀγαν θείων**), as having fallen from Zeus, cp. Eur. *Med.* 846 (**διπετέος Hom. Il.** xvi. 174). The word is purely poetical, cp. *Aves* 927, *Ran.* 383.

κελαδήματα: schol. V (interlin.) **ἡχήματα** [Su. s.v.]; cp. Eur. *Phoen.* 1213 **Ζεφύρου . . κελάδημα**.

καὶ πόντον στενάχοντα βαρύβρομον·

ὄμμα γὰρ αἰθέρος ἀκάματον
σελαγείται

285

μαρμαρέαισιν ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον
ἀθανάτας ιδέας, ἐπιδώμεθα
τηλεσκόπῳ ὄμματι γαῖαν.

> 290

ἀντεπίρρημα

ΣΩΚ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου
καλέσαντος.

ἦσθον φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου;

ΣΤΡ. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι ἀνταπο-
παρδεῖν

πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ πε-
φύβημαι·

294

284 κελάδοντα codd. : om. Su. (s.v. βαρύβρομος); the word, which is epic (Il. xviii. 576), seems impossible after κελαδήματα : Blaydes στενάχοντα. κελαδεῖν is found elsewhere in Aristoph. (Pax 802, Thesm. 44, Ran. 682, 1527)

287 μαρμαρέαις ἐν αὐγαῖς R etc. : μαρμαρέαισιν αὐγαῖς V etc., Su. (s.v. μαρμαρέην) : μαρμαρέαισιν ἐν αὐ. some inferior MSS.

289 ἀθανάτας ιδέας R, v.l. schol. : ἀθανάταις ιδέαις V etc. 292 Schol. R perhaps implies a v.l. θεοσέπτου (Ruth.) 293 γ' om. R¹V 294 οὕτως γὰρ V || τετραμαίνω V

284. βαρύβρομον : schol. V (int.) βαρύηχον διὰ τὸν τῶν κυμάτων ψόφον [Su. s.v.]. The lengthening of ὤ is allowable in lyric verse, cp. Vesp. 691 n.

285. The mists rise from the earth to the mountain-tops as mid-day approaches; then the clouds gradually lose their aqueous character (288), and finally disappear.

ὄμμα : schol. R (not in V) ὄμμα αἰθέρος τὸν ἥλιον λέγει [cp. Su. s.vv. ὄμμα γάρ κτλ.]. A rare metaphor in Greek, cp. Ach. 1184 n., Soph. Ant. 104 χρυσέας ἀμέρας βλέφαρον. ὄμμα νυκτός ('the moon') is more common (Pind. O. iii. 20 ἐσπέρας ὀφθαλμός, Aesch. Pers. 428, Sept. 390, Eur. IT. 110, Phoen. 543), cp. J. H. H. Schmidt, Syn. i. p. 375; for English equivalents cp. Shak. Wint. iv. iii. 823, John III. i. 79 'the eye of heaven,' Lucr. 356. ὄμμα is poetical, cp. Ach. l.c. n.

ἀκάματον, 'unwearied in its course,' often of obedience to the laws of nature; cp. Hom. Il. xviii. 239 ἥλιον δ' ἀκάμαντα, Soph. Ant. 607 θεῶν ἀκματοὶ μῆνες.

286. σελαγείται : schol. V (interlin.) <ἐκπυροῦται R, Su.>, λάμπεται, 'gleams' (as with fire); cp. 604, Ach. 924 n., J. H. H. Schmidt, Syn. i. p. 578.

287. μαρμαρέαισιν; cp. Shak. Oth. iii. iii. 460 'yond marble heaven,' 1 Hen. VI i. i. 3 'comets . . brandish your crystal tresses in the sky.' Schol. V (intramarg. int.) (ταῖς λαμπραῖς· μαρμαρεῖν γὰρ τὸ λάμπειν) [Su. s.v.].

ἐν : instrumental, cp. Sobol. Praep. p. 27, Kühner-Gerth, Gram. § 481. 1.

288. Schol. R (not in V) ἵνα γυναῖκας εἰσαγάγῃ τὰς τοῦ χοροῦ τοῦτ' φησι. It is held by some that, at this point, some of the chorists appear on the Theologium; but the Clouds are not yet in Attica (300), and consequently not visible even to the spectators in the theatre.

ἀποσεισάμεναι : schol. V (intramarg. int.) διασκορπίσασαι, τὴν χειμερινὴν ἀπειλὴν ἀποβαλοῦσαι R : cp. Lys. 670, Ran. 346.

νέφος : in Aristophanes, only in epic

deep-booming sea. The unresting eye of day flashes forth in crystal rays.—But come, let us doff the misty veil of our immortal guise, and with far-glancing eye gaze upon the world.

ANTEPIRRHEME

SOCR. (*Ecstatically*) O Clouds august, in visible shape ye have hearkened to my invocation. (*To STREPSIADES*) Do you hear the voice, and withal the deep-mouthed awful thunder's note?

STREPS. (*With a vulgar gesture*) Aye, and I adore ye, dread beings, and long to peal in rivalry. I'm in such a tirit, such an agony of fear: and, if it be no sacrilege—aye, and

parodies (*Pax* 1090, *Aves* 295, 349, 578, 777); in prose, only figuratively (*Dem.* xviii. § 188, *Demades* i. § 15, *Plato*, *Tim.* 49 c). Here it means the shapeless mass of moisture which fills the heavens, while νεφέλη is a cloud of a definite formation; hence, in this passage, the νεφέλη can be said to shake off its νέφος, cp. J. H. H. Schmidt, *Syn.* i. p. 617.

289. ἀθανάτας: a lyrical termination, cp. Aesch. *Cho.* 620, *Thesm.* 1052 (*Lyral*), Kühner-Blass, *Gram.* § 147 (b) (8), Elmsley on *Eur. Med.* 807.

ιδέας, 'form,' a rare meaning in Aristophanes, cp. *Aves* 1000, *Plut.* 559, *Eupol.* i. p. 337 K. (ii. p. 536 M.); also in *Plato*, *Prot.* 315 E ἡ ἀγαθὴν τὴν ιδέαν πάννυ καλός. Elsewhere = (1) 'manner,' cp. *Aves* 993, *Ran.* 382 (so εἶδος *Plut.* 317); (2) 'concept,' cp. 547, *Thesm.* 437 (first in *Theognis* 128). The word is mostly confined to parodies.

ἐπιδώμεθα: cp. 281 n.

290. τηλεσκόπῳ: schol. R (not in V) τὰ πάντα ἐφορῶντι [Su. s.v.]. Active; pass. in Hes. *Theog.* 566, 569, *Soph. fr.* 314 N.² τηλεσκοπον πέμφιγα χρυσέαν ἰδών. γαῖαν: tragic, cp. *Aves* 1064, *Ran.* 1529 (hexam.)

291-7. According to Weyland (*De Ar. Nub.* p. 46), to be assigned to the second edition, since Strepsiades' question in 314 sq. would seem to be unintelligible, after the address to the Clouds in this passage. But there is no weight in the objection. Strepsiades, who is an untaught peasant, has heard the two odes, accompanied by the rattling of the βροντεῖον. As he is not accustomed to poetic personifications of natural phenomena, he does not associate the voices of the chorus with the Clouds,

but only the pealing thunder. His doubt is dramatic, and evokes a characteristic description of the sophistic traits of the Clouds.

291. Schol. V (sup.) ὦ [R: ὡς V] θανμασιώταται καὶ ὑπεράγαν σεμναί. (ταῦτα μὲν καθ' ἑαυτὸν, τὸ δὲ ἥσθου φωνῆς πρὸς τὸν Στρεψιάδην ὁ Σωκράτης.) [Su. s.vv. μέγα σεμναί.]

μέγα for σφόδρα, an epic (*Il.* ii. 480, etc.) and tragic use (*Aesch. Prom.* 647, etc.), but affected by Xen. (*Cyr.* iii. 1 § 27, v. 1 § 28).

292. μυκησαμένης: cp. 'deep-mouth'd thunder' Shak. *John* v. ii. 173, and *Aesch. Prom.* 1082, *Virg. Aen.* ix. 504.

θεοσέπτου: cp. schol. R (not in V) ὑπὸ θεῶν καταπεμφθείσης (also Su.). Tragic, only here in comedy.

293. καὶ . . γε: cp. *Vesp.* 97 n.

σέβομαι: schol. V (interlin.) (προσκυνῶ).

ἀνταποπαρδεῖν: schol. V (interlin.) ἀντηχηῖσαι [gloss in R ἀντιχηῖσαι]. Schol. R has in addition ἀντιτυπήσαι καὶ ἀντηχηῖσαι [ἀντιχ. MS.]. περὶ δὲ τὴν βροντὴν ἐπαίξεν, ἐξομοίων αὐτῇ τῆς πορδῆς τὸν ἥχον, a comparison perhaps borrowed from *Eur. Cycl.* 328 Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν.

294. Schol. R (not in V) μηχανήμα ἐστὶ δὲ καλεῖται βροντεῖον ὑπὸ τὴν σκηνήν· δὲ ἦν ἀμφορεύς, ψηφίδας ἔχων θαλασσίας· ἦν δὲ λέβης χαλκοῦς εἰς δὲ αἱ ψήφοι καταήγοντο καὶ κυλιόμεναι [κυλιού. MS.] ἦχον ἀπετελούν εὐκότα βροντῇ, cp. *Aesch. Prom.* 1082, *Soph. OC.* 1456, 1460 sqq., *Aristoph. Aves* 1750 sqq., *Poll.* iv. § 130, *Festus* p. 57. 10 M., A. Müller, *Bühnenalt.* p. 157 n. 2, A. Weissmann, *Scen. Anv.* etc. p. 45, *Rutherford, A Chapter* etc. p. 110 n. 13.

τετρεμάλῳ, 'I'm in these tiritts and

κεὶ θέμις ἐστίν, νυνὶ γ' ἤδη,—κεὶ μὴ θέμις ἐστί, χεσεῖω.
ΣΩΚ. οὐ μὴ σκώψῃ μηδὲ ποήσεις ἅπερ οἱ τρυγοδαίμονες οὔτοι,
ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνος ἀοιδαῖς.

>>

ΔΝΤΩΔΗ

HMI. B. παρθένοι ὄμβροφόροι,
ἐλθωμεν λιπαρὰν χθόνα Παλλάδος
εὐάνδρον γὰν

300

Κέκροπος ὀψόμεναι πολυήρατον·
οὐ σέβας ἀρρήτων ἱερῶν, ἴνα
μυστοδόκος δόμος

ἐν τελεταῖς ἀγίαις ἀναδείκνυνται,

295 Blaydes καὶ νῦν ἤδη κεὶ θέμις ἐστίν, but the codd. are right, since κεὶ μὴ θ. ἐ. is an afterthought, in a parenthesis, and νυνὶ γ' ἤδη is very emphatic (*Pax* 326, 337, *Ran.* 276), 'at this very moment, sans phrase,—χεσεῖω.' 296 σκώψῃς <-ης> RV etc., Ald. || ποιήσεις R: ποιήσης V etc.: corr. Elmsley (*ad Ach.* 278), Cobet. The readings of the majority of the MSS. are retained by Goodwin (*MT.* §§ 297 sq., 301), G. D. Chambers (*Class. Rev.* xi. p. 110 a), Whitelaw (*ib.* x. p. 123 b) here, and in 367 (where see crit. n.); but σκώψῃς is doubly wrong (see *Ach.* 854, and Rutherford, *New Phryn.* p. 193, C. D. Morris, *Trans. Am. Phil. As.* xiii. p. 35). Goodwin

frights' (Mrs. Quickly, *2 Hen. IV* II. iv. 220). Schol. V (ext.) τρέμω (παρ-αγῶγως, ἐπιτήδης δὲ ἐξέτεινε τὴν λέξιν [Su.: τῇ λέξει MS.] τεραπευόμενος); cp. 374, Xenarch. ii. p. 469 K. (iii. p. 617 M.), τετορεῖν *Pax* 381.

πεφόβημαι, 'I have a lodged fear' (Shak. *Merch.* iv. i. 60), a perf. of settled condition, cp. *Ach.* 300 n.; a rare form, occasionally found in prose (Antiphon, Thucydides, Plato, Herodotus), cp. H. Richards, *Aristoph.* etc. p. 159.

295. Schol. V (ext.) καὶ εἰ εὐσεβές ἐστι καὶ μὴ, (χέσαι ἐχω. ὡς ὑπὸ τοῦ φόβου δὲ προειλημμένος καὶ μὴ δυνάμενος ἀνασχεῖν ἐτι. ὁ γὰρ ἐπιστάμενος διὰ μὴ δεῖ οὕτω ποιεῖν, εἴτα τοῦτο οὐδὲν ἥττον ποιῶν, ὑπὸ μείζονος ἀνάγκης [ἀνάγει MS.] ἐξαγόμενον [-ος MS.] εἰς τὸ παρανομεῖν <δείκνυσιν> εαυτὸν): we seem to hear the voice of the moralizing schoolmaster here.

θέμις: a jest κατὰ συνωνυμίαν, since θ. means 'divine law,' cp. 140 n.

χεσεῖω: cp. *Eg.* 888, 998, *Vesp.* 168 n.; for the sense cp. *Vesp.* 941, *Ran.* 485.

296. οὐ μὴ: cp. *Vesp.* 397 n.

τρυγοδαίμονες, 'those harlotry players,' (1 *Hen. IV* II. iv. 437, as Mrs. Quickly calls them), 'cullionly choristers'; cp. Su. s.v. (omitted in RV). A jest κατὰ παρωνυμίαν, the word being formed on the analogy of κακοδαίμονες, cp. τρυγικοίς *Ach.* 628 n., τρυγῳδία *ib.* 499, τρυγῳδός *Vesp.* 650, σοροδαίμων *Com. adesp.* iii. p. 597 K. (iv. p. 667 M.), κρονοδαίμων, κοιλιοδαίμων. The reference here is to Aristophanes' rivals, the upholders of 'Phlyacian farce,' cp. Emerson, *Am. J. of Phil.* x. pp. 265-79.

οὔτοι: cp. 83 n.

297. ἀλλ' εὐφήμει, 'seal up your lips and give no words but mum' (cp. Shak. *2 Hen. VI* i. ii. 89); he might have written ἀλλ' εὐφημήσεις, cp. 505, *Ran.* 462, 524, Goodwin, *MT.* § 298, Sonnen-schein in *Class. Rev.* xvi. p. 167 b.

σμήνος, 'an aery' (cp. Shak. *Hamlet* II. ii. 354 'an aery of children'); schol. R (not in V) τὸ πλῆθος τῶν μελισσῶν, cp. *Vesp.* 425, *Lys.* 353 ἐσμός γυναικῶν, *Soph. fr.* 795 N.² βομβεῖ δὲ νεκρῶν σμήνος ἔρχεται τ' ἄνω, *Eur. Bacch.* 710 γάλακτος ἐσμολ. A favourite metaphor with Plato,

even if it be—in this same hour I've a disposition to ease myself.

SOCR. A truce to your japes and fleers! Do not ape these harlotry clowns, but set a seal upon your lips, for a great aerie of goddesses is stirring in answer to my incantations.

ANTODE

SEMICHORUS II. Maidens, ye that bring refreshing showers, let us hie to the white and glistering land of Pallas: let us look upon the dear soil of Cecrops, the home of heroes, where are celebrated the holy mysteries that hush the lips in awe: where

thinks it rash to alter the text, since two changes are required to make it normal; only one is really necessary, since σκώψη (not -ει) is the correct form of the second pers. sing. fut. Such futures are constantly corrupted by the copyists, cp. 367 crit. n. For 'Dawes's canon,' which σκώψης violates, cp. Kühner-Gerth, *Gram.* § 553 A 5, Goodwin, ib. §§ 363 sq. || μηδὲ] οὐδὲ V 297 κινεῖται θεῶν V || C. F. Hermann αἰοιδῆς (Eur. *Bacch.* 710, Plato, *Cratyl.* 401 E): Blaydes αἰοιδᾶν or αἰείδειν 300 χθόνα schol., Ald.: ἐς χθόνα RV etc. (ἐς being a gloss) || Παλλάδος εὐάνδρον γὰν om. R 304 v. Leeuwen ἀναπιτνᾶται

e.g. *Meno* 72 A σμήνος ἀρετῶν, *Cratyl.* 401 E σμήνος σοφίας, *Rep.* 574 D ἡδονῶν σμήνος.

αἰοιδᾶς, 'by means of my incantations' (v. Leeuwen); others say *cum cantu* or *ad canendum*, a dat. of concomitance, cp. Hom. *Il.* ii. 149, iii. 2, Eur. *Or.* 1473, Herod. ix. 59, Kühner-Gerth, *Gram.* § 425 b, Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, ib., Römer, *Sitzungsb.* p. 241. α. occurs, in comedy, only in anap. tetram. and lyrics (*Aves* 240, 906, 908, *Thesm.* 111, *Ran.* 213, 675).

299 sqq. See Appendix.

300. λιπαράν: schol. V (int.) (τὴν εὐθαλή καὶ πᾶσι κομῶσαν. καὶ Πίνδαρος "ὦ ταὶ λιπαραὶ . . 'Αθῆναι" [-ῆ. MS.]) [*fr.* 76 (46) B.']. λιπαρὰς δὲ τὰς Ἀθήνας οὐκ ἀπικτότας [σοῦ] καλοῦσι, μάλιστα μὲν καὶ διὰ τὸ δόξαι [-ῆ MS.] πλουτεῖν τὴν πόλιν, ξέπειτα καὶ διὰ τὴν τῶν ἡμέρων [-ετέρων MS.] τροφῶν εὐρεσιν, παρ' οἷς [eis] ἔτι καὶ νῦν <τὸ λιπαρὸν τῆς ἐλαίας φυτὸν Ald.> δεικνύται). In R only διὰ τὴν ἐλαίαν τὴν οὖσαν ἐν αὐτῇ, cp. *Ach.* 639 n.

χθόνα: schol. R (not in V) τὰς Ἀθήνας.

301. εὐάνδρον: cp. Aesch. *Eum.* 1031.

302. Κέκροπος: schol. V (int.) here repeats his note on *Plut.* 773.

πολύηρατον: schol. V (interlin.) (ἐρασμίαν).

303. Schol. V (ext.) δπου σεβάσμια [Ernesti: -μα MS.] ἐστὶ καὶ ἀπόρρητα μυστήρια. λαν γὰρ αὐτοῖς (τὸ) μὴ ἐξαγγέλλεσθαι ταῦτα ἐσπουδάξετο. The tone of this passage is very religious, and some have held that the true character of the Clouds (seen more clearly in 1458 sqq.) is here manifested: but this is very questionable. The true explanation of the tone here is that the Ode is based upon a religious original, and that the poet is patriot enough, for the moment, to be untrue to the characters of the Clouds; possibly also he wishes to guard himself from the charge of impiety in parodying the Sacred Mysteries, cp. Jane Harrison, *Proleg.* p. 516. Claims to especial sanctity were often made by Athens, which posed as the religious centre of Greece (*Ach.* Introd. p. xiv., *Eq.* 581 sqq., Soph. *OC.* 260), and, if religious festivals imply religious feeling, they were well justified, since the Athenian year was 'une fête ininterrompue' (P. Girard, *Éduc. athén.* p. 256, [*Xen.*] *Ath. Pol.* 3 § 8, [Plato,] *II. Alcib.* 148 E, Paus. i. 24 § 3).

οῦ: schol. R (not in V) δπον.

ἵνα: schol. R (not in V) δπον.

304. Schol. V (ext.) μυστικὸς καὶ ἱερός· τουτέστι (τοῦ) μύστας ὑποδεχόμενος· λέγει

οὐρανίοις τε θεοῖς δωρήματα,
ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,
καὶ πρόσοδοι μακάρων ἱερώταται,

305

εὐστέφανοί τε θεῶν θυσίαι
θαλῖαι τε,

παντοδαπαῖσιν ἐν ὥραις,
ἥρι τ' ἐπερχομένῳ Βρομία χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα
καὶ Μούσα βαρύβρομος αὐλῶν.

310

>

ΣΤΡ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὦ
Σώκρατες, αὐταὶ

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μὴν ἡρῶναι τινές
εἰσιν;

315

ΣΩΚ. ἥκιστ', ἀλλ' οὐράνιοι Νεφέλαι, μεγάλοι θεαὶ ἀνδράσιν
ἀργοῖς

αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι

306 ὑψερεφεῖς RV: ὑψιρεφεῖς Ald. 307 πρόσοδοι RV, a strange
error not found in any other MS. (cp. Schnee, *De Ar. codd.* p. 27) 310
παντοδαπαῖσιν ἐν Ald.: παντοδαπαῖς ἐν RV etc.: Blaydes παντοδαπαῖσιν
ὦ. 313 μούσσα R

δὲ τὴν Ἑλενσίνα, ἐνθα τὰ Δήμητρος καὶ
Κόρης ἐπιτελεῖται μυστήρια.

δόμος: cp. *Ach.* 450 n.

τελεταῖς: see Appendix.

ἀναδείκνυται: a strange use, cp. *Soph.*
El. 1458 ('to open the gates, and to
show the interior' Jebb), where the
text has been questioned.

305. οὐρανίοις: schol. V (int.) πρὸς
ἀντιδιαστολὴν τῶν χθονίων [R: οὐρανίων V]
θεῶν <ὦν R> ἢ Δημήτηρ καὶ (ἢ) Κόρη τὸ
[Ald.: τοῖς MS.] οὐρανίοις (δὲ) [καὶ R] θεοῖς
<καὶ τὰ ἐξῆς Ruth.> ἐπήγαγεν, (ὑπερ-
βαλλόντως) εὐσεβῇ βουλόμενος ἐπιδείξει
τῇ πόλιν· αἱ μὲν γὰρ ἄλλαι πόλεις ἐνί
τινι [τι R] πρόσκεινται θεῶν, αἱ δὲ Ἀθῆναι
πάντας τιμῶσι τοὺς θεοὺς.

θεοῖς: for the dat. after a verbal
subst. cp. *Aesch. Pers.* 523, 1041, *Prom.*
612, *Soph. Tr.* 668, *OC.* 1026 τὰ γὰρ
δόλω | τῷ μὴ δικαίῳ κτήματα. The constr.
occurs even in prose, cp. *Plato, Euthyphro*
15 A τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς: see
Kühner-Gerth, *Gram.* § 424. 1.

307. πρόσοδοι: schol. V (interlin.)
<καὶ R> θρησκευαί περὶ τοὺς θεοὺς R):
especially the Panathenaic procession,

cp. *Pax* 397, *Aves* 853, *Xen. Anab.* vi.
1 § 11.

308. εὐστέφανοι κτλ.: schol. V (int.)
ἐορταὶ καὶ πανηγύρεις (εἰς τὸ κοσμεῖν καὶ
ἀναδεῖν στεφάνους τοὺς νέους, πληροῦν δὲ
τοὺς βωμοὺς ἱερῶν καὶ θυσίων).

309. θαλῖαι: cp. *Pax* 780, *Aves* 733.

310. Schol. V (int.) διὰ παντὸς καὶ
διηρκῶς καὶ ἐν παντὶ καιρῷ. διὰ γὰρ τὸ
πάντας θρησκεύειν τοὺς θεοὺς θύουσι καὶ
πανηγυρίζουσιν αἱ.

ἐν, 'during,' cp. *Ach.* 513 n., *Thesm.*
112 ('Agathon's' verses); the prep. is
absent in *Aves* 696, *Thesm.* 947, *Soph.*
OR. 156, *Isyllus* of *Epid.* B 16 ὥραις
ἐξ ὥρων (Sobol. *Praep.* pp. 23 sq., H.
Weber, *Aristoph. Stud.* pp. 69 sq.).

311. Schol. V (int.) τὴν παροῦσαν
ἐορτὴν λέγει, τοὔτεστι τὰ Διονύσια· ἀρχο-
μένου γὰρ τοῦ ἡρος ἀρχεῖται καὶ ἡ πανή-
γυρις: viz. from the 9th to the 13th
(29th March to 2nd April) of Elaphe-
bolion (*Thuc.* v. 20). The emphasis is
thrown on this festival after παντοδ. ἐν
ὦ. by the fact that it begins a new
metrical period.

Βρομία χάρις: the same phrase occurs

the Holy of Holies throws open its portals during the sacred rites: where the heavenly Gods have their gifts, and high-roofed shrines, and sculptured glories, and holy processions that acclaim the Blest, and garlanded sacrifices, and rich offerings throughout the varying seasons: and, as Spring draws nigh, Bromius has his joy, and there is the stirring of dance and song, and the deep-sounding drone of the pipe.

STREPS. (*Turning from right to left, with his hand to his eyes*) Good now, O Socrates, I implore you, who on earth are they who have sung this solemn chanson? Can they be certain hero-maids of old?

SOCR. Nay, they are heavenly clouds, great goddesses of the 'men of leisure.' These are they who fit us out with judgment and logical insight, with discourse of reason, cant and

in the oracle ap. Dem. xxi. § 52 (if this reading is right, cp. Wilam. *Herc.* 683).

312. Schol. V (inf.) τῶν εὐμούσων καὶ ἡδέων χορῶν ἀμύλλαι· τοῖς [τοῦς R] γὰρ Διονυσίοις τοὺς κυκλίους [-κοὺς MS.] χοροὺς ἴστασαν, καὶ ἡγωνίζοντο οἱ κωμικοὶ καὶ <οἱ R> τραγικοὶ, ἀναγορεύοντες τὰ ὑπόγυιον αὐτοῖς πεποιημένα δράματα [τὰ δρ. αὐτῶν R]. (ἄλλως. οἱ Διονυσιακοὶ ἀγῶνες ἐν οἷς [αἷς MS.] αἱ ἀμύλλαι τῶν χορῶν.)

εὐκελάδων: cp. Eur. *Bacch.* 160 λωτὸς ἐκ.

ἐρεθίσματα: as Critias (7 B.⁴), in Athen. 600 D, calls Anacreon a συμποσίων ἐρεθίσμα, cp. Eur. *Bacch.* 148 <ὁ Βακχεὺς> χοροὺς ἐρεθίζων πλανάτας, λακχαῖς τ' ἀναπάλλων.

313. Μοῦσα: cp. *Ach.* 665.

βαρύβρομος: schol. R (not in V) ἀντὶ τοῦ πολήχος, πολλὰ βρέμουσα· προσ-ῆλθον γὰρ καὶ ταῖς τραγωδίαις καὶ ταῖς κωμωδίαις καὶ τοῖς κυκλίοις χοροῖς. As contrasted with the higher notes of the lyre, sacred to Apollo, the deep sound of the clarinet (*Ach.* 862 n.), sacred to Dionysus, was famous; cp. Eur. *Hel.* 1351, Catull. lxiv. 264 *barbaraque horribili stridebat tibia cantu*, id. *Atys* 22 *tibicen ubi canit Phryx curruo graue calamo*.

315. Schol. V (sup.) λεληθότως ἐαυτὸν ἐπαινεῖ· σεμνὸν γάρ, (φῆσιν), ἐστὶ τὸ μέλος. (τὸ δὲ ἡρῶναι Ἀττική ἐστὶ συναίρεσις ὡς ἥθεοι): schol. R (not in V) κατὰ τὸ ἀρχαῖον καὶ σύνθηες αὐτοῖς ἐνθάδε τρισυλλάβως προηνέγκατο τὸ ἡρῶναι (cp. Su. s. v.).

σεμνόν, 'this pious chanson' (Shak. *Haml.* II. ii. 438).

μῶν: cp. *Vesp.* 274 n.

ἡρῶναι: cp. *Ach.* 575 n.; used only of the ancient 'deified heroines,' with whom Strepsiadēs naturally associates the solemn religious anthem of the unseen choristers. Zieliński finds a difficulty in their being called 'heroines,' cp. *Gliederung*, pp. 47 sqq.

316. ἀργοῖς: schol. V (interlin.) σοφοῖς, schol. R τοῖς φιλοσόφοις: 'men of leisure,' as philosophers are called by Butler (Adam Smith defines them as 'men who observe everything and do nothing'), a cant term at Athens, cp. 332 n., *Ran.* 818 ἔσται δ' ἱππολόφων τε λόγων κορυθαίολα νείκη, | σχινδαλάμων τε παραξόνια συμλεύματά τ' ἀργοῦ | φωτὸς ἀμνομένου φρενοτέκτονος ἀνδρὸς | ῥήμαθ' ἱπποβάμονα (where I read ἀργοῦ for ἔργων, since there is a contrast between φῶς and ἀνὴρ, and φρενοτέκτων, and something else which is not expressed), ib. 1496 sqq.; by an uncomplimentary extension of meaning, δ. in later times came to mean 'a swindler,' cp. Lucian, *Fug.* § 17 ἀργοὺς τε καὶ γόητας ἐν ἅπασιν ἀφθόνοις βιοῦντας. At Athens, everyone was ἀργός (*parasseux*) who did not work with his hands, or did not take part in the administration of the State (*ἀπράγμων*, *Vesp.* 1040 n.). Of course, the epithet here is from the point of view of the poet, not of Socrates, cp. Römer, *Sitzungsab.* p. 249.

317. αἰπερ κτλ.: such are the natural gifts of the Clouds, who are the personification of Air, the seat of wisdom, according to Diogenes, cp. 230 n., Diels, *Leukipp.* etc. p. 108. There is also a skit on the use of abstract nouns by the

καὶ τερατεῖαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν.
 ΣΤΡ. ταὐτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγγμ' ἡ ψυχὴ μου πε-
 πύσσεται,
 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενο-
 λεσχεῖν, 320
 καὶ γνωμίδι γνῶμην νύξας' ἐτέρω λόγῳ ἀντιλογῆσαι.
 ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπι-
 θυμῶ.

320 Blaydes λεπτολογεῖσθ' || ζητεῖ] χρήζει v. Herwerden : ζητῶ Su. ||
 H. Richards (*Cl. Rev.* xvii. p. 8 b) περὶ τοῦ τε καπνοῦ 321 γνωμίδι
 V || Seager ἐτέρου : v. Leeuwen suspects that ἐτέρω λόγῳ came from a
 schol. 322 Halbertsma φανερώς

Sophists, cp. *Eg.* 1378 sqq. (on adjj. in -ικός), *Vesp.* 1209 n.

γνώμην, 'judgment,' 'insight,' defined by Aristotle, *Eth. N.* vi. 11 § 1 = 1243 a 20 as ἡ τοῦ ἐπεικοῦς κρίσις ὁρθή, viz. the right and sensible application of general principles, which, as Kant says (*Analyt.* p. 139 B. Erdmann), is a kind of *Mutterwitz*, 'welches gar nicht belehrt, sondern nur geübt sein will.'

διάλεξιν : schol. V (ext.) <ἀντὶ τοῦ R> λόγων ἐμπειρίαν (so Su. s.v.) ὥστε [τὸν νοῦν, τοῦτέστι Su.] τὰ νοηθέντα φράζειν [schol. R (not in V) λόγων θεωρίαν· διαφέρει διάλεξις διαλέκτου ὅτι διάλεκτος μὲν ἐστὶ φωνῆς χαρακτὴρ ἐθνικός, διάλεξις δὲ τῆς συνήθους φωνῆς ἐκτροπὴ ἐπὶ τὸ σεμνότερον (so also Su.)], τερατεῖαν (δὲ τὴν) τερατολογίαν <παράδοξολογίαν· τερατολογεῖν δὲ ἐστὶ τὸ ἀπίθανα διηγείσθαι ἔξω τῶν ἀνθρωπίνων πραγμάτων R>· (καὶ) περίλεξιν (τὴν) [ἀντὶ τοῦ R] περίφρασιν· (καὶ) κροῦσιν [δὲ R] (τὸν παραλογισμόν) [τὸ ἀπατῆσαι καὶ παραλογίσασθαι τὸν ἀκούοντα, οἷον παρακρούσασθαι καὶ συναρπάσαι R; also δοκιμασίαν, a remnant of a note, more fully given in Su. s.v.]. (κατάληψιν δὲ φησιν ὥστε τὰ νοηθέντα φράζειν); schol. R has also γνώσιν as a note on κατάληψιν (also Su. s.v.). But διάλεξιν rather means 'logical power' (διαλεκτική), which was used in a good or bad sense. For (1), the Socratic sense, cp. Xen. *Mem.* iv. 5 § 12, ib. 6 § 1; for (2), the Sophistic use, the aim of which was only formal accuracy, cp. Plut. *Cum princ. philos.* 2 § 14. Aristotle, *Soph. el.* 11 § 2 = 171 b 7 gives a definition of the two kinds, viz. ὁ μὲν οὖν κατὰ τὸ πρᾶγμα θεωρῶν τὰ κοινὰ διαλεκτικός, ὁ δὲ τοῦτο φαινόμενως ποιῶν σοφιστικός; neither demonstrates truth,

but rather aims at testing whether the truth has been discovered (πειραστική τέχνη ib. § 1). The best instance of the Socratic (Platonic) use of the word is the *Sophist* (219 sqq.) where the 'Sophist' is caught in a net by a process of analysis (διαίρεσις).

νοῦν, 'discourse of reason' (Shak. *Hamlet*. i. ii. 150).

318. τερατεῖαν, 'paradoxology' (to use Sir Thomas Browne's word), 'cant,' 'humbug,' or, in modern parlance, 'flapdoodle' which has been defined by an American as 'the food they feed fools with' (J. H. H. Schmidt, *Syn.* i. p. 168), cp. 364, *Ach.* 63 n., *Eg.* 627, *Ran.* 834, *Lys.* 762, fr. i. p. 439 K. (ii. p. 1033 M.); not in the other comic writers; much affected by Aeschines (ii. § 11, ib. § 153, τερατεύεσθαι i. § 94, ii. §§ 49, 98, iii. § 160), and not unknown to Plato (*Phaedr.* 229 e), [Demosthenes] (lxi. § 15), Isocrates, and Aristotle (*Top.* viii. § 1 = 156 b 38); in later days it came to mean 'preciosity' *Virtuosität* (Plut. *De rect. aud. rat.* § 3, Diog. L. i. *prooem.* 17).

περίλεξιν, 'circumlocution,' 'circumstance,' cp. Hermipp. i. p. 252 K. (ii. p. 416 M.) περίλεγεῖν, Aristoph. *Eccl.* 230 περιλαλεῖν, *Ran.* 839.

κροῦσιν, 'paralogism' (as explained by Phot. s.v.), but perhaps the sense is given by the reminiscence in Plato, *Theaet.* 154 e (quoted on 321); cp. also *Prot.* 336 c, Aristoph. *Eg.* 1378 sq. Lucian, *Dem.* § 32 pays a tribute to τὸ κρουστικόν ('impressiveness') of Demosthenes (who 'hit the nail on the head').

humbug, with circumstance, chicanery, and the binding spell of speech.

STREPS. That's why, as I hear the voice, my soul is all a-flutter: and now yearns to use quiddities and quillies, to balk logic about smoke: and, pricking maxim with maxim, to foil with the counter-thrust: so that I long to see the maidens face to face—if at all you can manage it.

κατάληψιν: perhaps 'seizing,' in the sense of capturing the mind by means of rhetoric (as the Americans say, 'spell-binding'); cp. *Eq.* 1380 καταληπτικός τ' ἀριστα τοῦ θορυβητικοῦ (so καταλαμβάνειν ὄρκους in *Thuc.*); but possibly in its later sense 'conviction,' cp. *Cic. De fin.* iii. 5 § 17 rerum cognitiones quas uel comprehensiones ('acts of apprehension') uel perceptiones ('acts of sensation') appellemus licet, *Acad.* ii. 6 § 17; to the Stoic each καταληπτική φαντασία brought with it its own evidence of truth, of which the characteristic was self-evidence (ἐνάργεια).

319. Schol. V (ext.) (λείπει ἡ διὰ ἀντί τοῦ) διὰ ταῦτα ('Ἀττικῶς' τὸ δὲ πεπότηται ἀντί τοῦ ἀνέπτυη καὶ ἀνεκουφίσθη, καὶ μετέωρα φρονεῖ) (cp. *Su. s.v.*).

ταῦτ' ἄρα: cp. *Ach.* 90 n.; it is really a cogn. acc., cp. Kühner-Gerth, *Gram.* § 410 A. 6.

πεπότηται, 'I am giddy; expectation whirls me round' (Shak. *Troil.* iii. ii. 17), cp. *Vesp.* 93, *Aves* 1445, *Plut.* 575, ἀνεπτύμαν *Soph. Aj.* 693, *OR.* 486; for the tense cp. *Ach.* 300 n. ποτᾶσθαι occurs only in the higher style, cp. *Pax* 830 (dithyrambic), *Aves* 251 (lyric), 1338 (parody), 1445 (possibly from *Eur. El.* 177).

320. λεπτολογεῖν, 'to use quiddities and quillies' (Shak. *Hamlet*. v. i. 105), 'to balk logic' (*Shrew* i. i. 34), 'to jabber argument, chop logic, pore On sun and moon, and worship Whirligig' (Browning), cp. *Su. s.v. λεπτολογία* (not in RV); originally a comic formation, cp. 1404, 1496, *Aves* 317, *Ran.* 828 καταλεπτολογεῖν, 876, *Cratin.* i. p. 102 K. (ii. p. 225 M.) ὑπολεπτολόγος. The middle might have been expected, cp. Cobet, *NL.* p. 640.

καπνοῦ: for the quantity cp. *Vesp.* 151 n. Short vowels may be lengthened regularly in certain kinds of verse, which have a tragic or epic ring, e.g. (1) anap.

tetram., cp. *Vesp.* 679, 691 n.; (2) dimeter anap., cp. *Aves* 216, 1321; (3) iambic tetram., cp. *Hermipp.* i. p. 226 K. (ii. p. 381 M.)—a questionable licence here, and hardly permissible in *Aristophanes*; (4) epic hexam., cp. below 401.

For the sense cp. *Vesp.* 151 n., Shak. *Hamlet*. iv. iv. 55 'greatly to find quarrel in a straw, When honour 's at the stake,' *Cor.* iv. iv. 17 'to raise a dissension of a doit.'

στενολεσχεῖν: schol. R (not in V) ἀντί τοῦ λεπτολογεῖν. στενός γάρ καὶ ἀμενής ὁ καπνός. διασύρει δὲ τὰ τῶν φιλοσόφων ὡς ἰσχυρὰ ὄντα (the latter words are mostly given in *Su. s.v. λεπτολογία*); 'den Dunst staubfein zu zerlegen' (Süvern), a comic formation, on the analogy of ἀδολεσχεῖν, cp. Sir T. Browne, *Chr. Mor.* i. i. 'cut not a cumin seed with the Almighty.'

321. γνωμιδῶ: the diminutive ridicules the over-subtle refinements of the Sophists, cp. *Eq.* 100, *Com. adesp.* iii. p. 555 K. (iv. p. 662 M.), *Ach.* *Introd.* p. liv.: for γνῶμαι in rhetoric cp. 952 n.

νύξασα: schol. V (int.) (ἀντί τοῦ συνάψας [συνάψας Ruth.]: || ἕτερον λόγον τῇ ῥηθέντι ἀντιθεῖναι, cp. *Plut.* 784; possibly a Sophistic use of the word (which is epic, *Il.* xiii. 147, and possibly conversational, as a proverb λέοντα νύσσεις occurs, *Ap.* ix. 99), cp. Plato, *Theaet.* 154 D (possibly a reminiscence of the present passage), εἰ δεινὸν καὶ σοφὸν . . . ἦμεν . . . ξυνελθόντες σοφιστικῶς εἰς μάχην . . . ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν, *Cic. De fin.* iv. 3 § 7 pungunt quidem, quasi aculeis, interrogatiunculis angustis, *De or.* ii. 38 § 158.

ἐτέρω, 'to contradict (an opponent's argument) with another argument,' cp. 1037, *Ran.* 878.

322. An allusion to the ἐποπτεία which followed the καθαρισμοί in the Orphic rites (Dieterich, *l.c.*).

ΣΩΚ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'· ἤδη γὰρ ὀρῶ κατ-
ιούσας
ἡσυχῇ αὐτάς.

ΣΤΡ. φέρε, ποῦ; δείξον.

ΣΩΚ. χωροῦσ' αὐται πάνν πολλαί,
διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι.

ΣΤΡ. τί τὸ χρῆμα; 325
ὥς οὐ καθορῶ.

ΣΩΚ. παρὰ τὴν εἴσοδον.

ΣΤΡ. ἤδη—νυνί—μόλις οὕτως.

ΣΩΚ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κολοκύνταις.

ΣΤΡ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατέχουσι.

ΣΩΚ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδησθ' οὐδ' ἐνόμιζες;

ΣΤΡ. μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αὐτὰς ἡγούμην καὶ
καπνὸν εἶναι. 330

324 ἡσύχως [-os] codd.: ἡσυχα ταύτας Ald.: Elmsley ἡσυχῇ 325
κοίλων] v. Herwerden ψιλῶν, which may be right 326 παρὰ] πρὸς
V with some inferior MSS. || ἔσοδον three inferior MSS. The objection
to εἴσοδον is that it resolves the final long syllable of the first κῶλον
(see *Vesp.* Introd. p. xlv. (1)); for similar licences cp. *Vesp.* 350 (corrected
by Porson), ib. 397 (where see my crit. n.); on the other hand, ἔσοδον
is not admitted by comedy except in parody (*Vesp.* 16 crit. app.) || ἤδη
νῦν μόλις οὕτως (not corrected to ὄντως, as v. Velsen states; perhaps
originally οὖ was an abbreviation of οὕτως) R: ἤδη νυνὶ μόλις ὀρῶ VΘΔΜ
with some inferior MSS.: ἤδη νῦν καὶ μόλις ἄθρῶ A etc. The correct
reading is doubtful, but it seems safer to follow R, substituting νυνὶ for νῦν
(which may be a gloss). ἤδη νυνὶ (or νῦν) seems not to occur elsewhere

323. Schol. V (int.) (ὑπέρβατον· λέγειν
γὰρ βούλεται, “βλ. ν. ἡσύχως δευρὶ πρὸς
τὴν Π.· ὀρῶ γὰρ ἤδη κατιούσας αὐτάς.”
δρος δέ ἐστιν ἡ Πάρνης [Πάρνηθος MS.]
τῆς Ἀττικῆς θηλυκῶς λεγόμενον). In R
δρος Ἀττικῆς· θηλυκῶς ἡ Πάρνης.

πρὸς τὴν Πάρνηθα: the article is
anaphoric, as Socrates points out the
direction with his hand to Strepsiades,
who turns towards Parnes, but sees
nothing, as there was nothing to see
except the Acropolis towering above the
precinct of Zeus Eleutherius, where the
comedy was being acted (Jane Harrison,
Prim. Ath. p. 97, A. Weissmann, *Scen.*
Apo. etc. p. 19). A similar line, which
is difficult to place, is quoted by Photius
from ed. 1, cp. i. p. 491 K. (ii. p. 1104 M.).

324. Schol. V (ext.) (τὸ χωροῦσι καθ'
αὐτὸ ἀναγνώσκειν. εἶτα, ὡς τοῦ πρεσβύ-
του οὐχ ὀρᾶν λέγοντος, προστίθεται πλέον
ἐκτείνων τῇ προφορᾷ τοῦ λόγου τὸ “αὐται

<πάνν πολλαί>”· εἶτα, ὡς οὐδὲ οὕτως ὀρῶντος
πρὸς [καὶ MS.] πλείονα γνώσιν προστίθεται
καὶ τόπον· τὴν δὲ τῶν λεγομένων ἐνάργειαν
τὰ τῶν ὑποκρινομένων [ὑπὸ τῶν κρινομένων
MS.] σχήματα δείκνυσιν): cp. Rutherford,
A Chapter etc. p. 172).

325. τί τὸ χρῆμα; cp. *Vesp.* 266 n.,
334 n.

326. ὥς, ‘since’ (not ‘know that,’ as
in 209, *Ach.* 333 n.); cp. *Ach.* 335 n.,
Vesp. 416 n.

εἴσοδον: a sudden descent to reality,
since εἶσ. is a technical term for the
entrance into the Orchestra through
which the Chorus filed into the theatre
(*Aves* 296, A. Müller, *Bühnenalt.* p.
60 n. 4, id. “Unters. zu d. Bühnenalt.”
Philol. Suppl. B. vii. p. 9, ib. p. 88);
here the left entrance, since the Chorus
comes from abroad (*Bühnenalt.* p. 210).

μόλις οὕτως, ‘I only just <see> them’;
cp. Thuc. vi. 23 § 1, [Dem.] § 1440.

SOCR. (*Turning STREPSIADES round, so that he faces the wall of the Acropolis*) Then fix your eyes on Parnes. For I see them settling down—ever so gently.

STREPS. (*Turning his head this way and that*) Where, where? Let me see them.

SOCR. There they troop, in numbers numberless, sidling through vales and shaggy woods—there to the left.

STREPS. (*Still looking towards the Acropolis*) What's amiss? I can't see them.

SOCR. (*Turning him towards the left entrance of the Orchestra*) There: just by the entrance.

STREPS. (*With an air of relief, as he sees the head of the procession defiling into the Orchestra*) Ah now, I can just—only just—descry them. (*The first Semichorus takes its place in the Orchestra.*)

SOCR. (*Pointing to the Semichorus*) Now surely you see them plainly, unless you're 'high-gravel blind.'

STREPS. Gogswouns, I do, majestic ones! For they've occupied every inch of space.

SOCR. But knew you not—believed you not—that they were goddesses?

STREPS. Marry, not I. I thought them merely crudy vapours—dew and smoke.

(Reisig, *Conj.* p. 158), but special circumstances may justify it here; possibly νυνί is an emphatic repetition of ἦδη, after which there should be a dash. The phrase should not be confounded with νῦν ἦδη, which is common
 327 νῦν γέ τοι om. R 329 ἦδεις RV etc., cp. Kühner-Blass, *Gram.*
 § 320 330 καπνὸν V, with some inferior MSS.: σκιὰν R etc., Ald.
 (a gloss, cp. Schnee, *De Ar. codd.* p. 28, Ijzeren, *De uit. princ. codd.* p. 22)

327. γέ τοι: cp. *Vesp.* 934.
 λημῆς κολοκύνταις: schol. V (interlin.) παροιμία ἐπὶ τῶν (τὰ) μεγάλα παρορώντων. ὁρᾷς αὐτὰς δηλονότι εἰ μὴ λήμιας ἔχεις ἐν τοῖς ὀφθαλμοῖς, μεγάλας ὡς κολοκύνθας. λήμη δέ ἐστι τὸ πεπηγὸς δάκρυον R; cp. *Plut.* 581, imitated by Lucian, *Adv. indoct.* § 23 χύτρας λημῶν. Similar is Shak. *Merch.* II. ii. 37 'sand-blind (ἡμίτυφλος), high-gravel blind' (an excellent instance of the 'etymological jest,' as *sand=semi*). v. Leeuwen points out that the simile is very apt, since the κ. was, at this time, strange to Athenian folk.

328. νῆ Δέ' ἔγωγε: schol. V (intramarg. ext.) (ἐξώθεν τὸ ὁρᾷ).

πάντα: schol. V (int.) ἀντὶ τοῦ πάντα τῶπον (κατελήφασιν).

κατέχουσι: generally of the Sun (572, *Aves* 1316, 1726, *Aesch. Pers.* 387); here of the Clouds in their material sense.

329. μέντοι, doch, in a question of surprise, expecting an affirmative answer, but implying a reproof; cp. 340, Plato, *Phaedr.* 229 B, Kühner-Gerth, *Gram.* § 503. 3 g.

330. καπνόν: probably a surprise, alluding to the inner meaning of the personification of the clouds, 'mere smoke—and bounce' (Shak. *John* II. i. 462 'he speaks plain cannon-fire, and smoke and bounce,' *Aristoph. Vesp.* 151 n.,

ΣΩΚ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐται βόσκουσι σοφιστάς,—
 θουριομάντεις, ἱατροτέχνας, σφραγιδονυχαργοκομήτας,—
 κυκλίων τε χορῶν ἄσματοκάμπτας,—ἄνδρας μετεωρο-
 φένακας

331 οἶσθ' ὅτι RV [ὅτι η] etc., Su. (s.v. σοφιστής, giving πλείστους ὅτι β. σ.): Blaydes ἤδησθ' ὅτι (from some inferior codd. which give <ἀλλ'> ἴσθ' ὅτι <ὅτι>). If any change were necessary, I should prefer οὐκ οἶσθ' ὅτι (cp. 1066 n., *Ran.* 645) 333 -κάμπτας V || the comma after μετεωροφ. should be omitted; see comm.

324 n.), cp. 2 *Hen. IV* iv. iii. 106 'foolish and dull and crudy vapours, which environ it (the brain).'

331. βόσκουσι: an uncomplimentary word, 'have at livery,' cp. *Vesp.* 313 n. σοφιστάς, 'pedasculs' (*Shrew* III. i. 51), 'precisians' (*Wives* II. i. 5). Schol. V (int.) (πάντας τοὺς πεπαιδευμένους). Schol. R (not in V) τοὺς μετεωρολόσχας νῦν λέγει. καταχρηστικῶς δὲ καὶ πάντας τοὺς ἀπὸ τῶν μαθημάτων ὀρμωμένους [also Su. s.v.]; originally an honourable title ('teacher of wisdom') given to σοφοί such as Orpheus ([*Eur.*] *Rhes.* 924), the Seven Sages (Herod. i. 29), prophets such as Melampus (ib. ii. 49), philosophers such as Pythagoras (ib. iv. 95); but at this time a name, with an implication of contempt, given to all who communicated wisdom of any kind for money (*Xen. Mem.* i. 6 § 13, Plato, *Prot.* 316 D sq., Athen. 632 C, Deschanel, *Étud.* p. 117, Croiset, *Hist. litt. gr.* iv. p. 43, Zeller, *Socrates* etc. p. 188 sqq., Grote, *Hist. Gr.* viii. pp. 200 sqq., Freeman, *Schools of Hellas*, pp. 164 sqq.). Joël sees a covert allusion to Antisthenes masquerading under all these forms.

332. Schol. V (in continuation of note on last line) (ἀπὸ δὲ τοῦ γενικοῦ προήλθεν εἰς τὰ ἰδικά); the line is an excellent instance of the jest κατὰ παρωνυμῖαν (*Ach.* Introd. p. I.).

θουριομάντεις: schol. V (int.) (τοὺς εἰς θούριον πεμφθέντας πόλιν Σικελίας παρὰ Ἀθηναίων ἐπὶ τῷ κτίσει αὐτήν). Schol. R (not in V) ὡς πολλῶν γενομένων μαντείων ἐπὶ τῆς εἰς θουρίους ἀποικίας· τοῖτούς δὲ ἔφη τρέφεσθαι ὑπὸ τῶν Νεφελῶν ὡς διὰ τῶν οὐρανῶν τῶν ἐν τῷ ἀέρι μαντευομένων καὶ εἰς τὸν οὐρανὸν καὶ εἰς τὰ νέφη ἀποβλέποντας [cp. Su. s.v.], a comic formation on the analogy of ψευδόμαντις (*Aesch. Ag.* 1195), μονοόμαντις (id. *fr.* 60 N.²). The allusion is really to Lampon,

the οἰκιστής of Thurii, which was founded in consequence of an oracle in 444 B.C. (*Aves* 521, 988, *Diod. Sic.* xii. 10, *Plut. Per.* 11 § 5, *Praec. ger. reip.* 15 § 18, *Busolt, Griech. Gesch.* III. i. pp. 526 n., 530 n.). He was still an important man at Athens, where he enjoyed σίτησις ἐν Πρυτανείῳ (schol. *Aves* 521), and much political consideration (*Plut. Per.* 6 § 2), so that he became one of the signatories of 'the Peace of Nicias' (*Thuc.* v. 19, ib. 24). Like Diopithes (*Aves* 988) and Hierocles (*Pax* 1046 sqq.), he was the butt of the comic poets (*Cratin.* i. p. 30 K.; ii. p. 43 M.) for gluttony and avarice (ἀγερσικύβηλις 'begging-priest,' id. p. 31 K.; ii. p. 51 M.); see Halbertsma, *Prosopogr. Ar.* p. 91, Bergk, *Reil. com. Att.* pp. 46 sqq., Kirchner, *Prosop. Att.* s.v.

ἱατροτέχνας, 'empiricutes' (a nonce-formation of Menenius), *Shak. Cor.* II. i. 128); cp. Su. s.v. ἱατρός gl. 2 (omitted in RV). For the compound cp. ἀλφιτόχρως (*fr.* iv. p. 527 K.; ii. p. 1161 M.), σκυοπέδιλος (*Cratin.* i. p. 34 K.; ii. p. 57 M.); apparently an allusion to Hippocrates of Cos, whose name stood high at Athens at this time. He is unfairly placed among the impostors, since he was not a charlatan, working on *a priori* principles attributed to the gods (cp. *Περὶ ἀρχ. ἱατρ.* i. pp. 600 sq. L.), but rather on induction (ib. pp. 570 sq. L.). The sneer, however, may be in point against his rivals, whose principles were often arbitrary enough (cp. Croiset, *Hist. litt. gr.* iv. p. 191). For the connexion of astronomy with medicine cp. Plato, *Polit.* 299 B, *Phaedr.* 270 A, Hippocr. *Περὶ ἀέρ. ὕ. τόπ.* ii. p. 14 L. εἰ δὲ δοκέει τις ταῦτα μετεωρολόγια εἶναι, . . . μάθοι ἂν ὅτι οὐκ ἐλάχιστον μέρος συμβάλλεται ἀστρονομίῃ ἐς ἱητρικὴν, ἀλλὰ πολὺ πλείστον. As Hippocrates was a

SOCR. Aye, for you are unaware that these goddesses have at livery a crowd of pedasculs—Thurian seers, empiricritical artists, agate-ring clipped-nails sluggardized curled fops; weavers of warped lays for the cyclic choruses—all astrological quacks

follower of Diogenes of Apollonia's theory of air (ib. ii. pp. 34 sqq. L.), it is natural that Aristophanes should assail him; indeed, Suidas (s.v.) suggests that the reference here is to the tract *Περὶ ἀέρος*. ὁ τόπος.

For -τέχνας cp. the use of 'artists' in Shak. *All's well* II. iii. 10 'to be relinquished of the artists' [= 'learned physicians'].

σφραγιδονυχαραγοκομήτας, 'idle curled-pates, beringed fantastics' (Shak. *Rom.* II. iv. 30). Schol. V (ext.) τοὺς κόμαις καὶ περιττοῖς δακτυλίοις τὰς χεῖρας κεκοσμημένους [κοσμουμένους R, Su.] μέχρι τῶν δούλων. (ὡς ὑπὸ τῶν δακτυλίων σκέπασθαι τοὺς δακτύλους· ἢ καὶ <τοὺς Su.> τῶν δούλων ἐπιμελουμένων, καὶ ὁσημέραι ξένοντας αὐτοὺς ὑπὲρ [om. Su.] τοῦ ἐκλάμπειν [ἐλκ. MS.] ἄγαν· ὁ πάσχουσιν οἱ τῷ καλλωπίζειν σχολάζοντες μόνον [Su.: -οι MS.]) (cp. Phot. *Etym. M.*, Hesych., Su. s.v. σφραγίς); a good instance of a 'dvandva' compound (265 n.), viz. 'those who wear rings, keep their nails <long>, are sluggardiz'd (Shak. *Gent.* I. i. 7) and long-haired,' describing the philosophic dilettanti (*Eccle.* 632 τῶν σφραγίδας ἐχόντων). It is improbable that ὄν. means 'onyx-stones' (as Kock, ed.⁴ thinks). Bergk holds the allusion to be to *Citharoedi*, who were often satirized for the splendour of their attire; in this case, 332 and 333 are closely connected, and τε serves to unite σφραγ. and ἄσμ. as a description of the same persons. For -αργο- cp. 316 n.; for -κομήτας cp. 14 n. Some suggest that in σφραγίς there is an allusion to Hippias of Elis, who was skilled in the engraving of rings (Plato, *Hipp. min.* 368 B).

333. Schol. V (int.) (καὶ τοῦτους εἶναι τῶν σοφιστῶν βούλεται. λέγει δὲ τοὺς διθυραμβοποιούς· τῶν γὰρ κυκλίων [-κῶν MS.] χωρὶν ἦσαν οὗτοι διδάσκαλοι· διὰ δὲ τὸ ἁρμονία <μῆ> ὑποκίπτειν αὐτῶν τὰ συγγράμματα, καμπάς ἔχουσι πλείονας, ὥς οἱ μουσικοὶ καλοῦσι στροφάς καὶ ἀντιστροφούς καὶ ἐπώδους, δι' ὧν καὶ ἐν ταῖς τραγῳδαῖς συνειστήκει τὰ χορικά. ἢ ἄλλως. οἱ παλαιοὶ διαφύσσοντες μουσικῆς ἡγούντο τοὺς διθυράμβους· καὶ προσῆλθον μᾶλλον αὐτῶν καθάψεται λέγων "εἰ δέ τις . . ἀφανίζων" (970 sqq.). καὶ Καλλιμαχος

πρὸς αὐτοὺς ἀποτεινόμενος οὕτω πως αὐτῶν καθάπτεται· "ὁ νόθος δ' ἠνέθαν ἀσάδαι" fr. 279>. ἢ ἄλλως.) τοὺς διθυραμβοποιούς [-βους MS.] (ἄσματοκάμπτας [-πας MS.] φησὶν) [τοὺς διθυράμβους R>] ἐπεὶ καμπάς [καμπάς R] τὰς περιπόδας λέγουσι.

κυκλίων: cp. Su. s.v. (omitted in RV); the circular dithyrambic chorus as contrasted with the τετράγωνοι χοροὶ of tragedy (A. Müller, *Bühnenalt.* p. 205 n. 1), cp. *Aves* 918, 1403. For their dependence on the Clouds for their inspiration cp. *Pax* 827 sq., *Aves* 1373 sqq., especially 1387 sq.

τε: a second class of impostors is introduced by τε, cp. Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 652.

ἄσματοκάμπτας: cp. Poll. iv. § 66; a comic formation on the analogy of πιτυοκάμπτης (*Ran.* 966) to describe the new school of musicians, who, by means of excessive ποικιλίματα (Plato, *Legg.* 812 D sq.), *modorum flexiones* (Cic. *Legg.* II. §§ 15, 38), had corrupted music, cp. *Aves* 1383 sqq., *Thesm.* 53, 68, Simonid. 29 B.⁴ καμπύλον μέλος δῶκον, and especially Pherecr. I. p. 188 K. (II. p. 326 n.), where 'Music' complains of the outrages committed upon her by Melanippides, Cinesias (ὁ κατάρματος Ἀττικὸς), with his ἐξαρμόνιοι καμπταί. Still worse is Phrynus with his στρόβιλος ('fantasia'), who "κάμπτων με καὶ στρέφων ὅλην διέφθορον: but worst of all is Timotheus, who has buried me beneath his ἐκτράπελοι μυρμηκταί." Timotheus seems to have thought Phrynus more corrupt than himself, since he calls him ἰωνοκάμπτας (Timoth. fr. 27 Wilam.); see Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, ib.

ἄνδρας: cp. *Ach.* 168 n.
μετεωροφένakas: schol. B (not in V) τοὺς διὰ τῶν μετεώρων ἀπατώντας [Su.: ἀπαντώντας MS.]. φενακίζειν γὰρ τὸ ἐξαπατᾶν· περὶ δὲ τῶν φιλοσόφων λέγει [cp. Su. s.v.]; 'sectaries astronomical' (Shak. *Lear* I. ii. 169); cp. 360, Eur. fr. 913 N.² μετεωρολόγος, Plato, *Rep.* 488 E μετεωροσκόπος, ib. 489 O μετεωρολόγης, Eur. I. p. 297 K. (II. p. 490 M.). ἄνδρας μετ. sums up the preceding epithets, and repeats the connotation of σοφιστὰς in a more emphatic form, a

οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μουσο-
ποιούσιν.

ΣΤΡ. ταὐτ' ἄρ' ἐποίουν “ ὑγρὰν Νεφέλᾶν στρεπταιγλᾶν
δάιον ὀρμάν,” 335

“ πλοκάμους θ' ἑκατογκεφάλᾳ Τυφῶ,” “ πρημαι-
νούσας τε θυέλλας,”

εἶτ' “ ἀερίας, διεράς,” “ γαμψοὺς οἰωνοὺς ἀερο-
νηχεῖς,”

“ ὄμβρους θ' ὑδάτων δροσερᾶν Νεφέλᾶν.” εἶτ'
ἀντ' αὐτῶν κατέπινον

κεστρᾶν τεμάχῃ μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια
κιχλᾶν.

334 Rejected by Bothe, Bergk, Meineke, etc.; but see comm. Picco-
lomini gives βόσκ. ἀργ. to Strepsiadēs || Blaydes αὐτὰς 335 ἄρ'
V || ἐποίουν RV || ὑγρὰν V || στρεπταιγλᾶν V Su.: στρεπταιγλᾶς R ||
ὀρμᾶν V 337 Piccolomini εἶτ' ἀερίας: Kock³ δι' αὐρᾶς δ., or εἰρεσίᾳ
διερά: id.⁴ διὰ τ' αἰθρίας δ.: Meineke αἰθριούς; but there is no objection
to the repetition of ἀερο- in the line, since the words are quoted from
different dithyrambs || Blaydes γαμψοὺς τ' 338 ὄμβρον δ' V 339
ὀρνίθια R || κιχλᾶν R etc.: κιχλᾶν V etc., Ald.

redundancy which is natural in con-
versation (cp. Römer, *Stud. zu Ar.* p. 167).

334. οὐδὲν δρῶντας . . ἀργούς: cp. *Plut.* 516, 921 ἡσυχίαν ἔχων | ξὴν ἀργός. Questioned by many, on account of the apparent redundancy (see crit. n.); but the text is quite correct, since ἀργούς implies moral culpability (there was an ἀργίας νόμος, cp. J. H. H. Schmidt, *Syn.* ii. p. 163), while οὐδὲν δρῶντας merely marks the absence of effective results of their labours (ib. i. p. 409). Indeed ἀργούς was a technical term for philosophers, cp. 316 n.

μουσοποιούσιν, 'write poetry,' followed by an acc., by a constr. *ad sensum*; cp. 999 (?), *Ach.* 655 n., *Eq.* 289 κυνοκοπεῖν τὸ νῶτον, ib. 295 κοπροφορεῖν c. acc., ib. 312, *Aves* 1481 τὰς ἀσπίδας φυλλορροεῖν, *Lys.* 1033 φρεωνχεῖν c. acc., *Ran.* 1369 τυροπωλεῖν τὴν τέχνην, *Rax* 74 ἵπποκομεῖν κάρθαρον, ib. 747 δεινδροτομεῖν τὸ νῶτον, possibly *Vesp.* 555 τὴν φωνὴν οἰκτοχοεῖν (Bury).

335 sqq. It is curious that the commentators, who require strict logic from Aristophanes, have not objected here that Strepsiadēs is a boor (628, etc.),

and cannot know anything about literature (see Ritter, *Philol.* xxxiv. p. 464).

335. ταὐτ' ἄρα: cp. 319 n. Schol. V (ext.) λείπει ἡ διὰ. (μυμείται δὲ τοὺς ἐν διθυράμβοις στρεπταιγλᾶν δὲ τὴν) στρέφουσιν τὴν αἴγλαν [-ην MS.] καὶ ἀφανίζουσιν. (τοῦτο δὲ Φιλόξενος ὁ διθυραμβοποιὸς εἶπεν ἐν διθυράμβῳ τινί. ἐπεὶ οὖν συνθέτοις καὶ πολυπλόκοις οἱ διθυραμβοποιοὶ χρῶνται λέξεσιν, κατὰ τὸν ἐκείνων ζῆλον καὶ αὐτὸς τοιαύταις χρῆται. δηλοῖ οὖν ἀντικρὺς <τὸ Su.> ἐξεστραμμένον [Su.: -η MS.] διὰ τὴν ἀηδῖαν ἐκείνων) [καὶ ταῦτα δὲ λέγει εἰς τὴν ἀηδῖαν τούτων ἐν τοῖς συνθέτοις R].

ἐποίουν, 'sang,' cp. *Ach.* 411 n. ὑγρᾶν: cp. 320 n.

στρεπταιγλᾶν, 'emitting crisped lightning'; said by schol. V to be from Philoxenus, but this is chronologically impossible [cp. Bergk, *PLG.*⁴, Philox. *fr.* 18]. Philoxenus, however, probably used the word.

δάιον: cp. *Ran.* 897, 1022 (parody).

336. πλοκάμους, 'boisterous locks' (Milton, *Sam.* 1164); tragic, in Aristophanes κικίνους (*Vesp.* 1069).

ἑκατογκεφάλᾳ: cp. Aesch. *Prom.* 352, Pind. *O.* iv. 8 where Typhon is responsible for the eruption of Aetna.

in grain: such 'ne'er-do-wells' as these live idly in their livery, because the theme of their lays is the Clouds.

STREPS. That's why they sang of 'the dread onset of the milch Clouds, flashing with crisped fire,' 'the boisterous locks of the hundred-headed Typhon,' 'the bollen tornadoes,' of 'the aery, lither rack,' of 'taloned birds, sailing through the fields of air,' of 'the rain-burst from the weeping clouds': in lieu of which yesty stuff they ravined down collops of prime turbot, and the luscious flesh of ortolans.

Τυφῶ: the god of the 'hurricane,' ἐκνεφίας, which, when it catches fire, is called a πρηστήρ; see Aristot. *Meteor.* iii. 1=371 a 16 for a naturalistic explanation of the phenomenon which a more naïve generation attributed to this Titan (on whom cp. Neil on *Eq.* 510-11). The eddying clouds are here called 'the locks of Typhon.'

πρημαινούσας, 'bollen' (Shak. *Lucr.* 1417, cp. 'lazy-puffing,' *Rom.* ii. ii. 31); schol. V (ext.). <συστροφὴ ἀνέμου ἢ θύελλα, πρημαινούσας δὲ R> μαινομένας καὶ λάβρως φυσάσας· πρήσαι γὰρ τὸ φυσήσαι· "Ομηρος (*Il.* i. 481) "ἐν δ' ἀνεμος πρήσεν κέσσον ἱστίων" R>. Only here, but cp. πρήθειν (*Il.* i. c.) 'to fill with wind'; connected by the later Greeks with πιμπράναι (*Vesp.* 36 n.). Hence πρημ. θυέλ. may mean πρηστήρας, cp. *Lys.* 974 μεγάλῃ τυφῶ καὶ πρηστήρῃ.

337. Schol. V (ext.). <ἀντὶ τοῦ διύγρους [διεράς μὲν τὰς R]· γαμψοὺς δὲ <ἀντὶ τοῦ> <ἤτοι τὰς καμπτοῦσας καὶ R> πηγάτους [-ας R]· (λέγει δὲ τὰς νεφέλας)· <ἢ τὰς ὀρνίθων ὕψεσιν εἰκασμένας· γαμψοὺς γὰρ ἐκάλουν τὰς ὀρνίθας [so also Su.]· [αὐτίκα γοῦν ἐπήγαγεν] R> (ἀερωνηεῖς δὲ) τὰς ἐν τῷ ἀέρι νηχομένας· (τοιοῦτον γὰρ ἔσθ' ὅτε τὸ τῶν νεφελῶν εἶδος.)

"ἀερίας, διεράς": an incomplete quotation, νεφέλας being omitted. The tautology in the line is explained by the fact that the two portions of it belong to different quotations, cp. *Paz* 831.

διεράς, 'lither' (Shak. *1 Hen.* VI iv. vii. 21 'two Talbots winged through the lither sky'), cp. *Hom. Od.* vi. 201 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς κτλ., ix. 43; a doubtful word, which seems to mean 'moving,' but was connected by the ancients with διαλίνειν, cp. *Curt. Etym.*⁴ p. 235, Seiler, *Wörterb. d. Hom.* p. 164 a n. 2.

ἀερωνηεῖς: only here, cp. *Ran.* 1291 ἀερόφοιτος, *Aves* 1385 ἀεροδόνητος.

338. δροσεράν, 'milch' (Shak. *Hamlet*.

ii. ii. 548), 'dew-dropping' (*Rom.* i. iv. 104), 'weeping' (*2 Hen.* IV i. iii. 61), 'spongy' (*Cymb.* iv. ii. 349).

εἶτα κτλ.: the allusion here is to the banquets given by the Choregi to the choruses and their 'teachers,' cp. *Ach.* 886 n., 1154 n., *Plut. De glor. Athen.* § 6 οἱ δὲ χορηγοὶ τοῖς χορευταῖς ἐγχείλια καὶ θριδάκια καὶ σκελλίδας καὶ μυελὸν παρατιθέντες εὐώχουν ἐπὶ πολλὸν χρόνον φωνασκουμένους καὶ τρυφώντας, where a Lacedaemonian criticizes the Athenians for spending more upon such παιδιαὶ than upon their fleet and their army; for lavishing wealth on lazy artists while their victorious sailors, when alive, were compelled to sleep ἐπὶ πεισμάτων, and, when they perished, received a κενοτάφιον as their reward.

κατέπινον, 'they ravined down' (Shak. *Meas.* i. ii. 133); of solids, cp. *Theogn.* 680, *Lys.* 564, *Telecl.* i. p. 209 K. (ii. p. 361 M.).

339. κέστρᾶν: schol. V (ext.). (κέστρᾶς δὲ καλοῦσιν ἰχθύς τοὺς κεφάλους [also Su. s.v.]· ἐδώρισε δὲ μιμούμενος τοὺς διθυράμβους, κιχηλᾶν δὲ ἀντὶ τοῦ κιχλῶν δηλονότι· καταχρηστικῶς καὶ ἐπ' ὀρνίθων κρέα εἶπεν [also. Su. s.v. κρέας]· βέλτιον οὖν καταχρηστικῶς αὐτὸν νῦν ἐκδέχεσθαι καὶ ὑφ' ἐν (inf.) ἀναγινώσκειν κρεατορνίθειαν, ἵνα μόνον ὁ ποιητὴς μνημονεύειν δοκῇ ταῖς νεφέλαις προσοικειωμένων τῶν τε ἐνύδρων καὶ τῶν πτηνῶν. τοῦτο δὲ εἰς τοὺς εὐώχουν μένους ἐν πρυτανείῳ διθυραμβοποιούς τείνει καὶ πρὸς τοὺς ἐστιωμένους παρὰ τοῖς χορηγοῖς μάντις καὶ χρησμολόγους). κέστρα was an expensive fish (costing 'κτῶ' βολῶν, *Amphis* ii. p. 245 K.; iii. p. 313 M.); also called σφύραινα (*Strattis* i. p. 719 K.; ii. p. 773 M., *Athen.* 323 b).

τεμάχη: cp. *Su.* s.v., *Ach.* 881 n.

κρέᾶ: cp. *Vesp.* 363 n., but κρέᾶ 39 n.

κιχηλᾶν: a Syracusan word, cp. *Epicharm.* p. 281 Lorenz, *Athen.* 64 f; hence there is a jest κατὰ συνωνυμίαν here.

- ΣΩΚ. διὰ μέντοι τάσδ' οὐχὶ δικαίως ;
 ΣΤΡ. λέξον δὴ μοι, τί παθοῦσαι, 340
 εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν ;
 οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται.
- ΣΩΚ. φέρε, ποῖαι γάρ τινές εἰσιν ;
 ΣΤΡ. οὐκ οἶδα σαφῶς· εἴξασιν δ' οὖν ἐρίοισιν πεπταμένοισι,
 κοῦχ' ἢ γυναιξίν, μὰ Δί', οὐδ' ὅτιοι· αὐταὶ δέ γε ῥίνας
 ἔχουσιν.
- ΣΩΚ. ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι.
 ΣΤΡ. λέγε νυν ταχέως ὅ τι βούλῃ. 345
 ΣΩΚ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὁμοίαν
 ἣ παρδάλει ἣ λύκῳ ἣ ταύρῳ ;
- ΣΤΡ. νῆ Δί' ἔγωγ'. εἶτα τί τοῦτο ;
 ΣΩΚ. γίνονται πάνθ' ὅ τι βούλονται· κατ' ἣν μὲν ἴδωσι κομή-
 την,

340 The marks of changes of speakers are omitted in RV || Seager and Blaydes place a colon after τάσδ' || δὴ νῦν μοι RV etc. : δὴ μοι codd. dett. al. : λέξον δὴ νυν (748) is possible, as a pron. is often wrongly inserted by copyists (*Ach. Introd.* p. lxxx. 12), but I follow Ijzeren (*De vit. princ. codd.* p. 71) who omits νῦν, comparing *Pax* 1099, where νῦν is found in all MSS., except B 343 δ' οὖν R etc. : γοῦν V etc. : οὖν Ald. || Reisig ἐρίοις διαπεπταμένοισι 344 δέ γε ῥίνας RV etc. : δὲ ῥίνας codd. dett. al., Ald. ; *Vesp.* 1066 (a parody) is the only certain instance of the shortening of a vowel before ρ (*in thesi*) in Aristoph., but this licence is common enough in the other comic poets (cp. *Hermip.* i. p. 250 K. ; ii. p. 410 M., *Pherecr.* i. p. 175 K. ; ii. p. 300 M., i. p. 193 K. ; ii. p. 335 M., Plato

340. μέντοι : cp. 329 n.
 παθοῦσαι : cp. *Vesp.* 1 n., 251 n.
 341. εἴπερ . . γε : cp. *Ach.* 1228 n., *Vesp.* 1153 n.
 εἴξασι : schol. V (ext.) εἰλόκασιν (ὡμοι-
 ωνται, ἐκ τοῦ εἰκω), cp. εἴξεις 1001.
 γυναιξί : the personification of storm-
 clouds as women was ready to hand, cp.
Hom. Od. i. 241 νῦν δέ μιν ἀκλειῶς
 ἀρπυιαί [in iv. 727 θύελλαι] ἀνηρείψαντο,
 subsequently converted into half-human
 beings (*Harpies*).
 342. ἐκεῖναι : schol. V (interlin.) αἱ
 νεφέλαι, to which he points.
 φέρε . . γάρ : cp. 370.
 343. εἴξασιν : schol. R (not in V)
 εἰλόκασιν.
 ἐρίοισιν : a common comparison, in
 the case of *cirri* in the upper air ; see

Ruskin, *Modern Painters*, i. sect. iii. ch.
 ii., these fleeces are 'the motionless
 multitudinous lines of delicate vapour
 with which the blue sky is commonly
 streaked after several days of fine
 weather,' Theophr. *fr.* vi. 1 § 13, *Lucr.*
 vi. 504, *Virg. Georg.* i. 397, *Pliny, NH.*
 xviii. 356 (an instructive passage).
 πεπταμένοισι : epic ; the uncompound-
 ed form does not occur in prose, cp. H.
 Richards, *Aristoph.* etc. p. 157.
 344. ῥίνας : schol. V (inf.) (εἰσελη-
 λύθασι γὰρ οἱ τοῦ χοροῦ προσωπεία περι-
 κείμενοι, μεγάλας ἔχοντα ῥίνας καὶ ἄλλως
 γελοῖα καὶ ἀσχήμονα· διόπερ φησὶν εἰκότως
 αὐτὰς μὴ ἑωρακέναι, διὰ τὸ μὴ νεφελῶν
 ἀλλὰ γυναικῶν ὄψεις ἔχειν, ὃ τὴν ἀγνωσίαν
 αὐτῶ παρείχεν, δὴλον οὖν <ὅτι> ὅσα ἐν τοῖς
 ἄνω λέλεκται χορικά, οὐκ ἐπὶ τῆς σκηνῆς
 ὄντος τοῦ χοροῦ εἰρηται, ἀλλ' ἔξω ἐστῶτος
 καὶ κρυπτομένου ἢ φωνῇ μόνῃ τοῖς ἔνδον

SOCR. And had they not earned them well—for their praise of these?

STREPS. But tell me, if, in good sooth they are clouds, what makes them take the guise of womanhood? (*Pointing to the sky*) For those yonder are not semblable.

SOCR. Why, what sort of beings are they?

STREPS. I don't clearly know: I should liken them to flocks of wool outstretched: but not to women—not a whit, God wot: for women (*pointing to the Chorus, who are dressed as women with floating draperies, and who have masks with bird-like beaks*) have noses.

SOCR. (*With a pedagogic air*) Answer me now any question I shall put.

STREPS. Ask what you will, and quickly.

SOCR. Have you ever seen a cloud like a centaur, or a pard, or wolf, or bull?

STREPS. Marry, I have. But what o' that?

SOCR. Learn that the Clouds assume whatever guise likes them best. Therefore, if they chance to see a long-haired fop

Com. i. p. 637 K.; ii. p. 662 M.). On *Vesp. l.c.*, I probably went too far in denying this licence to comedy

345 ἄν A codd. dett. al.: ἄν σ' RV etc., Ald. (cp. *Ach. Introd.* p. lxxx. 12)

346 ἀνέβλεψας V

347 πορδάλει V, a Hellenistic form, cp. Kühner-Blass, *Gram.* i. p. 639 || Blaydes τουτί

348 πάνθ' ὃ τι ἂν βούλονται R etc., Ald. [*βούλονται* Ald.]: πάνθ' ὅσα β. V: πάνθ' ὃ τι β. A etc.: πᾶν ὃ τι β. U, which

is read by Cobet (*VL.* p. 106), and many editors; see comm. || ἦν] εἰ V (cp. Zacher, *Aristophan. Stud.* pp. 16, 106 sq., 123)

ἡκούετο· οὐ γὰρ ἡδύναντο ἐντὸς εἶναι τῆς σκηνῆς αἱ μὴ καταπτᾶσαι μήπω). It is very questionable whether the choristers wore ridiculous costumes, as the scholiast states, cp. v. Leeuwen, *Introd.* p. v.

346. Schol. V (sup.) (τὸ συμβαῖνον περὶ τὰς νεφέλας διηγήσατο· πολλάκις γὰρ ἰδεῖν φησιν παρρωμιωμένας ἑξοῖς τισίν, ἢ φυτοῖς, ἢ ἀνθρωποειδέας γινομένας, ἢ ἄλλως τινὰ (int.) τοιαύτης ὕψεως εἰκόνα φαινούσας. φησὶν οὖν ὅτι οὐ χρή σε θανμάζειν εἰ αἱ Νεφέλαι γυναικῶν ἔχουσι μορφάς. καὶ γὰρ ἐν τῷ οὐρανῷ πολλὰς ἔχουσιν εἰκόνας· τούτων δὲ μόνων ἐμνημόνευσεν δι' ὧν λοιδορῆσαι τινὰς τῶν πολιτευομένων βούλεται).

ἥδη ποτέ: frequent with the perf. (766 n., *Ach.* 610), or with the aor., as here, in the sense of a perf. (*Ran.* 62, 931).

Κενταύρῳ: he descends from the region of the *cirri* to the region of the rain-cloud (*cumulus*) where 'the mists Flying, and rainy vapours, call out shapes And phantoms from the crags and solid earth, As fast as a musician scatters sound Out of an instrument' (see Ruskin, *ib.* ch. iv.). The most splendid descriptions of such effects are Lucr. iv. 131 sqq., Shak. *Hamlet* iii. ii. 400 sqq., especially *Ant.* iv. xii. 2 sqq. (where see R. H. Case's note, *Arden* ed.), Milton, *PL.* ii. 533 sqq., Jeremy Taylor, *Worthy Communicant*, p. 8, Swift, *Tale of a Tub* (p. 46, Scott's ed.).

348. πάνθ' ὃ τι: though held to be solecistic by Cobet (see *crit. n.*), this constr. seems well authenticated, in the case of a relative pronoun which has a collective sense, cp. 1381, *Ran.* 702,

- ἄγριόν τινα τῶν λασίων τούτων οἶόνπερ τὸν Ξενοφάντου,
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν αὐτάς.
ΣΤΡ. τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα,—
τί δρῶσιν; 351
ΣΩΚ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο.
ΣΤΡ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ῥίψασπιν χθὲς
ἰδοῦσαι,
ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι—διὰ τοῦτ'—ἐγέν-
οντο.
ΣΩΚ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὀράς, διὰ τοῦτ' ἐγένοντο
γυναῖκες. 355
ΣΤΡ. χαίρετε τοίνυν, ὦ δέσποιναι· καὶ νῦν, εἴπερ τινὲ καῶλλω,
οὐρανομήκη ῥήξατε κάμοι φωνήν, ὦ παμβασιλειαί.

349 ξενοφῶντα V 350 ἤκασαν V: εἵκασαν Ald.: εἵκασι R (perhaps
corrected to -σαν) etc. 351 Brunck, Kock τί δ' ἄρ' || Su. (s.v. Σίμων)
ὅταν ἰδῶσι Σίμωνα, λύκοι ἐξ. ἐγένοντο 352 The mark of change of
speaker is omitted in R 353 Porson ταῦτ' ἄρα καὶ Κολακώνυμον; see
comm. || as χθὲς is rare in comedy (*Vesp.* 242 n.), it is possible that ἐχθὲς τὸν
ῥ. should be read here 354 ἐξ ἐγένοντο V: Su. (s.v. Κλεώνυμος)
omits αὐται, χθὲς, διὰ τοῦτ' 355 νῦν γ' RV: νῦν Ald. || Κλεισθένην
RV etc.; cp. 1465 crit. n. || ἰδὼν R 357 φωνήν· κάμοι γ' V, with some
inferior MSS.

Eccl. 514 sqq., *Eur. Med.* 220, *Ion* 232,
Thuc. vii. 29 § 4 πάντες ἐξῆς ὅτῳ ἐν-
τύχοιεν κτλ., *Xen. Mem.* iv. 3 § 14, *Cyr.*
v. 3 § 50, viii. 2 § 25 πάντα ὅτου ἔδει,
Hell. ii. 2 § 16, Kühner-Gerth, *Gram.*
§ 359. 3 (c) (β).

349. ἄγριον, 'warped slip of wilder-
ness' (*Shak. Meas.* III. i. 140). Schol.
V (ext.) ἀγρίους (καὶ κολλοποδιώκτας)
ἐκάλουν τοὺς παιδεραστάς: cp. *Aeschin.*
i. § 52 ὑπερβαίνων τοῦσδε τοὺς ἀγρίους,
Κηδωνίδην καὶ Αὐτοκλείδην καὶ Θέρσανδρον,
possibly as being the slaves of ἀγριοί
ἔρωτες (*Plato, Phaedo*, 81 A).

τούτων: contemptuous, cp. 296 n.

οἶόνπερ: cp. *Ach.* 601 crit. n., 703 n.

τὸν Ξενοφάντου: schol. R (not in V)
'Ιερώνυμον λέγει τὸν διθυραμβοποιόν, ὃς
Ξενοφάντου μὲν ἦν παῖς· περὶ δὲ παιδῶν
ἀγαν ἐπτόητο· λᾶσιον δὲ εἶχε τὸ σῶμα·
ἐπεὶ οὖν καὶ οἱ ἱπποκένταυροι λᾶσιον εἶχον
τοῦ σώματος τὸ τῶν ἵππων μέρος <κενταύρ.
ἤκασαν αὐτάς>: cp. *Ach.* 388 n., *Bergk,*
Rel. Com. Att. pp. 63 sq., *Kirchner,*
Prosop. Att. i. p. 494.

350. Κενταύροις: such sinners were
nicknamed Κένταυροι (*Hesych.* ἀπὸ τοῦ

κεντεῖν τὸν ὄρρον, an obvious 'etymo-
logical jest') and Τρίβαλλοι (schol.,
Aeschin. l.c.); see *Plato, Politic.* 291 A,
where elected kings are compared to
'lions,' 'centaurs,' 'satyrs,' etc.; cp.
Shak. Lear iv. vi. 127 'down from the
waist they are Centaurs, Though women
all above.'

ἤκασαν: the empiric aor. is rightly
used after an aor. in the prot. of a general
condition, cp. *Vesp.* 582 n.

351. τί γάρ . . τί: for the epanalepsis
cp. 383, *Brinkmann, De anacol.* p. 63;
for τί γάρ cp. *Vesp.* 334 n.

κατίδωσι, 'spy,' cp. *Ran.* 410.

Σίμωνα: schol. V (ext.) σοφιστής
[σοφιστής *Ruth.*] ὁ Σίμων ἦν καὶ τῶν ἐν
<τῇ R> πολιτείᾳ διαπρεπόντων τότε, καὶ
πάντως ὅτι τῶν δημοσίων τι ἐνοσφίσατο
χρημάτων [R: -ατα V]. <μνημονεύει δὲ
αὐτοῦ καὶ Εὐπολις [i. p. 318 K.; ii. p. 514
M.], ἐν Πόλεσι διαβάλλων αὐτὸν ἐπὶ τοῖς
αὐτοῖς ἐγκλήμασι R>; cp. 399. According
to v. Leeuwen, his name was perpetuated
in the proverb οἶδα Σίμωνα καὶ Σίμων ἐμέ
(*Zenob.* v. 41), and in a throw of the
dice called 'Simon' (cp. *Herodas* 3.

—one of those hirsute ‘slips of wilderness,’ such as the son of Xenophantus, in mockery of his luns, they translate themselves into Centaurs.

STREPS. But, what if they descry a Simon, that harpy of the public chest—what do they do?

SOCR. They publish his nature by becoming wolves.

STREPS. (*Eagerly*) That’s the reason, that’s the very reason, why yesterday, on seeing Cleonymus, the discarder of shields, and recognizing him as the arch-caitiff he is, they forthwith made themselves stags.

SOCR. And just now, catching sight of Clisthenes (*pointing to a member of the audience*)—do you observe?—they took the guise of women.

STREPS. (*Ecstatically prostrating himself before the Chorus*) All hail to ye, then, Liege Ladies! And now, on my behalf, if e’er before for mortal man, volley forth a cry against the welkin, O ye queens of heaven.

26); but both these suggestions are without evidence. Su. s.v. quotes a proverb Σίμωνος ἀρπακτικώτερος (not in Leutsch.-Schneidewin, *Paroem. Gr.*), cp. Kirchner, *Prosop. Att.* ii. p. 255.

352. φύσιν: cp. *Vesp.* 1071 n.

353. A curious metre since (1) the first κῶλον does not differ from a dactylic tetrapody (*Vesp.* Introd. p. xlv. (7)), and especially since (2) there is not a diaeresis after the second foot (ib. (5) n. 2). In these respects the line is without parallel in Aristophanes.

ταῦτ’ ἄρα: cp. 319 n.

Κλεώνυμος: schol. R (not in V) τὸν Κλεώνυμον τοῦτον ὡς δεῖδν καὶ ἐπὶ τῆς παρατάξεως βίψαντα τὴν ἀσπίδα ὡς ἄλλοι κωμῶδοι διαβάλλουσι <καὶ ἐν τοῖς Σφῆξιν ὁ αὐτὸς ὡς δεῖδς ἐν πολλοῖς κωμῶδεῖται Ald.>. τὸ δὲ ἐχθὲς προσέθηκεν, ὡς ὑπόγνιον τοῦ Κλεωνύμου βιψάσπιδος γεγεννημένου, τῷ καιρῷ χρώμενος εἰς ἀσχύνην τοῦ δεδρακότος* μεῖζονα γὰρ τὰ ὑπόγνια πταίσματα τὴν συμφορὰν [-ἂν MS.] ἔχει [also Su.], cp. *Vesp.* 19 n. Schol. V (ext.) has merely ὁ Κλεώνυμος ὡς δεῖδς ἐν πολλοῖς κωμῶδεῖται.

χθὲς: cp. *Vesp.* 242 n.

354. ἑλάφοι: schol. V (ext.) δειλότατον γὰρ τὸ τῶν ἐλάφων γένος* <καὶ R> “Ὀμηρος [*Il.* i. 225] “κράδιην δ’ ἐλάφοιο.”

355. Κλεισθένη: schol. V (int.) καὶ νῦν διὰ τὸν Κλεισθένην γυναῖκες ἐγένοντο*

οὔτος δὲ ἐπὶ κιναιδίᾳ διαβάλλεται (see the fuller note in Su. s.v.); cp. *Ach.* 118 n., *Vesp.* 1187 n., Bergk, *Rel. Com. Att.* p. 206, Blass, *Beredsamk.*² i. p. 511, Beloch, *Ath. Pol.* p. 78 n. 1, Kirchner, *Prosop. Att.* i. p. 570; he was a sycophant in 400 B.C. (Lysias xxv. § 25).

ὀρᾶς: parenthetical, generally where there is a touch of malice, cp. *Thesm.* 490, 496, 556, *Eccl.* 104, so with εἰκοι *Plut.* 1098; used interrogatively at the commencement of a clause, in an argumentative sense, cp. *Eq.* 92, *Ran.* 1234, *Soph. Ant.* 712, etc. For prose examples cp. Herod. vii. 10 (ε), Plato, *Prot.* 336 B, Kühner-Gerth, *Gram.* § 548. 3, J. H. H. Schmidt, *Syn.* i. p. 258.

διὰ τοῦτο: for the epanalepsis cp. *Plut.* 1014 sq.

356. εἶπερ: cp. *Ach.* 405 n.

357. οὐρανομήκη, ‘a cry that shivers to the tingling stars’ (Tennyson), epic and tragic (Aesch. *Ag.* 92); once in Herod. (ii. 138 δένδρεα οὐρανομήκεα) in an Homeric reminiscence (*Od.* v. 239), but not in Attic prose, except in an excited mood, cp. Aristot. *Rhet.* iii. 7 = 1408 b 12 συγγνώμη γὰρ ὀργιζομένη κακὸν φάναι οὐρανομήκες, ἢ πελώριον εἰπεῖν. Here Aristophanes is thinking of Aesch. *Suppl.* 808 ἔψε δ’ ὀμφὰν οὐρανίαν.

ὀρήξατε, ‘amaze the welkin with a shout,’ ‘rattle the welkin’s ear’ (Shak.

- ΚΟΡ. χαῖρ', ὦ πρεσβῦτα παλαιογενές, θηρατὰ λόγων φιλο-
 μούσων·
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὃ τι
 χρῆζεις·
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωρο-
 σοφιστῶν 360
 πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα,
 σοὶ δέ,
 ὅτι βρενθύη τ' ἐν ταῖσιν ὁδοῖς καὶ τῶφθαλμῶ παρα-
 βάλλεις,
 κἀνυπόδητος κακὰ πόλλ' ἀνέχῃ κἀφ' ἡμῖν σεμνοπροσ-
 ωπεῖς.
- ΣΤΡ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερα-
 τῶδες.

358 παλαιογενές R etc. : παλαιγενές V(?) Su. (s.v.) with many inferior MSS. ; the latter is the usual form 359 Blaydes σὺν δέ 360 οὐτε γὰρ ἄλλω Su. (s.v. Πρόδικον in codd. ABV) || τῶν νῦν μετ. om. Su. (in codd. AV) 361 πλὴν ἢ Su. πρὶν ἢ Π. σοφίας καὶ γνώμης ἔνεκα (in codd. AV) : Meineke πλὴν εἰ, but see Fritzsche on *Thesm.* 533, who distinguishes πλὴν εἰ (expressing hesitation, cp. *Aves* 601) from πλὴν ἢ (of an undoubted exception); cp. 734, Kühner-Gerth, *Gram.* § 534 A 5 362 παραβάλλεις RV etc., Su. (s.v. π. τῶφθ., βρενθύεσθαι) : περιβάλλει Ald. 364 σεμνὸν R etc. : τερπνὸν V dett. al.

John v. ii. 172), 'against the welkin volley out a voice' (*Ven.* 921), cp. 960; properly of an outburst after an obstruction (Herod. i, 85, ii. 2, in the case of a dumb boy, and an infant's first speech), cp. J. H. H. Schmidt, *Syn.* iii. p. 304.

παμβασίλειαι : cp. 1150; not before Aristophanes, who affects words (especially adj.) compounded with πᾶς, cp. παμβδελυρός, παμμύσαρος (*Lys.* 969), παμμίλαρος (*Pax* 183).

358 sqq. The address of the Coryphaeus is rather unsympathetic, and seems to give the poet's views about Strepsiades and Socrates, rather than those of the New Deities who have expelled Zeus from his throne. 358-63 have been taken by Mazon as the Catacelesmus of the Agon in the first edition of the play; see Appendix on 263 sqq.

358. παλαιογενές : schol. V (ext.) ἐξήγησις τοῦ πρεσβῦτα <τὸ R> παλαι(ο)-γενές· νῦν δὲ οὐχ ὡς σεμνὸν τινα προσ-

ηγόρευεν αὐτὸν διὰ τὸν χρόνον, ἀλλ' ὡς ἀνόητον· <τοὺς γὰρ εὐήθεις ἀρχαίους καὶ παλαιούς> ἔλεγον R, Su.>; an epic reminiscence (*Il.* xvii. 561, where, however, the form is παλαιγενές; the longer word seems to be a coinage of Aristophanes', in the interest of the anap. metre).

θηρατὰ : schol. V (interlin.) ἐπιθυμητά; an ironical compliment such as Cynulucus pays to Ulpianus in *Athen.* 122 ο ὦ καλλίστων ὀνομάτων καὶ ῥημάτων θηρευτά; cp. J. H. H. Schmidt, *Syn.* ii. p. 442.

359 sqq. A parody of the παράδοσις τῆς τελετῆς (Clem. *Strom.* p. 844), which followed the ἐσποτεία, in the Orphic Mysteries (Dieterich).

359. λεπτοτάτων : schol. V (interlin.) συνετῶν <καὶ δυσπαρακολουθήτων Su.>, cp. Su. s.v. λεπτολογία.

λήρων : schol. V (interlin.) λόγων. *Unsynn.*, cp. J. H. H. Schmidt, *Syn.* i. p. 174.

FIRST LEADER. Our greeting to thee, O greybeard, ancient of days, who huntest upon the trail of the Muses' lore: and (*turning to SOCRATES*) thou, high-priest of air-drawn trifles, tell us all thy desire. For not to any other of the transcendental philosophers, save alone to thee and Prodicus, would we lend our ear: to him because of his wisdom and judgment, to thee that in the streets thou jettest like a pajock, and gazest askance, and hast 'an anchor's cheer,' with unsandalled feet; and, being patroned by us, art so majestic.

STREPS. O mother earth, how august and solemn and portentous that voice!

ἱερεῦ: cp. Aesch. *Ag.* 735, where the λέοντος *Iris* is called ἱερεὺς τις ἀτὰς 'a minister (as being *μηλοφόνος*) of ruin,' but the allusion here is to Socrates' being a priest of the mysteries of the Sophists (Dieterich, *ib.*).

φράξε: no reply is made to this request until 429, when Strepsiades answers a repetition of the demand in 427.

χρῆξις: poetical, cp. *Ach.* 734 n.

360. ὑπακούσασιν: cp. *Ach.* 405 n.

μετεωροσοφιστῶν: cp. 101 n., 333 n.

361. Προδίκω: see Appendix.

σοφίας: according to Halbertsma *l.c.* 'practical wisdom,' since Aristophanes would hardly have credited him with the higher quality; but see Appendix.

362. βρενθύη, 'stalk and jet like a brent-goose,' 'a pajock' (Shak. *Haml.* III. ii. 300). Schol. V (ext.) σεμνὴν καὶ μεγαλοφρονεῖς [μέγα φρονεῖς ἢ καὶ ἀποσεμνύνεις ἑαυτὸν τῷ σχήματι R] (ἐφ' ἑαυτῷ [=σαντῷ, cp. 960 crit. n.]) ol γὰρ ἐπιδεδωκότες ['inflated': ἀποδ. MS.] ἑαυτοῖς σοβαρῶς πεφύκασιν βαδίζειν, ὡς τοῦ Προδίκου οὗτος σοφοῦ, τοῦ δὲ Σωκράτους κενῇν [Su.: καὶνῇν MS.] μόνον [Su.: ἡμῖν MS.] ἐπὶ σοφία δόξαν καρπονιμένον, cp. Su. s.v. According to schol. *Lys.* 887, the metaphor is ἀπὸ βρενθελίου μύρου (on this see Pherecr. i. p. 173 K.; ii. p. 298 M.); but, more probably, the verb comes from βρένθος 'the brent-goose' (Thompson, *Glossary of Greek Birds*, p. 40), which means 'arrogance' in Athen. 611 B.

For the verb cp. *Pax* 26, *Lys.* l.c., and Lucian (who affected it), *Dial. mort.* 10 § 8, *Tim.* § 54, *Lexiph.* § 24, Athen.

625 B, Alciph. iii. 57 § 2 (=iii. 21 Schepers). βρενθύεσθαι does not connote the fine art of a coquette (ἀκκίεσθαι, θρύπτεσθαι), but implies bad taste, and mere swagger, which only disgusts (as in the case of the dung-beetle, *Pax* l.c.), cp. J. H. H. Schmidt, *Syn.* iv. p. 214. According to Joël (*Der echte Sokr.* etc. ii. p. 831), this was a trait of Antisthenes, not of Socrates, but cp. Römer, *Sitzungsb.* p. 231. The present description of Socrates is quoted by 'Alcibiades' in Plato, *Symp.* 221 B.

τῷφθαλμῷ παραβάλλεις, 'squiny with your eyes' (Shak. *Lear* iv. vi. 141), 'askance your eyes' (id. *Lucr.* 637). Schol. V (int.) ταυρηδὸν ὀρᾶς, an expression of haughtiness, cp. *Vesp.* 497 n., Plato, *Phaedo* 117 B, where Socrates is said ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον (who was handing him the cup of poison).

363. ἀνυπόδητος: cp. 103 n.

ἐφ' ἡμῖν: cp. *Vesp.* 1534, Sobol. *Praep.* p. 153.

σεμνοπροσωπεῖς, 'you are so majestic' (Shak. *Haml.* I. i. 142), 'preznie' (*Meas.* III. i. 95). Schol. R (not in V) σεμνὴν τὴν ὕψιν ἔχεις· εἰσὶν γὰρ ἄνθρωποι σεμνοὶ μὲν φανῆναι, οὐ κατὰ τὴν πρόσοφιν δὲ ἔχοντες καὶ τὰ ἐπιτηδεύματα (also Su. s.v.). Elsewhere only in *Anth. P.* xi. 382.

364. Bücheler (*N. Jahrb.* lxxxiii. p. 663) and Textor (*Zur dram. Techn.* ii. p. 27 n. 35) think that at this point in the first edition Socrates held a colloquy with the Clouds in reply to 359. In the present edition, there is no answer to the question in this line, either here or elsewhere.

ΣΩΚ. αὐται γάρ τοι μόναι εἰσὶ θεοί· τὰλλα δὲ πάντ' ἐστὶ
φλύαρος. 365

ΣΤΡ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ θεός
ἐστιν;

ΣΩΚ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.

ΣΤΡ. τί λέγεις σύ;

ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον
ἀπάντων.

ΣΩΚ. αὐται δὴ πον· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ διδάξω.
φέρε ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη
τεθέασαι; 370

καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀποδημεῖν.

ΣΤΡ. νῆ τὸν Ἀπόλλω τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ
προσέφυσας·

καίτοι πρότερον τὸν Δί' ἀληθῶς ὥμην διὰ κοσκίνου
οὐρεῖν.

365 τοι V etc., Ald.: μοι R || θεαὶ codd.: Bentley θεοί, which seems desirable || πάντ' ἐστὶ om. V: Su. (s.v. φλύαρος) τὰ δ' ἄλλα πάντ' ἐ. φλ.

366 ἡμῖν] Dobree ὑμῖν 367 Ζεὺς δ' R || ληρήσεις R dett. al.: ληρήσης V etc., Su. (s.vv. οὐ μῆ), Ald.; cp. 296 crit. n. The blunder ἡ for εἷ is a common instance of etacism (*Ach.* Introd. p. lxxix. 4) || σὺ λέγεις M

368 Blaydes τουτὶ γάρ μ. πρ. ἁ. ἀπόφηνον (in order to get rid of γε) || ἀπόφηνε V (cp. *Ach.* Introd. p. lxxix. 4) 369 μεγά-

λοις δὲ σημείοις ἐγὼ σ' Ald. 371 αἰθρίας οὔσης V dett. al., Su. (s.v. ἀποδημεῖν), the particip. being a gloss (as οὔσι in *Plut.* 516), cp. Ijzeren,

365. τὰλλα=οἱ ἄλλοι, cp. *Lys.* 860 ὅτι λῆρός ἐστι τὰλλα πρὸς Κινησιαν, Aesch. *Pers.* 1 τάδε μὲν Περσῶν . . πιστὰ καλεῖται. φλύαρος, 'trash and offal' (Shak. *Caes.* I. iii. 109). Schol. R (not in V) ἀντὶ τοῦ φλῆναφος καὶ λῆρος <καὶ μάταιος λόγος Su.>; cp. *Lys.* 159. So λῆρος (ib. 860, *Ran.* 809), ἄλλως ὄθλος καὶ φλυαρία (Dem. xxxv. § 25), καπνὸς καὶ φλῆναφος (Men. iii. p. 139 K.; iv. p. 213 M.).

366. φέρε: common in an interrogative clause, but usually placed before it, cp. 218 n., 342, 664 n., 903, *Ran.* 993, Ludwig, *De enunt. inter. ap. Ar. usu*, p. 62.

367. ποῖος: cp. *Ach.* 62 n., *Vesp.* 1202 n.

οὐ μὴ: schol. R (not in V) μὴ φλυαρῆς [οὐ παύσῃ ληρῶν Su.]; cp. *Vesp.* 397 n.

τί λέγεις σύ; cp. 1174 n.

368. ἀπόφηναι: see crit. n. The mid. is elsewhere unknown to Aristophanes

who uses the act., *Ach.* 314, *Eq.* 817, etc., but it is common in Plato, in the sense required here, viz. *sententiam declarare* (*Theaet.* 189 E, *Gorg.* 466 C, etc.). It is rash to alter the text, as Blaydes and v. Leeuwen do, on the ground that the mid. is un-Aristophanic, since Aristophanes does not use even the act. in this sense.

369. αὐται: cp. 1279 sqq. n. Rain was formerly attributed to Ζεὺς ὄμβριος (*Gruppe, Myth.* p. 1110 n. 2), but such simple faith had long since been shaken by the Ionic philosophers, especially Anaximenes, cp. Diels, *Vorsokr.*² p. 14. 17, *Plut. De plac. phil.* 894 A, Hippocr. *Περὶ ἀέρ. ὑ. τόπ.* ii. p. 36 Littre (the light particles of water drawn up by the rays of the Sun) παχύνεται (by opposing winds) καὶ μελαίνεται καὶ ξυστρέφεται ἐς τὸ αὐτὸ καὶ ὑπὸ βάρους καταρρήγνυται καὶ ὄμβριοι γίνονται.

SOCR. Aye, for they alone are goddesses, and all the rest but trash.

STREPS. (*With a shocked expression*) But Zeus—tell me in the name of the Universe—Olympian Zeus—is not he a god?

SOCR. Zeus, in good hour! Tut, don't drivel. There's no such being as Zeus.

STREPS. What! Who is it sends the rain, then? Resolve that doubt before aught else.

SOCR. Marry, these ladies. And the truth of this I'll prove by weighty tokens. For, say, have you seen it raining, save when clouds were about? Yet, if Zeus sent rain, it ought to have been in a cloudless sky, while these were engaged elsewhere.

STREPS. Marry, your answer is well 'engrafted' into the point in question. Hitherto I've always fancied that Zeus

De vit. prin. codd. p. 54, V. Coulon, *Qu. crit.* pp. 25 sq.: Lenting (*Obs. crit.* p. 65) ἐξ αἰθρῆς: Blaydes omits αὐτόν, keeping οὐσῆς 372 τῷ [τούτῳ Ald.] νυνὶ λόγῳ codd.: Su. has a curious gloss τῷ νῦν λόγῳ· ἀντὶ τοῦ ποίῳ, which has been held to refer to this passage: Porson δὴ τῷ νῦν λ.: Reisig (*Conj.* p. 150) τοῦτ' αὐτό γέ τοι τ. νῦν λ. 373 τόνδ' ἀληθῶς Ald.

370. φέρε . . γάρ: cp. 218 n.
 ποῦ, 'on what occasion?' cp. Soph. *OR.* 448 οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
 ὄντα: viz. τὸν Δία, cp. *Ach.* 138 n., *Vesp.* 774 n.; hence called ὕετιος (Farnell, *Cults* etc. i. p. 148, Gruppe, *Myth.* p. 1110 n. 2). The same argument is used by Lucretius (vi. 400) to show that Jupiter is not the cause of thunder.

ἥδη: cp. 346 n., 766.
 371. Schol. V (int.) εἰ τὸ βρέχειν ἦν, φησὶν, ἐν τῇ τοῦ Διὸς ἐξουσίᾳ, καὶ μὴ τῶν νεφελῶν (τοῦτο ἦν ἔργον R), ἐχρῆν αὐτὸν καθ' ἐαυτὸν ἀνευ νεφελῶν εἶναι, <αἰθρίαν δὲ ἐν ἐκτάσει καὶ ἐν τοῖς ἔμπροσθεν παρατηρούμεν R>: perhaps on *Plut.* 1129, cp. Rutherford, *A Chapter* etc. p. 40.

αἰθρίας=αἰθρίας οὐσῆς. This genitive is rare, except where a portion of the year or day is indicated (e.g. τῆς μεσημβρίας *Vesp.* 500), but cp. Hom. *Il.* v. 523 νημελῆς, Thuc. iii. 23 § 5 ἀπηλιώτου, Plut. *De coh. ira*, § 11 γαλήνης, Kühner-Gerth, *Gram.* § 419. 2 (b). The penult is short in iambic trimeters, cp. *Plut.* 1129 (*Thesm.* 1001 is 'Scythian'); conversely, in Attic, κοῦτα is lyrical, κοῦτα peculiar to iambic trimeters (*Ach.* 18 n.). Lenting (*Obs. crit.* p. 65) 'solicits' the word here.

αὐτόν: emphatic, and possibly equi-

valent to 'alone,' cp. *Ach.* 504 n., *Vesp.* 255 crit. app.

ἀποδημεῖν: schol. V (interlin.) <ἀντὶ τοῦ R> μὴ παρῆναι [also Su.]. 'To be away on their travels,' cp. *Eg.* 1120; an ironical jest κατὰ συνωνυμίαν here.

372. νῇ τὸν Ἀπόλλῳ: cp. *Ach.* 4 crit. n.

γέ τοι δῆ: cp. *Vesp.* 934, *Ran.* 1047, Soph. *OR.* 1171, Plato, *Phaedr.* 264 B, Kühner-Gerth, *Gram.* § 506. 7 (e).

προσέφυσας: schol. V (interlin.) προσήρμους. 'You have welded ('engrafted,' Shak. *Sonn.* 37. 8) your illustration well to your present argument,' 'you have sealed up your argument' (*2 Hen. IV.* iv. v. 102 'thou hast sealed up my expectation'), apparently an extension of the epic ἐν τ' ἄρα Φοῖ φῦ χειρὶ, cp. Aesch. *Suppl.* 276 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.

373. οὖρεῖν, 'disponge his moisture' (Shak. *Ant.* iv. ix. 13), a jest κατ' ἐξαλλὰ γὰρ φωνῇ on Ζεὺς Οὖριος (Gruppe, *Myth.* 834 n. 10, Farnell, *Cults* etc. i. p. 148. 38 a); for a similar jest cp. Hermipp. i. p. 249 K. (ii. p. 410 M.) Μενδαῖον, τοῦ μὲν καὶ ἐνούρουσιν θεοὶ αὐτοὶ | στρώμασιν ἐν μαλακοῖς.

ἀλλ' ὅστις ὁ βροντῶν ἐστι φράσον· τοῦτό με ποιεῖ
τετρεμαίνειν. 374

ΣΩΚ. αὐταὶ βροντῶσι κυλινδόμεναι.

ΣΤΡ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν;

ΣΩΚ. ὅταν ἐμπλησθῶς ὕδατος πολλοῦ κἀναγκασθῶσι φέρεσθαι,
κατακριμνόμεναι πλήρεις ὄμβρου, δι' ἀνάγκην εἶτα
βαρεῖαι

εἰς ἀλλήλας ἐπίπτουσιν ῥήγνυνται καὶ παταγοῦσιν.

ΣΤΡ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε
φέρεσθαι;

ΣΩΚ. ἤκιστ', ἀλλ' αἰθέριος δῖνος.

ΣΤΡ. Δῖνος; τοῦτί μ' ἐλελήθειν, 380

374 τοῦτό με R etc., Ald.: τοῦθ' ὁ με V etc. || τετρεμαίνειν V (cp. 294) 375 κυλινδόμεναι V 376 κἀναγκασθῶσι] κἀνακαγχασθῶσι V: Kock⁴ κἀναρπασθῶσι 377 κἀτακρημνόμεναι R: κατὰ κρημνόμεναι V, which is retained by Kühner-Blass (*Gram.* ii. p. 466); on the other hand cp. v. Leeuwen, *Ench. dict. ep.* p. 523 n. 2 (who compares κρημνός). The rarer form has also been preserved in Aesch. *Sept.* 229 (κρημναμενῶν in an ancient hand) || πλήρης V || F. Thiersch (*Aristophanea*, p. 669) and v. Leeuwen place a comma after ὄμβρου, so as to separate ἀναγκασθῶσι from ἀνάγκην: Badham and Cobet (*Mnem.* iii. p. 382) διὰ τὴν πυκνότητα βαρεῖαι 378 ῥήγνυναι V 380 ἐλελήθει (or -η) codd.: Cobet ἐλελήθειν

374. τετρεμαίνειν: schol. V (int.) κατὰ ἀναδιπλασιασμόν* (ἀντὶ τοῦ φοβεῖσθαι καὶ τρέμειν.) cp. 294 n. For the sense cp. *Sext. ix.* 24 (Diels, *Vorsokr.*² p. 365. 24) ὁρῶντες γάρ, φησὶν <ὁ Δημόκριτος>, τὰ ἐν τοῖς μετεωροῖς παθήματα οἱ παλαιοὶ . . ἐδειματοῦντο θεοὺς οἰόμενοι τούτων αἰτίους εἶναι, *Lucr. v.* 1218 sqq. Joël (*Der echte Sokr.* etc. ii. 866) sees a reference to Thales, to whose philosophy Solon had recourse, in explaining these very phenomena; see Solon's verses (in *Plut. Sol.* 3 § 5) which strongly resemble the present passage.

375. κυλινδόμεναι: schol. R (not in V) κυλιόμεναι, καὶ πρὸς ἀλλήλας στρεφόμεναι: a poetical form for κυλινδούμεναι, according to Hope, and Kühner-Blass, *Gram.* ii. p. 453; cp. *Eq.* 1249 (parody), *Vesp.* 492 (where see note), *Eccl.* 208 (id.). In the act., κυλινδεῖν (cp. *Eq.* 1249) seems to be the right form (κυλινδεῖτω, in *Neophro i.* p. 777 K.; ii. p. 851 M., should be κυλινδέτω). Dindorf, and others, would banish κυλινδεῖσθαι, in favour of καλινδεῖσθαι, from Attic writers, but at least the codd.

give ἐκυλινδοῦμην in *Aves* 502, and προκυλινδεῖσθαι ib. 501.

πάντα σὺ τολμῶν, 'O brazen villain' (cp. *Shak. Haml.* iii. iv. 37), meaning that his words are flat blasphemy. Schol. V (interlin.) <ἀντὶ τοῦ R> ὦ θρασύτατε <καὶ τολμηρῇ R: τολμηρότατε Su.>; a tragic reminiscence, cp. *Soph. OC.* 761, id. *fr.* 187 N.² Such explanations of natural phenomena shocked the Athenians who, in religious matters, were narrow-minded, cp. *Plato, Legg.* 967 A, *Plut. Nicias* 23 § 4 οὐκ ἡνείχοντο <οἱ Ἀθηναῖοι> τοὺς φυσικοὺς καὶ μετεωρολόσχας τοὺς καλοῦμένους, ὡς εἰς αἰτίας ἀλόγους καὶ δυνάμεις ἀπροσηύτους, καὶ κατηναγκασμένα πάθη διατρέβοντας τὸ θεῖον, *Holm, Hist. of Greece*, ii. p. 293 ET.

376. ἐμπλησθῶσι, 'when they are bollen' (cp. *Shak. Lucr.* 1417); a poetical form, cp. 386 n.

ἀναγκασθῶσι: viz. by 'the necessity' of mechanical and statical laws. ἀνάγκη in this sense became very familiar from the writings of Democritus, cp. *Diog. L.* ix. § 45 (Diels, *Vorsokr.*² p. 352. 31) πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς διὴς αἰτίας

'disponged' his pickle through a sieve.—But tell me, who is it that thunders?—that's what puts me in these tirrits.

SOCR. (*Pointing to the Chorus*) These, as they roll around—'tis these that thunder.

STREPS. How so, O man that nothing daunts?

SOCR. When they're swollen with much moisture, and are driven to sweep along, they flag from their watery burden; and then by natural law o'er weighted they to and fro conflict, and are rent with a bang.

STREPS. (*With a puzzled expression*) But who wields the force, so that they sweep along? Is't not Zeus?

SOCR. Not a bit: 'tis atmospheric whirligig.

STREPS. Whirligig? I never thought o' that—that Zeus is

οὐσης τῆς γενέσεως πάντων ἦν ἀνάγκη λέγει; and still more so from Euripides, whose Hecuba (*Troad.* 884 sqq.) seems to be as well versed in late philosophical speculations as Shakespeare's Hector is in Aristotle (*Troil.* II. ii. 166), ὅστις ποτ' εἰ σύ, δυστόπαστος εἰδέναι, | Ζεὺς, εἰτ' ἀνάγκη φύσεος, εἰτε νοῦς βροτῶν κτλ. (cp. P. Decharme, *Euripides* etc. p. 61 ET.).

377. κατακρινόμεναι: schol. R (not in V) ἀντὶ τοῦ κρεμάμεναι ἀπὸ τοῦ ἀέρος. || ἡ ἐπικρεμάμεναι ἀλλήλαις. 'Depressed' 'flagging' from their weight; poetical, new Ionic, and late prose, cp. Kühner-Blass, *Gram.* ii. p. 466. F. Thiersch (*Aristophanea*, p. 669) connects the word with κρημνός: this is wild, but the sense is, as he says, *in declivē latae*.

δὲ ἀνάγκη: rightly taken by F. Thiersch, *l.c.*, with εἰτα κτλ.; otherwise there is a tautology in ἀναγ. δι' ἀνάγκη.

378. This explanation of the origin of thunder may be parodied from Diogenes of Apollonia (C. F. Ranke, *De Ar. Nub.*, 1844, p. 25), cp. Aët. iii. 3 § 8 (Diels, *Vorsokr.*² p. 330. 14, id. *Doxogr.* p. 368); but it more closely resembles the doctrine of Anaxagoras in Diog. L. ii. § 9 (Diels, *Vorsokr.*² p. 294. 8) βροντὰς συγκρουσιν νεφῶν· ἀστραπὰς ἐκτριψιν νεφῶν. Epicurus (Diog. L. x. § 100=Usener, *Epicurea*, p. 44) gives various explanations, each of which operates according to circumstances; he is followed by Lucr. vi. 96 sqq. For further explanations see Aristot. *Meteor.* ii. 9=369.

ἐμπέπτονσαι, 'to-and-fro-conflicting' (Shak. *Lear* III. i. 11).

παταγοῦσιν: schol. V (int.) ἡχοῦσιν· ('Ομηρος [*Il.* xiii. 283] "πάταγος δέ τε [διὰ στόμα] γίγγνεται δδόντων"). 'Crash' (δουποῦσιν), cp. 387 n., J. H. H. Schmidt, *Syn.* iii. p. 280.

380. Δῖνος: schol. V (int.) ἡ περιδνησις ἢ αἰθερία· (ταῦτα δὲ ἐκ τῶν 'Αναξαγορικῶν λαμβάνει.) <ἐγγύθεν δὲ ἔλαβεν ἀπὸ τοῦ Διὸς τὸ ὄνομα R: cp. Su. s.v.>. The idea is really borrowed from Diogenes of Apollonia who derived all existence from 'Aēr' κατὰ τὴν ἐκ τοῦ θερμοῦ περιφορὰν (Diels, *Vorsokr.*² pp. 328. 29, 329. 23), a doctrine in which he was influenced by the περιχώρησις of Anaxagoras (ib. p. 318. 16 πάντων νοῦς κρατεῖ καὶ τῆς περιχώρησις τῆς συμπάσης νοῦς ἐκράτησεν, ὥστε περιχωρήσαι τὴν ἀρχήν), the δίνη of Leucippus (ib. p. 343. 5), and the δῖνος of Democritus (ib. p. 416. 6). With this cosmological principle, Aristophanes seems to have confounded the οὐρανοῦ φορὰ (Empedocles in Aristotle, *De caelo* ii. 18=295 a 16, Diels, ib. p. 163. 39), *caeli turbo* (Lucr. v. 624), which was made familiar by Euripides (*Alc.* 244, fr. 593 N.² σὲ τὸν αὐτοφῶα τὸν ἐν αἰθερίῳ | ῥόμβῳ πάντων φύσιν ἐμπλέξαντα), and by Plato (*Phaedo* 99 B). The cosmological doctrines of Diogenes were unpopular at Athens, where his life was in danger (Diog. L. ix. § 57=Diels, ib. p. 328. 24), and Anaxagoras was banished on the charge of impiety (*Ach.* Introd. p. xx.) as having turned the Gods into allegories, by his materialization of the heavenly bodies; cp. Süvern, *Über Ar. Wolken*, p. 9. 'The Whirligig,' being personified, has a masc. termination, but the word occurs in Democritus.

ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.
ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς
μ' ἐδίδαξας.

ΣΩΚ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημί
ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα ;

ΣΤΡ. φέρε τουτὶ τῷ χρή πιστεύειν ;

ΣΩΚ. ἀπὸ σαντοῦ ἐγὼ σε διδάξω. 385
ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἰτ' ἐταράχθης
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύ-
γησεν ;

ΣΤΡ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποεῖ γ' εὐθύς μοι, καὶ
τετάρακται.

χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ, καὶ δεινὰ κέκραγεν
ἀτρέμας πρῶτον παππάξ παππάξ, κᾶπειτ' ἐπάγει παπα-
παππάξ, 390

382 οὐδέν πω V dett. al. : οὐδέπω R etc., Ald. 384 ἀλλήλαισι
V || πυκνότητα] ὑγρότητα V, a curious variant which does not reappear in
other MSS. ; it may be right, cp. Diog. of Apoll., ap. Diels, *Vorsokr.*² p.
330. 14 ἐμπτωσιν πυρὸς εἰς νέφος ὑγρόν, βροντὴν μὲν τῇ σβέσει ποιοῦν,
τῇ δὲ λαμπηρόνι τὴν ἀστραπὴν 386 Cobet ἐμπλήμενος, but see
comm. 387 αὐτὴν ἐξαίφνης V etc. 388 v. Herwerden (*Mnem.*
xxx. p. 46) omits from μοι, καὶ το παταγεῖ 390 ἀτρέμα RV Ald.,
cp. 261 crit. n. || παπάξ (*semel*) V : παππάξ παππάξ Su. (s.v.), with some
inferior MSS. || παπάξ V : Dawes, Porson πρῶτον πάξ, κᾶτ' ἐπάγει
παππάξ, κᾶπειτα παπαππάξ, which is certainly attractive

381. As v. Leeuwen points out, Strep-
siades, with mock naturalness, interprets
Δῖνος as the 'son of Zeus,' on account
of the termination -inos, denoting the
young of an animal, cp. *Eq.* 1053 κορα-
κῖνος (a jesting diminutive of κόραξ),
Λυκῖνος *Ach.* 50 n. Others see an
allusion to the meaning 'pot,' but this
jest comes later (1473).

ὁ Ζεὺς οὐκ ὦν : according to the Greek
idiom = ὅτι ὁ Ζεὺς οὐκ ἔστιν, cp. *Vesp.*
27, 47.

382. As Strep-siades had already been
informed of the cause of thunder, some
see signs of a double recension here ;
but they do not make due allowance
for Strep-siades' 'disease of not listen-
ing, the malady of not marking.' His
attention has been occupied by the
blasphemous substitution of 'necessity'
for Zeus in 378, and he has not marked
the conclusion of Socrates' statement.
That this is the true explanation is
shown by the pettish tone of 384 ; even

so early, Socrates is learning that his
pupil is ἐπιλήσμων καὶ βραδύς (see Ritter,
Philol. xxxiv. p. 460, F. Witten, *De*
Nub. retract. p. 10, Heidhüs, *Über d.*
Wolken, p. 37).

383. φημί : schol. V (interlin.) τὸ
φημί πρὸς τὰς νεφέλας.

385. φέρε : schol. R (not in V) ἄγε
ἢ λέγε.

τῷ : schol. R (not in V) τίνι ; cp.
Ach. 703 n.

σαντοῦ : schol. V (interlin.) ἀπὸ
<αὐτοῦ R> σοῦ. This is a burlesque
misinterpretation of the Delphic com-
mand τὸ ἐαυτὸν γινῶναι (v. Leeuwen).

<ἐγὼ σε> : schol. V (interlin.) (ἐγὼ σε).
386. Schol. V (sup.) ἤδη πότε ἐν Πανα-
θηναίοις ἐκόρεσας ζωμοῦ τὴν γαστέρα σου ;
τὰ δὲ Παναθήναια ἑορτὴν παρὰ [ἐν R] τοῖς
'Αθηναίοις μεγίστην εἶναι προεῖρηκαμεν.
ἐπεὶ οὖν ἐν [R : παρὰ V] τοῖς Παναθηναίοις
[R : 'Αθηναίοις V] πᾶσαι αἱ ὑπὸ τῶν
'Αθηναίων ἀποικισθεῖσαι πόλεις βοῦν τε-
θυσόμενον [τυθυσόμενον R] ἐπεμπον συνέ-

gone, and that, in his stead, Son Whirligig is now enthroned.—But so far, you've taught me nothing about the crash and the thunder-peal.

SOCR. (*Impatiently*) Didn't you hear me saying that when the clouds full of moisture to and fro conflict, their density is rent with a bang?

STREPS. What proof compels belief?

SOCR. Yourself shall be my illustration. When at Athena's festival you have gorged yourself with broth, and your belly is ill at ease, do you not find that a dreadful pudder hurtles through its caverns?

STREPS. Marry, that's so: and my belly speedily proclaims its distress. 'Rumble,' quoth your whoreson soup, like thunder, and it parlously croaks: gently at first 'bounce': then with increasing volume 'bounce, bounce': but, when I'm easing

βαινει ἄδειαν [ἄδην H. Richards, *Aristoph.* etc. p. 328] εἶναι τῶν κρεῶν, ὥστε πληροῦσθαι πάντας (ext.) καὶ παρὰ τὸ δέον ἐσθλοντας διὰ τὴν ἀφθονίαν τῶν κρεῶν: cp. 234 n. Joël (*Der echte Sokr.* etc. ii. p. 451. 8) sees a reference—surely a far-fetched one—to the Cynic campaign against high-living as causing *ταραχή* (Diog. L. vi. § 94) and πνεύματα κατὰ φύσιν. Aristophanes seems to ridicule here not the richness but the penuriousness of the diet at the banquet provided for the poorer members of the demes.

ῥῆθι: cp. 346 n.

Παναθηναίος: the temporal dat., without the prep. and the article, is usual in the case of the names of certain festivals, cp. *Aves* 1519 Θεσμοφορίους (but *Thesm.* 182 τοῖς Θ., where the article is anaphoric), Cic. *Phil.* i. 15 § 36 *gladiatoribus*. Exceptional are Plato, *Lys.* 223 β ἐν τοῖς Ἑρμαίοις, *Rep.* 354 α ἐν τοῖς Βενιδελοῖς (where the temporal signification is not prominent), cp. Kühner-Gerth, *Gram.* § 426. 2.

ἐμπλήσθεις: a form occurring in comedy only in anapaests, cp. 376, *Pax* 1000; and in trochees, cp. *Aves* 789. Elsewhere ἐμπλήμενος, cp. *Eq.* 935, *Vesp.* 424, etc.

εἶτα: cp. *Vesp.* 49 n.

387. κλόνος, 'pudder,' 'hurly-burly,' 'romage' (Shak. *Hamlet* i. i. 107); poetical. In comedy, only here (but cp. *Eq.* 361 κλονήσεις); not found in prose, except of the physiological effects of wind (Plut. *Quaest. conv.* v. vii. 2 § 2).

διεκορκορύγησε, 'wambled through' (Urquhart's *Rabelais*), 'hurtled through' (Shak. *Caes.* ii. ii. 22). Schol. V (ext.) κορκορνεῖν [R Su.: ὕσσειν V] λέγουσι [-ει MS.] τὸ λαλεῖν τὴν γαστέρα 'μόνον δὲ ἐμμήσατο [ἐμμ. δὲ Su.] τῇ φωνῇ τῶν ἐντέρων τὸν ἥχον' [also Su. s.v.]; a comic formation (*Ach.* *Introd.* p. 1) from κορκορνή 'a confused, distant, murmur,' as opposed to πάταγος 'a clear sound' from near at hand (cp. 378, *Ach.* 539 n.). A conversational word, used boldly in Aesch. *Sept.* 345, and in *Pax* 991, *Lys.* 491; *Eccl.* 433 ἀνεβορβορῶσαν and Lucian, *Lexiph.* § 20 βορβορνεύς may be derived from the same root, as [id.] *Philopatr.* § 3 writes κορκορνεύς, cp. J. H. H. Schmidt, *Syn.* iii. p. 340.

388. δεινὰ ποεῖ, 'is in a stew,' *tumultuatur*, 'makes a dreadful pudder' (Shak. *Lear* iii. ii. 50); cp. 583, *Ran.* 1093, *Thuc.* v. 42 § 2 Ἀθηναῖοι δεινὰ ἐποιοῦν, νομίζοντες ἀδικεῖσθαι. δεινὸν ποιεῖσθαι (which is more usual) means 'to consider monstrous.'

389. ζωμίδιον: notice the comic effect of the diminutive in relation to the vast sound which the soup makes; cp. 392, *Ach.* *Introd.* p. lv., Peppler, *Com. Term.* p. 11.

παταγεῖ κτλ., 'rumbles and croaks' (Shak. *Lear* iii. ii. 14, vi. 33), "'rumble," quoth the soup' (cp. *Rom.* i. iii. 33 "'shake," quoth the dove-house').

390. Schol. R (not in V) ἐκ τοῦ κατ' ὀλίγον φησί.

παππιάξ: cp. *Ach.* *Introd.* p. liv. (9).

χῶταν χέζω, κομιδῇ βροντᾶ παπαπαππάξ, ὥσπερ
ἐκείναι.

ΣΩΚ. σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννουτοῦ οἷα πέπορδας·
τὸν δ' αέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς μέγα
βροντᾶν;

ΣΤΡ. ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντὴ καὶ πορδὴ,
ὁμοίω.

ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,
τοῦτο διδάξον, 395

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περι-
φλύει.

τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩΚ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-
σέληνε,

εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ' οὐχὶ Σίμων' ἐν-
έπρησεν

391 παπάξ R: παπαπάξ V 392 τοῖνυν γ' Ald. || τυννουτοῦ V:
τούι (with a litura and something written above, νου, του, or τυνου) R:
τυννουτοῦ Ald. 393 μέγα V etc., Ald.: μέγала R dett. al. 394

ΣΤΡ. prefixed in V, continued to preceding speaker in R etc. || τοῦτ' οὖν V
395 ΣΤΡ. prefixed in R Ald. || αἶ] ἄρ' V 396 περιφλύει] περιφλέγει
V dett. al.: v. Herwerden (*Mnem.* xxx. p. 47) περιφλεύει (Herod. v. 77); but
φλύειν does not differ from φλεύειν. It should be distinguished from φλύειν
(Kühner-Blass, *Gram.* ii. pp. 564 sq.) 398 Porson omits καὶ πῶς and

reads λήρου β., thus removing the difficulty of the repetition of πῶς, or the
position of δῆτα 399 δῆτ' V Ald.: πῶς δῆτ' R etc., Su. (s.vv. Σίμων,
κεραυνός): πῶς A etc., Porson, cp. V. Coulon, *Qu. crit.* p. 54, Ijzeren, *De*
uit. princ. codd. p. 26: W. H. Thompson εἴτ' οὐχὶ

ἐπάγει, 'quickens'; cp. *Eq.* 25, Plato,
Cratyl. 420 D, Xen. *Symp.* ii. § 22
θάπτοντα ῥυθμὸν ἐπάγειν.

παπαπαππάξ: cp. *Thesm.* 48 βομβάξ,
48 βομβалоβομβάξ.

392. σκέψαι: schol. V (ext.) ὅτε
ἔλαβεν ὁμολογούντα τὸν πρεσβύτερον, τότε
προσάγειν αὐτὸν ἐπιχειρεῖ τῇ συγκρίσει
καὶ φησι "θανυμάξεις [R: -ειν V] εἰ
βροντῶσιν αἱ νεφέλαι πάντα κατέχουσιν
τὸν οὐρανόν, ὅτε ἀπὸ μικρᾶς οὐσῆς τῆς
κοιλίας (τῆς) σου τοσοῦτος ἥχος τῶν [τῶ
R] πορδῶν γίνεται [R: πνευμάτων V];"
σκέψαι is humorous in this context (cp.
'observe, my dear brethren')

ἀπὸ, 'by the help of'; cp. 768, *Vesp.*
658 ἀπὸ χειρός.

τυννουτοῦ: schol. R (not in V) ἀντὶ
τοῦ μικροῦ· συναγαγὼν δὲ [φησι] τοὺς

δακτύλους φησὶ τοῦτο [similar in Su.];
cp. *Ach.* 367 n.

πέπορδας: for the same illustration
cp. *Lucr.* vi. 130 sqq., *Sen. Nat. quæst.*
v. 4 § 2.

393. ἀπέραντον, 'this infinite canopy,
the air' (cp. Shak. *Hamlet*. II. ii. 318);
cp. 2 n.

394. Schol. R (not in V) δυνικῶς ἔ-
κλινεν' φησὶ δὲ ὅτι διὰ τοῦτο καὶ τὰ
ὀνόματά εἰσιν ἀλλήλοις παρεμφερῇ καὶ
ὁμοία, τῆς βροντῆς καὶ τῆς πορδῆς.

ταῦτ' ἄρα: cp. *Ach.* 90 n.

βροντὴ . . πορδὴ: an intentionally
bad instance of the jest κατ' ἐξαλλαγὴν
φωνῇ (cp. 248 n.), in order to caricature
the Socratic habit of basing philoso-
phical arguments upon etymology and the
forms of words (*Ach.* *Intro.* p. lx.).

myself, it peals and thunders 'bounce-bounce-bounce'—just like the clouds.

SOCR. If, then—pray observe—from a pelting belly like yours such a peal issues, is't not probal that this infinite canopy of the air should mightily thunder?

STREPS. (*Laughing*) That's just the reason why the name of both is 'crack.' But whence speeds the levin-flame—possess me o' that—making a carbonado of those of us whom it strikes, while those that it leaves alive are singed? Past doubt, Zeus hurls these bolts at perjured men.

SOCR. How is it then, you jolt-head, reeking of the dust of creeds outworn, you moon-struck batch of antiquity—how is it that, if the lightning strikes the perjurer, it hasn't burnt to

The same paronomasia occurs in a characteristically Greek anecdote in Strabo xiv. 10 § 14 (touching Athenodorus of Tarsus, who had attained to authority when an old man). The jest would be facilitated if Strepsiades vulgarly pronounced *προπητή* or *βορητή*, as was often done both in ancient and modern Greek (v. Herwerden, *Mnem.* xxx. p. 47). Joël (*Der echte Sokr.* etc. ii. p. 837) sees here an illustration of the Cynic *παϊδιά*, cp. 97 n.

395. *πόθεν αἶ*: viz. he wishes to go on to a second question connected with the phenomenon of thunder.

396. Schol. V (ext.) *οὐς μὲν κατακαίει, οὐς δὲ ζῶντας πυρὶ φλέγει* [*περιφλέγει* R]; for the omission of *τοὺς μὲν* with *καταφρ.* cp. *Eq.* 600. It is a common tragic constr. cp. Eur. *Hero.* 636 *ἔχουσιν, οἱ δ' οὐ*, which is as old as Homer (*Il.* xxii. 157 *τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὅπισθε διώκων*); it is not unknown to prose (Plato, *Polit.* 291 ε) It seems to be adopted where the writer concentrates his attention on the majority, and where the minority is added, by an afterthought, with *δέ*, cp. Kühner-Gerth, *Gram.* § 527 A. 4.

397. *ἦρσι*: schol. R (not in V) *ἀφίρσιν, ἐπιτέμπει*.

ἐπιόρκους: viz. in his character of *Zeus Ὀρκιος*. In the Senate-house at Olympia there was a statue of Z. 'O., with a thunderbolt in each hand (Paus. v. 24 § 9).

398. The argument of Strepsiades is as old as the Book of Job, and Herod. vii. 10 ε (where Artabazus puts it in a more plausible form). It is fully dis-

cussed in Plut. *De plac. phil.* i. 7 §§ 10 sqq.

μῶρε κτλ.: this line may be represented in various ways from the rich Shakespearean store of synonyms for fool, 'clotpole' (*Troil.* ii. i. 128), 'jolt-head' (*Gent.* iii. i. 292), 'full dish of fool' (*Troil.* v. i. 10), 'mome, malt-horse, capon, coxcomb, idiot, patch' (*Err.* iii. i. 32).

Κρόνιον ὄζων: perhaps 'smacking of hobby-horses' (cp. Shak. *Hamlet*. iii. ii. 142), 'thou vinewedst leaven' (*Troil.* ii. i. 15). Schol. R (not in V) *ἀρχαίε καὶ εὐηθείας πνέων* 'ἔστιν δὲ Κρόνια παρὰ τοῖς Ἕλλησιν ἑορτή· ἤγετο δὲ Ἐκατομβαιῶνι μηνί· καὶ Κρόνου τοὺς λήρους ἐκάδουν' [cp. Su., whose note is differently expressed]; 'redolent of Saturnalia.' For the golden age of Cronus cp. *Vesp.* 1480 n., Bergk, *Recl. Com. Att.* p. 193; in the mouth of a Sceptic it was treated as a 'Paradise of fools,' cp. Timoth. *fr.* 21 Wilam. *οὐκ αἰδῶ τὰ παλαιά, καινὰ γὰρ ἀμὰ κρείσσω* | *νέος ὁ Ζεὺς βασιλεύει*, | *τὸ πάλαι δ' ἦν Κρόνος ἀρχων*, | *ἀπίτω μούσα παλαιά*. Holzinger (*Περὶ τ. π.* 'Αρ. ἀπὸ τῆς λέξεως παιδιῶν', p. 13) sees a jest κατ' ἐξאלλαγὴν φωνῇ on *κρομμύων*, as *ὄζων*, according to him, is always used in a bad sense (but he has not noticed 1007, *Vesp.* 1060).

βεκερόληνι: see Appendix.

399. *δῆτα*: the hyperbaton is curious, and possibly wrong; see crit. n. The peculiarity here is in the position of *δῆτα* at the beginning of a clause, after a parenthesis, so that the usual parallels of the commentators (*Eq.* 18, 810) are not to the point. A better example is

οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ' εἶσ'
ἐπίορκοι· 400

ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει καὶ Σούνιον ἄκρον
'Αθηνέων

καὶ τὰς δρῦς τὰς μεγάλας· τί μαθών ; οὐ γὰρ δὴ
δρῦς γ' ἐπιορκεῖ.

ΣΤΡ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνῃ. τί γάρ ἐστιν
δῆθ' ὁ κεραυνός ;

ΣΩΚ. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατα-
κλησθῇ,

ἐνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾶ, κᾶπειθ' ὑπ'
ἀνάγκης 405

ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατα-
καίων.

ΣΤΡ. νῆ Δί, ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε
Διασίοισιν.—

400 σφόδρ' V dett. al., Su. (s.v. κεραυνός, recte s.v. Σίμων) 401
γε om. V || 'Αθηνέων ΘΔΜ (Schnee) : 'Αθηναίων RV etc., Ald. 402

δρῦς γε R || παθών Ald. || γ' om. R etc., Ald. || ἐπιορκεῖ R 403 εὖ λέγειν
RV etc., Ald. : εὖ σὺ λέγειν codd. dett. al. : Bentley εἰ γε λ. (Vesp. 15 n.)
406 σοβαρῶς χωρεῖ schol. V Pax 82 407 Blaydes ροίζου (Aves 1182) ||
κατακαίων] cp. Meisterh. Gram. Inschr.¹ p. 142 § 24, Kühner-Blass, Gram.
§ 26 (i. p. 133) 408 γ' οὖν R etc., Ald. : γ' V : Cobet νῆ τὸν Δί
ἐγῶγ'

Soph. *Aj.* 986 οὐχ ὅσον τάχος | δῆτ'
αὐτὸν ἀξεις δεῦρο.

Σίμωνα : cp. 351 n., and Su. s.v. (omitted in RV). Cyniscus puts a similar question to Zeus in Lucian, *Iur. conf.* § 16, and the king of the gods has to abandon the position that he punishes evil-doers in this life. So too Lucretius (vi. 389 sqq.) and the Epicureans vainly ask why the gods do not find out those who have within them 'undivulged crimes, unwhipp'd of justice'; on the other hand cp. Shak. *Meas.* II. ii. 114 'merciful Heaven! Thou rather with thy sharp and sulphurous bolt Split'st the unwedgeable and gnarled oak Than the soft myrtle.'

400. Schol. V (ext.) οὔτοι καὶ ὡς ἐπίορκοι καὶ ὡς εἰς ἀλλήλους κακοὶ [R, Su. : καλοὶ V] κωμωδοῦνται.

οὐδὲ Κλεώνυμον κτλ. : a dactylic tetrapody, cp. *Vesp.* Introd. p. xvi. (7).

Κλεώνυμον : cp. *Vesp.* 19 n.

Θέωρον : cp. ib. 42 n., Beloch, *Att. Pol.* p. 36, Kirchner, *Prosop. Att.* i. p. 463.

401. ἀλλὰ . . γε : γε emphasizes αὐτοῦ, and does not qualify ἀλλά (as Neil thinks, *Eq.* p. 192, translating by 'nay but'); cp. ἐμέ γε 33, 676 crit. n., 901 crit. n., *Eq.* 965.

Σούνιον : schol. R (not in V) Σούνιον· τόπος τῆς Ἀττικῆς, ἀκρωτήριον δὲ, τῆς Ἀτταλίδος [Dind. : Ἀτλαντίδος MS.] φυλῆς : now Cape Collona, famous for the ruined temple of Athena. The earliest mention of S. is in Hom. *Od.* iii. 278. In 413-2 B.C. it became in reality an ἄκρον 'A., by being fortified, in order to protect ships bringing corn to Athens (Thuc. viii. 4, Frazer's *Paus.* ii. pp. 2 sqq.).

ἄκρον Ἀθηνέων : an epic reminiscence (*Od.* l.c.) which explains the quantity of ᾱ (cp. 320 n.) and the form Ἀθηνέων (*Eq.* 159).

cinders Simon and Cleonymus, and Theorus—perjurers in grain—but instead hurls itself upon Zeus' own temple, and 'Sunium's lofty steep,' and the mighty oaks? What makes it act like that? Surely, the oak is not addicted to perjury?

STREPS. I don't know. But there seems to be much in what you say. But what, then, is the nature of the lightning?

SOCR. I will tell you. Whenever a parched wind, soaring on high, is pounded up within their womb, it distends the clouds like a bladder, and then, by natural law, it rends them, and bursts forth with violence, owing to the density of the pressure; and, through stress of the rush and swing of its own motion, sets itself ablaze.

STREPS. Marry, that's just what happened to me one day

402. Schol. V (ext.) σημειώτεον ὅτι Πελοποννήσιοι ἀρσενικῶς λέγουσι [λέγει R], τοὺς δρύς" || <ἢ οὕτως> ἐπειδὴ τοῖς ὑψηλοῖς δένδροις ἐπιπίπτει ὁ κεραυνός R>.

τί μαθῶν; ironical, 'what induces him?' Cp. *Vesp.* 251 n.

γὰρ δὴ . . γε: idiomatic, in rejecting an alternative supposition, on the ground that it is inconceivable, cp. *Ecol.* 157, *Soph. OC.* 110, 265, *Ant.* 659, *Phil.* 246, *Thuc.* i. 81 § 6.

403. Schol. V (ext.) ἐστενοχωρήθη ὑπὸ τῶν <τοῦ R> Σωκράτους λόγων.

ἀτὰρ . . γε: cp. *Vesp.* 15 n.

404. Schol. V (ext.) εὐδῖος καὶ θερμὸς καὶ μὴ ἔχων ὑγρασίαν· (μετεωρισθεὶς δὲ <ἀντί τοῦ> ἐπαρθεὶς ἢ ἐμπεσών). In this explanation of thunder Aristophanes seems to depart from Diogenes (cp. Diels, *Vorsokr.*² p. 330. 14), and from Anaxagoras (cp. ib. p. 302. 9), and to reproduce the views of Democritus (cp. *Lucr.* vi. 121 sqq., 175 sqq., 272 sqq., *Plut. De plac. phil.* iii. 3 § 5, *Aët.* iii. 3 § 11, Diels, ib. p. 367. 33, id. *Doxogr.* p. 369); very similar also is Aristotle's explanation (*Meteor.* ii. 9=369).

κατακλησθή, 'imprisoned, cooped, within their womb' (*Shak. Ven.* 263); schol. R (not in V) συσχεθῇ, καὶ μείζον καὶ σφοδρότερον πνεύση.

405. κύστιν: schol. V (ext.) τὴν κοιλίαν <φησὶ R>, τὴν φύσαν· εἰρηται δὲ <ἢ κύστις> φῦσα ἀφ' οὗ πάσχειν πέφυκεν ('from its natural condition, viz. τὸ πεφυσθῆσαι,' *Ruth.*) [similarly *Su.*], cp. *Lucr.* vi. 130 (where the cloud is compared to a *vesicula*), *Pliny, NH.* ii. 113, *Shak. Troil.* iv. v. 8 'blow, villain, till thy spher'd bias cheek Outswell the colic of puff'd Aquilon.'

ὑπ' ἀνάγκης: schol. R (not in V) ὑπὸ βίας· στενοχωρούμενος διαρρήξας αὐτάς. Cp. *Shak. Haml.* ii. ii. 516 'the dreadful thunder Doth rend the region,' and see 377 n.

406. σοβαρός: cp. *Ach.* 673 n.

πυκνότητα, 'constricted in mass' (*Shak. Troil.* v. ii. 168 'the dreadful spout Which shipmen do the hurricano call Constring'd in mass by the almighty sun'); cp. *Thuc.* v. 71 νομίζειν τὴν πυκνότητα τῆς ξυγκλήσεως (in marching) εὐσκεπαστότατον εἶναι.

407. ῥόιβδου: schol. V (interlin.) (ψόφου); the sound caused by rapid movement. A poetical word (*Soph. Ant.* 1004), in comedy only here; cp. *ῥόιβδημα* (*Aves* 1182, in a parody), *J. H. H. Schmidt, Syn.* iii. p. 343, *Wilam. on Eur. Herc.* 860.

ῥύμης: schol. R (not in V) ὑπὸ τῆς ὀρμῆς. A poetical word, in comedy only in parody, cp. *Vesp.* 1487, *Pax* 86, *Aves* 1182, *Ecol.* 4.

κατακαίων: schol. R (not in V) αὐτὸς ἐαυτὸν θερμαίνων καὶ ἐκπυρῶν.

408 sqq. Strepsiades is so far an apt student of Socrates in that he seeks illustration of philosophical principles in common life; cp. 234 n.

ἀτεχνῶς: schol. V (ext.) ἀπειρως, (ἀμαθῶς), which is really a note on ἀτεχνῶς.

Διασίλοισιν: schol. V (ext.) ἐορτή (Διὸς) Ἀθήνησι (τὰ) Διάσια, (ἐν ᾗ πανδημεὶ ἔξω τοῦ τεύχους θύοντες ἐορτάζουσιν· ἔστι δὲ τὰ Διάσια τὰ αὐτὰ τοῖς Διόπολοις [this is not true, cp. *P. Stengel, Ad res sacr. cogn. cuiusnam nom. sint schol. Ar.* p. 25])· <Μεγαχίου Διὸς> ἀγεται δὲ μὲνός Ἀνθεστηριῶνος ἢ φθινοντος [=14th

ὅπτων γαστέρα τοῖς συγγενέσιν κᾶτ' οὐκ ἔσχων
 ἀμελήσας·
 ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς
 αὐτὸν 410
 τῶφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
 πρόσωπον.

KOP. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ὠνθροπε παρ' ἡμῶν,
 ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσῃ,
 εἰ μνήμων εἴ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον ἔνεστιν
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μῆθ' ἔστὼς μῆτε βαδίζων,

409 ὅπτων R (cp. *Vesp.* 49 n., *Eq.* 391 sq., Cobet, *Mnem.* iii. p. 310):
 ὅπτων V etc., Ald. || ἔσχων schol., Ald.: ἔσχων RV etc., Su. (s.vv. οὐκ
 ἔσχον) 410 ἀνεφυσᾶτ' M (Schnee), Brunck || αὐτὸν Blaydes ἄμφω
 412 sqq. Assigned to Socrates (with a few MSS.) by v. Leeuwen 412
 ὠνθροπε RV: ἄνθρωπε Ald. || παρ' ἡμῖν V: δικαίως Diog. L. 413 ἐν]
 παρ' Diog. L. || τοῖς ἄλλοις id. || γενήσῃ] διαξῆς id.: Cobet διάξεις
 414 εἰ γὰρ μνήμων Diog. L. 415 ψυχῇ] γνώμῃ Diog. L. || καὶ μὴ]
 κοῦκ ἔτι id. || κάμνεις R || οὐθ' . . οὔτε Diog. L.

March]. Ἀπολλώνιος δὲ ὁ Ἀχαρνέως
 [perhaps in his *Περὶ ἐορτῶν*, cp. *FHG.*
 Müller, iv. p. 312] τὰ Διάσια διακρίνει
 ἀπὸ τῆς τοῦ Μελιχίου ἐορτῆς· ἡ προσηγο-
 ρεῦσθαι αὐτὰ λέγει, καθάπερ τινὲς φασιν,
 ἀπὸ τοῦ διαφυγεῖν αὐτοὺς εὐχαῖς τὰς ἄσας
 R; similarly in Su.]. For the 'snake
 god' Milichius (if the 'snake-god' was
 not really Baal Melik, confused with
 Milichius, cp. P. Foucart in Daremberg
 et Saglio, *Dict.* iii. p. 1700, fig. 4892) see
 Jane Harrison, *Prolegomena to the History of*
Greek Religion, pp. 12 sqq. The festival was
 chthonian, and so was held outside the
 city, near the temple of Zeus Olympius.
 The victims were sheep and swine; but,
 by an economic trickery, the poor
 brought cakes, in the shapes of animals,
 and threw them into the flames.

Though once so important, the festival
 was thrown into the shade by the
 Lenaea, Anthesteria, and especially by
 the Eleusinia, which were more potent
 with the chthonian deities, cp. Mommsen,
Heortol. pp. 379 sqq. *Feste d. St. Ath.*
 pp. 421 sqq., Stengel in Pauly-Wissowa,
Realencycl. v. pp. 345 sqq., E. Pottier in
 Daremberg et Saglio, *Dict.* ii. p. 160.
 After the festival there was a banquet
 for the demesmen, cp. Lucian, *Tim.* § 7,
Icar. § 24. As to the quantity of the
 first syllable, the word cannot be derived
 from Δῖος: R. A. Neil (*JHS.* xix. p.
 114 n. 1) connects it with *diro-*, so that

Diasia was originally 'the festival of
 curses, imprecations' (Jane Harrison, *ib.*
 p. 23); but cp. 984 n.

409. γαστέρα: a coarse delicacy (cp.
 Hom. *Od.* xviii. 44 sqq.), also called
 ἡνυστρον (*Eq.* 356) or κοιλία, cp. Dioxipp.
 iii. p. 358 K. (iv. p. 541 M.).

κᾶτα: cp. *Vesp.* 49 n.

ἔσχων: schol. V (int.) (οὐκ ἔσχων: ἀντὶ
 τοῦ οὐ διεῖλον· οὕτως ἐκκλινεν Ἀττικῶς [also
 Su. s.vv. οὐκ ἔσχον]· εἰώθασι δὲ κεντεῖν
 καὶ σχίζειν, διδοὺν παρέχοντες τῷ πνεύματι
 τῶν ἐγκειμένων τῶν ὄντων εἰς αὐτὴν [ἀθρόως
 ἐξελεῖν βουλόμενον διαρρήξαι]. Schol. R
 has οὐκ ἐκκλινον [ἐκέντον Ruthenf.], οὐκ
 ἔσχισα· ποιοῦσι δὲ τοῦτο ἵνα μὴ διαρραγῇ:
 cp. 107 n.

410. ἄρα: of a result, which, at first
 unnoticed, became obvious later on,
 when the haggis burst, cp. *Vesp.* 314 n.

ἐφυσᾶτο: schol. V (inf.) ἡ δὲ ὠγκοῦτο
 ἐπαιρομένων τῶν ὄντων εἰς αὐτὴν [R:
 νοητῶν αὐτῆς V] ἀρτίσεν.

διαλακήσασα: cp. *Ach.* 410 n., Hom.
Od. viii. 379 ἐπελήκεον, Theocr. ii. 24
 λακεῖ.

411. προσετίλησεν: schol. R (not in
 V) προσεράντισεν· ὡς ἐπὶ κοιλίας ἐχρή-
 σατο τῇ λέξει: cp. *Ach.* 351.

412-22. The exhortation to an ascetic
 life is in flagrant opposition to the
 principles of the Unjust Argument in
 1070 sqq.; hence many (e.g. Kock, ed.³
 Einl. § 37, Fritzsche, *De fab. retract.*

at the Diasia. I was roasting a haggis for my kinsman, and carelessly forgot to slit the bag. The thing then swelled and swelled, until, with a sudden bang, it flung the offal full in my eyes, setting my brows in flame.

FIRST LEADER. (*To STREPSIADES, grandiloquently*) O mortal wight, whose heart is set upon wit and pregnancy from our store, blest among the Athenians and all the Greeks wilt thou become, if thou art of memory keen, and a thinker, and thy heart is filled with endurance, and if thou knowest no weariness, whether

iii. p. 6, Bücheler, *N. Jahrb.* lxxxiii. pp. 664 sqq., F. Witten, *De Nub. retract.* p. 10) argue that this passage is a survival of the first edition, while the discussion between the Arguments admittedly was added in the second edition; see Denis' judicious remarks, *Com. greceque*, ii. p. 54. But possibly StrepsiaDES and Phidippides are addressed according to their bents, cp. Heidhüs, *l.c.* The Sophists were all things to all men.

412-17. Misquoted by Diog. L. ii. § 27 who treats the lines as addressed to Socrates (see crit. nn.). His alterations of the text do not really afford a proof (as is held by Bücheler, *N. Jahrb.* lxxxiii. p. 663, Naber, *Mnem.* xi. p. 319, Brentano, *Untersuch.* pp. 44 sqq. and Textor, *Zur dram. Techn.* ii. p. 27 n. 35), that he had before him the first edition of the play. The lines, which, as quoted by him, are not very Aristophanic, contain one flagrant violation of comic usage (*οὐτι*, cp. *Vesp.* 186 n.). Probably the alterations in Diog. L. were prompted by the reaction in favour of Socrates which set in shortly after his death, as is implied in the words of Diogenes introducing the quotation: τοῦτο δ' ἐνέσται καὶ παρὰ τῶν κωμωδομένων λαβεῖν, οἱ λανθάνουσιν ἑαυτοὺς δι' ὧν σκώπτουσιν ἐπαينوῦντες αὐτόν (see Ritter, *Philol.* xxxiv. p. 460). The desire was to show that Socrates' most bitter foe was really his panegyrist.

412. ὦ . . ὦ: cp. *Eq.* 726, *Vesp.* 1512, *Pax* 1198, *Thesm.* 210, *Ecol.* 1129.

σοφίας, 'wit and pregnancy' (Shak. *2 Hen. IV* i. ii. 194); StrepsiaDES does not care for σοφία, but it is a natural assumption that he does, since he is found in Socrates' school. Teuffel, Bücheler and Köchly (*Akad. Vortr.* p. 424) show a lack of humour, in quarrelling with this expression, on the

ground that it renders nugatory the question in 427, cp. Heidhüs, *Über d. Wolken*, p. 27.

ὠνθροῶπε: the Chorus, like Socrates in 223, speak as demigods.

413. εὐδαίμων: in Attic of this time still used (unlike κακοδαίμων) in its etymological sense *θαν ὁ δαίμων εὖ διδῶ*, especially of happiness of spirit, cp. Eur. *Bacch.* 73 ὦ μάκαρ ὅστις εὐδαίμων . . βιοτὰν ἀγιοστεύει 'blessed is he who, at peace with heaven, leads a life of purity' (Wilam. on Eur. *Herc.* 440).

τοῖς Ἑλλησι: for the article cp. *Vesp.* 1446 n., and for its omission with 'Aθ. cp. ib. 800 n. For 'E. after 'A. (which Diog. L. boggled at) cp. ὦ Ζεῦ καὶ θεοί.

414. μνήμων: great importance was attributed to memory by Socrates (Xen. *Mem.* iv. 1 § 2) and the Sophists; Hippias invented a system of mnemonics (Xen. *Symp.* 4 § 62, Diels, *Vorsokr.*² pp. 580. 18, 582. 2, ib. 24, Freeman, *Schools* etc. p. 173).

φροντιστής: cp. 94 n.

τὸ ταλαίπωρον: schol. R (not in V) τὸ πλῆτικόν, τὸ ἐπιπονόν: cp. Hippocr. *Περὶ ἀέρ. ὕ. τόπ.* ii. p. 88 L. τὸ δὲ ἀνδρείον καὶ τὸ ταλαίπωρον ἐν τῇ ψυχῇ, φύσει μὲν οὐκ ἂν ὁμοίως ἐνείη, νόμος δὲ προσγενόμενος ἀπεργάσασαί' ἂν; so ἀταλαίπωρος means 'indolent,' ib. p. 90 L. ταλαίπωρα was the predominant characteristic of Socrates.

ἐνεστίν ἐν: cp. *Vesp.* 7 n.

415. μή: schol. V (ext.) (τὸ μὴ ἀντὶ τοῦ [τῆς] οὐ).

μὴ κάμνεις κτλ.: neglect of personal comfort was a Pythagorean trait (Athen. 161 E, Aristophon, *Pythagor.* ii. p. 279 K.; iii. p. 361 M.), exaggerated by the Cynics (Zeller, *Socrates* etc. pp. 307 sqq., 316 sqq.), but the great exemplar of self-renunciation was Socrates, cp. 363, Xen. *Mem.* i. 2 § 1, ii. 1 § 1.

μήτε ῥιγῶν ἄχθη λίαν, μήτ' ἀριστῶν ἐπιθυμεῖς, 416
οἶνου τ' ἀπέχῃ καὶ γυμνασίῳ καὶ τῶν ἄλλων ἀνοήτων,
καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πολε-
μίζων.

ΣΤΡ. ἀλλ' οὐνεκά γε ψυχῆς στερρᾶς δυσκολοκοίτου τε 420
μερίμνης,

καὶ φειδωλοῦ καὶ τρυσιβίου γαστροῦ καὶ θυμβρεπι-
δείπνου

ἀμέλει, θαρρῶν—οὐνεκα τούτων—ἐπιχαλκεύειν παρέχοιμ'
ἄν.

416 οὐτ' . . οὐτ' id.: μήτε γ' Ald. || ἀρίστων Diog. L. || ἐπιθυμῆς R (altered from -εἰς), Su. (s.v. τριβωνα) 417 καὶ γυμνασίῳ] καὶ ἀθη-
φαγίας Diog. L.: A. Palmer καὶ ἀγυμνασίας: Naber καὶ βαλανείων (837,
Aves 1554): v. Herwerden καὶ ξυμποσίῳν 418 τοῦτο om. V 420
ἐνεκεν R: ἐνεκὲν γε V etc., Ald.: Elmsley οὐνεκά γε, cp. Sobol. Praep.
pp. 100 sqq., V. Coulon, Qu. crit. pp. 26 sqq. ἐνεκεν is epic and
lyrical; also common in the Alexandrine poets (e.g. Theocr. 17. 46), but
strange to Attic (Meisterh. Gram. Inschr.¹ pp. 176 sqq.) until the fourth
century. In Euripides it is found in verses of the kind called γένος ἴσον:
in Aristophanes, it is given by some MSS. in Eccl. 659 and Plut. 989.
For the position of οὐνεκα before a subst. cp. 422, 1236, Pax 744, Ran.
232, Plut. 177. For the question between οὐνεκα and εἵνεκα cp. Vesp. 703
crit. app., V. Coulon, Qu. crit. p. 35 || στερᾶς V 421 θυμβρ' ἐπι-
δείπνου V 422 εἵνεκα V dett. al.: ἐνεκα R etc., Ald. || τοῦτον γ' V:
F. Thiersch (Aristophanea, p. 669) τοῦτου μ', but see comm.

ἐστὼς: see the famous anecdote about
Socrates, told by 'Alcibiades' in Plato,
Symp. 220 c.

416. ῥιγῶν: schol. V (ext. sup.) (οἱ
γὰρ φιλόσοφοι ἐν τῷ τριβωνίδι [τριβωνι
Su.] ἐχέλμαζον μόνῳ, μηδὲν ἐσθίωντες)
[also Su. s.v. τριβωνα], cp. Plato, ib. 220 b.

417. οἶνου: cp. Xen. Mem. i. 6 § 2
(Antiphon reproaches Socrates) ποτὰ
πίνει τὰ φαυλότατα, Plato, ib. Δ
Σωκράτῃ μεθύοντα οὐδεὶς πώποτε ἐδρακεν
ἀνθρώπων: but this trait suits Streps-
iadēs rather than Socrates, cp. Heidhūs,
Über d. Wolken, p. 29.

γυμνασίῳν: altered by Diog. L. i.c.
to ἀθηφαγίας, since the gymnasia were
haunted by Socrates (Xen. Mem. i. 2
§ 4), and the Sophists, whose rhetorical
displays were the delight of the epebic
knights (P. Girard, Éduc. athén. p. 299).
As addressed to Strepsiadēs the word is
apt enough, since rustics did not frequent
such places, cp. Heidhūs, i.c. Possibly
Aristophanes is thinking of the pupils of

the 'Unjust Reason,' viz. the ὑπογραμ-
ματῆς καὶ βωμολόχοι δημοσίων of Ran.
1083 sq., none of whom is able to handle a
torch ὑπ' ἀγυμνασίας. These fops headed
a reaction against the old-fashioned
athletic training (cp. Xen. ib. iii. 5
§ 15, Römer, Sitzungsber. p. 243). For the
distinction between γυμν. (public build-
ings, attended by grown-up men) and
παλαίστραι (private institutions, re-
stricted to those under eighteen years
of age) cp. P. Girard, ib. p. 26, L.
Grasberger, Erzieh. etc. i. pp. 247 sqq.

ἀνοήτων, 'fool-born fopperies' (Shak.
2 Hen. IV v. 60). Schol. V (int.)
τῶν ἀφροδισίων (λέγει καὶ τῆς τοιαύτης
λαγνείας: τὰ γὰρ ἀνόητα ἀντὶ τοῦ [τὰ
MS.] μωρὰ μωραίνειν δὲ τὸ ἀφροδισιάζειν
[similarly Su. s.v.]. ταῦτα δὲ οὐκ ἐποίη-
σε Σωκράτης, ἀλλὰ πίνει μὲν οἶνον φασιν
αὐτὸν πλεῖστον, νήφει δὲ καὶ τὰ συνήθη
πράττειν): cp. μωρός in Eur. Tro. 989;
but this meaning is unauthorized in the
case of ἀνόητος (Römer, Stud. zu Ar. p.

standing still or walking; nor complainest when shivering, nor hungerest for thy midday meal; but refrainest from wine, and wrestling-schools, and suchlike fopperies, wotting, as should a man of wit, that the crown of bliss is to snatch the prize in the tug and scramble of the courts, and in the council-chamber's wordy war.

STREPS. (*Expansively*) Well, so far as a heart of oak goes, together with a speculative brain, on an uneasy pallet lying, and a belly sparing and niggard of comfort, that reckons savory a dainty dish, be not anxious: gladly, so far as these serve, I will yield myself to be hammered on your anvil.

53 n. 1, id. *Sitzungsb.* p. 242), and would not have been happy in respect of a grey-beard like Strepsiades. The Clouds are speaking ironically, and they treat the wisdom of the Athenians (who valued a *mens sana in corpore sano*) as mere foolishness. Joël points out that the consideration of bodily exercise as *ἀνόητον* was a Cynic trait, which, it may be noted, Antisthenes did not owe to Socrates.

419. *πράττων*: like *πράγμα* (472 n., *Ach.* 939 n.) a forensic word, here used as in Xen. *Mem.* iv. 2 § 1, where Euthydemus hopes that he will profit by Sophistic training so as *δύνασθαι λέγειν καὶ πράττειν*.

τῇ γλώττῃ πολεμίζων: cp. Milton, *Sam.* 403 'with blandished parleys, feminine assaults, Tongue-batteries.' Schol. V (ext.) οὐκ αὐτῇ <τῇ R> γλώττῃ πολεμῶν, ἀλλὰ γλώττῃ καθάπερ [(τῷ)] ὅπλῳ χρώμενος (so also Su. s.vv.)—τοῦτο γὰρ ὅπλον ῥήτορος—<καὶ R> καταπολεμῶν ἐν αὐτῇ τοὺς ἐναντίους. φησὶν οὖν, "εἰ δυνήσῃ πάντων ἀπέχεσθαι ὧν ἐλρήκαμεν, δυνήσῃ ἀγωνίσασθαι πρὸς <τοὺς R> ἀντιταττομένους [-πραττομένους R]." An epic word, used in comedy only where there is an epic association (*Pax* 759, *Thesm.* 807); here there is an implication that the tongue is superior to the sword (*cedunt arma togae*).

420-3. According to Bücheler etc. addressed in the first edition to Socrates, but in a different context.

420. οὐνέκά γε: cp. *Ach.* 387 n.

δυσκολοκόλτον: schol. V (interlin.) *δυσκόλως κοιμωμένον*. An adverbial compound which is a coinage, cp. 971, *βαρυδαιμονεῖν* (*Eg.* 558), *ὀκτροχοεῖν* (*Vesp.* 555 n.), *κομπολακεῖν* (*Ran.* 961), *δξύλαος* (ib. 815).

μερίμνης: cp. 101 n.; a poetical word, cp. H. Richards, *Aristoph.* etc. p. 153.

421. *τρυσίβλου*: schol. V (ext.) *καταπονούσης τὸν βίον* [so also Su.]. *θυμβρεπιδέπνουν δὲ τὰς θυμβρας δυναμένης δεῖπνέειν ἔστι δὲ εἶδος βοτάνης ἀφ' οὗ δηλοῖ ὅτι <ἀντὶ τοῦ Rutherf.> λάχανα μόνῃ τρωγούσης εὐτελεῖ[ι]* [so also Su.]. The comp. means *τετρυμένον βίον ἐχούσης* (cp. *Soph. Phil.* 209 αὐδὰ τρυσάνωρ 'cry of a man in anguish'), and not, as would be more regular, *uitam consumentis*, cp. *ταραξικάρδιος, κυκηστέφρος*. Similar are *ῥιγεσίβιος* (*Com. adesp.* iii. p. 595 K.; iv. p. 667 M.), *βραχύβιος, μακρόβιος* κτλ.

θυμβρεπιδέπνουν: cp. *Ach.* 254 n. For *ἐπιδέπνουν* 'to eat a *bonne bouche*' cp. *Eg.* 1140, *Eccl.* 1177; since 'savory' was a despicable food, the *ὄψον* is ironically described.

422. *ἀμέλει*, 'take your vizaments in that' (*Shak. Wives* i. i. 39). It makes little difference whether the word is taken as an imperat. or as an adverb.

τούτων: for the epanalepsis cp. 62 n., Brinkmann, *De anacol.* pp. 62 sqq.

ἐπιχαλκεῖν: schol. V (interlin.) <ἀντὶ τοῦ R> *παιδεύεσθαι* [*παίεσθαι* Herm.]. For the act. infin., which is idiomatic in this context, cp. Cobet, *VL.* p. 296 (thus Lucian, *Apol.* § 1 erred in writing *παρέχειν ἑαυτὸν ἔλκεσθαι καὶ σύρεσθαι*); for the sense cp. Aesch. *fr.* 307 N.², Aristophon ii. p. 277 K. (iii. p. 357 M.) of a parasite *ὑπομένειν πληγὰς ἀκμων*, Antiphan. ii. p. 94 K. (iii. p. 110 M.), the *locus classicus* for this idiom).

παρέχοιμ' ἄν: sc. *ἑμαυτόν*, cp. 441 sq., *Soph. Aj.* 1146 *πατεῖν παρείχε τῷ θέλοντι ναυτίλῳ*, Timocles ii. p. 464 K. (iii. p. 610 M.) *ἐαυτοὺς ἀντὶ καρύκων λέπειν* | *παρέχοντες ἀθληταῖσι*, Plato, *Theaet.* 191 A.

- ΣΩΚ. ἄλλο τι δῆτ' οὖν νομεῖς ἤδη θεὸν οὐδένα πλὴν ἅπερ
 ἡμεῖς,
 τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν Γλῶτταν, τρία
 ταυτί;
 ΣΤΡ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ' ἂν
 ἀπαντῶν.
 οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβα-
 νωτόν.
 ΚΟΡ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ ἀτυ-
 χήσεις,
 ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.
 ΣΤΡ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρόν,—
 τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν
 ἄριστον.

430

423 ἀλλ' ὃ τι δῆτ' οὖν V dett. al., Ald. : δῆεις R : δῆτ' οὐ codd. dett. al. || νομεῖς om. R || ἤδη] εἶναι V dett. al. (a gloss, cp. Ijzeren, *De vit. princ. codd.* p. 53 || θεῶν V || οὐδένα] Bentley οὐδὲν 425 οὐκ ἂν Su. (s.v. ἀτεχνῶς) || γ' om. Ald. 426 Cobet οὐδὲ σπείσαιμ' 427 λέγε τοίνυν V 428 τιμῶν <δεξιὸς> V (corrected to ζητῶν by the same hand) 429 τοίνυν γ' Ald.

423-6. According to Fritzsche (*De fab. ad Ar. retract.* iii. p. 6) to be placed before 412; but the change does not seem to me an improvement. Bücheler and Textor (*Zur dram. Techn.* ii. p. 27 n. 35) think that, in the first edition, this passage must have been preceded by a description of the Socratic deities: in the present edition, the gods 'Chaos' and 'Tongue' are novelties to Strep-siades, as they have not been mentioned before, and, in 365, he was informed that the Clouds are the only divinities. But really this objection is pedantic. In 264, Aristophanes had mentioned a triad of gods ('Air' = 'Chaos,' 'Ether,' and 'Clouds,' all of an unsubstantial character), and there is nothing strange in substituting the 'tongue' here for one of them; as Ritter says (*Philol.* xxxiv. p. 464), it is not wise in a comedy 'die Consequenz auf die Spitze zu treiben.'

423. ἄλλο τι : schol. V (int.) (ἀντὶ τοῦ οὐ νομεῖς;) *n'est-ce pas que?* An elliptical interrog. (= *nonne*), very common in philosophical prose, and possibly for that reason in place in this context, cp. Kühner-Gerth, *Gram.* § 589. 11. Only here in comedy.

δῆτ' οὖν : cp. Eur. *Med.* 1290 τί δῆτ' οὖν γένοιτ' ἂν ἐτι δεινόν; (where, however, ἂν may be the right reading for οὖν); the other instances quoted are of οὖν δῆτα, viz. 87 (?), 791, *Eq.* 871, 875.

νομεῖς, 'believe in,' since the gods are a kind of νόμισμα. The acc. is a sort of acc. of the 'inner object.' Thus 'to believe in' means 'to adopt as an article of creed.'

424. In 264 (where see n.), and 627 there is a trinity of Gods, who, however, differ only in name, being some of the different forms assumed by 'Air,' the first principle of Diogenes; here 'Tongue' is a new deity, but a natural one, in view of its importance in the play, cp. 419, 430, 792, Heidhüs, *Über d. Wolken*, p. 30.

Χάος, 'this vastidity' (Shak. *Meas.* III. i. 67). Schol. R (not in V) Χάος λέγει τὸν ἀέρα, παρὰ τὸ κεχύσθαι ἐτίμω δὲ τὴν γλῶτταν καὶ ἡσκουν τὴν πολυλογίαν : hence the modern 'gas'; cp. 627, *Aves* 192, 1218, Bacchyl. v. 27, Eur. *fr.* 448 N.² (a corrupt passage, but illustrating the use of χ. for 'air'). The usage is first found in Ibycus i. p. 246 B.⁴ (quoted in schol. V *Aves* 192).

τουτὶ : Bücheler (*N. Jahrb.* lxxxiii. p.

SOCR. Will you, then, disavow every deity other than those that we believe in—this triad, to wit (*waving his hands about*) this vastidity of Air, and the Clouds, and the Tongue?

STREPS. (*Complaisantly*) I wouldn't so much as pass the time of day to the rest—even if I met them face to face: nor sacrifice to them, nor pour libation, nor burn frankincense.

FIRST LEADER. Then be bold to tell what you would have us do for you: for we will not fail you, if you honour and worship us, and seek to become a knowing file.

STREPS. My Liege Ladies, this small boon I crave of you—that of all the Greeks I may become the cleverest speaker by one hundred stades.

665) curiously thinks this unintelligible, except in reference to a previous mention of 'Chaos' (now deleted, cp. 423 n.); but he has not observed that Strepsiades points to the surrounding air.

γλώτταν: cp. Euripides' address in *Ran.* 892 αἰθήρ, ἐμὸν βόσκημα καὶ γλώττης στρόφιγξ. The value of 'tongue' in Greece was not of recent date; thus, when Anacharsis was asked τί ἐστὶν ἐν ἀνθρώποις ἀγαθὸν τε καὶ φαῦλον; he replied γλῶττα (Diog. L. i. § 105, Joël, *Der echte Sokr.* etc. ii. p. 768).

τρία: Socrates' trinity takes the place of Zeus, Apollo, and Demeter, who were the usual witnesses of oaths, cp. 1234 n.

425. Schol. R (not in V) οὐδ' ἂν προσείποιμι ἄλλον θεὸν οὐδὲ συντυχῶν: also (intramarg.) δυστυχῶν <συντυχῶν Ruth.>.

διαλεχθείην: cp. *Plut.* 1082, Plato, *Gorg.* 474 A τοῖς δὲ πολλοῖς οὐδὲ διαλέγομαι, *Lysias* iii. § 31, *Isaeus* i. § 34, [Dem.] xliii. § 59 Μακαρτῶν δὲ τούτῳ οὐδὲ [corr. Blass: MSS. οὐδὲν] διαλέγονται οἱ νόμοι.

γε: cp. 431 n.

ἀτεχνῶς: schol. V (int.) (παντελῶς), διδόν (a modern Greek use).

426. ἐπιθείην: cp. *Vesp.* 96 n. For the omission of ἂν (which is usual, when two or more clauses are connected by καὶ, δέ, οὐτε, κτλ.) cp. *Eq.* 1056, *Ran.* 574; it is very common in tragedy, cp. *Aesch. Ag.* 1049, *Soph. OR.* 937, and not unknown in prose, cp. *Dem.* iii. § 14, xxii. § 17, Plato, *Gorg.* 471 A, Kühner-Gerth, *Gram.* § 398. 9.

427. ἀτυχῆσεις: schol. R (not in V) ἀντὶ τοῦ οὐκ ἀποτεύξει ὧν θέλεις.

428. θαυμάζων, 'venerating,' and this was not restricted to words (cp. ἐπιθαν-

μάζειν 'to remunerate' 1147), 'worshipping,' cp. *Ran.* 1008, *Eccl.* 727.

δεξιός: schol. V (interlin.) πεπαιδευμένος.

429 sqq. Those who hold that, in the first edition, the Sophistic arts were not satirized, infer that these lines were inserted in the second edition in order to work up to the discussion between the Reasons, cp. 110 sqq. n., Heidhüs, *Über d. Wolken*, p. 28.

429. μικρόν: cp. *Hor. S.* ii. 3. 283 unum | —quid tam magnum—unum me surpite morti!—dis etenim facilest (v. Leeuwen).

430. Schol. R (not in V) λείπει ποιήσατε.

σταδίοισιν: a superiority unequalled even by Pericles who ἐκ δέκα ποδῶν ἤρει λέγων τοὺς ῥήτορας (*Eupol.* i. p. 281 K.; ii. p. 458 M.), and even by the modern school of tragic poets who were Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα (*Ran.* 91); but exceeded by that of the poet Choronius over Argās, cp. *Alex.* ii. p. 304 K. (iii. p. 388 M.) A. τί πρὸς τὸν Ἀργᾶν οὗτος; B. ἡμέρας δρόμῳ | κρείττων. This kind of jest was imitated by Flavius Virginius ap. *Quint.* xi. 3 § 126, and by *Synes. Epist.* 135 p. 272, and has passed into modern languages, cp. *Shak. LLL.* v. ii. 672 'Boyet. <He> loves her by the foot. *Dum.* (aside) He may not by the yard,' ib. 54 'the letter is too long by half a mile,' Brentano (*Untersuch.* p. 72 n. 2) finds an allusion—far-fetched, I fear—to Hippias' boast in Plato, *Hipp. Min.* 363 c, 364 A ἐξ οὗ γὰρ ἡργμαι Ὀλυμπίαισιν ἀγωνίζεσθαι, οὐδενὶ πώποτε κρείττονι εἰς οὐδὲν ἑμαυτοῦ ἐνέτυχον.

- KOP. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπόν
γ' ἀπὸ τουδὶ
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.
- ΣΤΡ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας
διολισθεῖν.
- KOP. τεύξῃ τοίνυν ὦν ἰμείρεις· οὐ γὰρ μεγάλων ἐπι-
θυμείς. 435
- ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προπόλοισι.
- ΣΤΡ. δράσω ταυτ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ'
ἐπέτριψεν. >

ΠΝΙΓΟΣ

νῦν οὖν χρήσθων ὃ τι βούλονται.—
τουτὶ τοῦμόν σῶμ' αὐτοῖσιν

440

- 431 γ' om. V etc. || ἀπὸ τοῦ νῦν Su. (s.v. γνώμας, recte s.vv. ἀπὸ τουδὶ)
432 γνώμας μεγάλας Ald. || πλείονας] πλέον R, whence Kock reads
σοῦ πλέον οὐδεὶς: Porson πλείονας οὐδεὶς, deleting ἡ σύ as a gloss. The
edd. are wrong in accepting μεγάλας; it is surplusage, since γνώμαι ἐν τῷ
δήμῳ are necessarily μεγάλαι; πλέον in R is probably for πλεόβ (= πλέονας)
433 γε om. V etc., Ald. || v. Herwerden (*Mnem.* xxx. p. 47) μή μοί γ',
ὦ τᾶν: Blaydes (*Spicil.* p. 131) μή μοι γε λέγε; see comm. || μεγάλας
γνώμας V dett. al. 434 ὅσ' ὡς V 435 τοίνυν γ' Ald. 436

431. ὥστε . . γε: γε merely emphasizes λοιπόν (Neil thinks differently, *Eq.* p. 190), as διαλεχθεῖν in 425, and ξένον in Soph. *OC.* 565, cp. 1342 n.

λοιπόν: schol. R (not in V) ἀπὸ τούτου τοῦ χρόνου (probably a note on ἀπὸ τουδὶ).

ἀπὸ τουδὶ: cp. Su. s.vv. (omitted in RV).

νικήσει: cp. 99 n., *Vesp.* 594.

432. ἐν τῷ δήμῳ: cp. *Vesp.* 594 n.

γνώμας: schol. V (int.) γνώμας ἔλεγον [(καὶ)] τὰς δημηγορίας (so also Su.); for the acc. cp. Aesch. *Eum.* 433, Soph. *fr.* 38 N.², Eur. *fr.* 1034 N.², Kühner-Gerth, *Gram.* § 410. 2 (c).

433. μή μοί γε: cp. 84 n. λέγειν 'to propose' has been questioned, since λέγε must be supplied with μή; but, as I fancy, the ellipse was not conscious, and the repetition was consequently unfelt.

434. ὅσα: restrictive, 'only so far as to wrest justice to my side,' cp. 1252 n., *Vesp.* 1288 n., *Lys.* 732, *Ecc.* 350, Theocr. xxv. 73 τοὺς μὲν δ γε λάεσσιν ἀπὸ χθονὸς ὅσων ('merely') ἀείρων, Thuc. i. 2 § 2 ὅσον ἀποζῆν, Plato, *Prot.* 334 c; the ellipse is supplied in Thuc. iii. 49 ἡ μὲν <ναῦς> ἔφθασε τοσοῦτον ὅσον Πάχχητα ἀνεγνωκέναι τὸ ψήφισμα, cp. Kühner-Gerth, *Gram.* § 585 A. 3.

στρεψοδικῆσαι: schol. V (int.) ἀντὶ (τοῦ) στρέφαι τὰς δίκας [also Su.]. πρὸς ταύτην δὲ τὴν λέξιν καὶ τὸ ὄνομα [R: νόημα V] τῷ [R: τῶν V] γέροντι <πεποιήται Στρεψιάδης R>· διολισθεῖν (δὲ τὸ) [ἀντὶ τοῦ R] ἐκφυγεῖν [also Su. s.v. διολισθαίνειν]· <καὶ νῦν δὲ χρήστας τοὺς δανειστάς R>; cp. *Aves* 1468 στρεψοδικοπανουργία.

διολισθεῖν: a metaphor from the palaestra, cp. *Eq.* 490 sq., *Pax* 141 (of escape from the clutches of the sea).

FIRST LEADER. We guarantee you that: from this day forth in the Public Assembly no man shall outvie you in passing motions.

STREPS. Don't speak to me of public 'motions': I've no desire for such things, but merely to wrest the course of law to my own profit, and to slip from the clutches of my creditors.

FIRST LEADER. You shall achieve the object of your dream, for you do not ask for much. Come, be of good heart, and commit yourself to our beadsmen.

STREPS. I put my trust in you, and will obey. For force perforce constrains me, along of the branded blood-steeds, and the marriage that proved my ruin.

PNIGUS (*recited breathlessly*)

Let them take me, and do what they will. This body of mine

προσπόλοισι lemma schol. R 437 ταῦθ' RV: τοῦθ' Ald. 439
 νῦν οὖν χρήσθων ἀτεχνῶς κτλ. codd., Su. (s.vv. χρήσθων, δρώντων): Cobet
 deletes χρήσθων, Piccolomini ἀτεχνῶς ὅ τι β.: I delete ἀτεχνῶς as having
 come from 453: others suppose a lacuna, e.g. Fritzsche (*Thesm.* 252) <οὔτοι
 χρηστῶν ἔνεκεν> χρήσθων κτλ.: v. Herwerden (*Vind.* p. 47) χρήσθων <γὰρ
 πᾶν>: others χρήσθων <οὔτοι γ'> or <τούτῃ γ'> 440 τό γ' ἐμὸν codd.:
 Cobet τοῦμδν

435-56. Not impossibly a part of the Agon of the first edition, since 435 sq. resemble a Catacelestusmus, and 439-56 the Pnigus of an Agon, cp. *Vesp.* 619-30, 719-24 (especially καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν ὃ τι βούλῃ σοι).

435. ἱμείρεις, 'yearn for,' *sehnen*, a dignified word, used only here in comedy; for prose cp. Plato, *Cratyl.* 418 c (where it is used for etymologizing purposes). The *locus classicus* for the distinction between πόθος ('longing' in general), ζέμερος ('an aching pain') and ἐπιθυμία ('appetite') is *Ran.* 52 sqq. (see J. H. H. Schmidt, *Syn.* iii. pp. 596 sq.).

436. προσπόλοισι, 'beadsmen' (Shak. *Gentl.* i. i. 18). Schol. V (interlin.) πρόσφυξι ('clients,' 'acolytes,' since the Clouds were divinities). Schol. R προσπόλοισι πρόσφυξι λέγει δὲ τοῖς φιλοσόφοις (also Su. s.v.); but the word was probably from the Orphic rites, of which the Sophistic are a parody (Dieterich).

437. ἀνάγκη: a jest καθ' ὁμωνυμίαν

on the philosophical use of the word, cp. 377 n.

438. κοππατίας: schol. R (not in V) <τοῖς> μετὰ τοῦ χαράγματος καὶ τοὺς ἐκκεκοφτάς αὐτοῦ τὴν οὐσίαν δηλοῖ, viz. a jest κατ' ἐξαλλαγὴν φωνῇ οὐ κόπτειν, cp. 23 n.

ἐπέτριψε: schol. R (not in V) δὲ αἰτιόσ μοι γέγονε πάντων τῶν συμβαινόντων κακῶν. || δι' ὃν [Ald.: ὦν MS.] ἐδυστύχησα: cp. *Ach.* 1022 n.

439. χρήσθων: schol. V (ext.) νῦν οὖν χρήσθωσαν τὴν μὲν προφορὰν ὡς δυϊκὴν [R: -ον V] ἔχει τοῦ σχηματισμοῦ. πληθυντικῶς δὲ λέλεκται χρήσθωσαν 'Ἀττικῶν δὲ ἡ τοιαύτη σύνταξις, <ὅλον Ald.>, ποιούντων ἐκείνοι, φρονούντων ἐκείνοι ἀντὶ τοῦ ποιέτωσαν καὶ φρονέτωσαν, <ὡς R> καὶ ἐνταῦθα <χρήσθωσαν> [also Su. s.v. δρώντων]. νῦν γάρ, φησί, τὴν ἐξουσίαν αὐτοῖς ἐπιδίδωμι τοῦ ἑμαυτοῦ σώματος, τοῖς προσδόλοις [προσ. δηλονότι R], (ἡγουν τοῖς φιλοσόφοις); cp. *Thesm.* 212.

ὃ τι: cp. 22 n.

παρέχω τύπτειν, πεινῆν, διψῆν,
 αὐχμεῖν, ῥιγῶν, ἄσκον δείρειν,
 εἴπερ τὰ χρέα διαφευξοῦμαι,
 τοῖς τ' ἀνθρώποις εἶναι δόξω
 θρασύς, εὐγλωττος, τολμηρός, ἴτης,
 βδελυρός, ψευδῶν συγκολλητής,
 εὐρησιεπής, περίτριμμα δικῶν,
 κύρβις, κρόταλον, κίναδος, τρύμη,
 μάσθλης, εἶρων, γλοιός, ἀλαζών,

445

441 παρέχων R 442 ῥιγῶν codd., cp. Kühner-Blass, *Gram.* § 245.
 4 (b) || δείρειν P 20 : δέρειν RV etc., Ald. : δαίρειν Su., cp. *Vesp.* 1286 n.,
Aves 365, Herod. ii. 39, iv. 64, Cratin. i. p. 116 K. (ii. p. 224 M.), Kühner-
 Blass, *Gram.* ii. p. 397 : W. H. Thompson ἄσκον τε δέρειν, but the copula
 spoils the sentence 444 sqq. Written mostly as prose in V 447
 περίτρημα V

441-3. Similar to 415-7, and (according to Textor, *Zur dram. Techn.* ii. p. 27 n. 35) from different editions of the play.

441. τύπτειν : cp. schol. V (ext.) (κακοῦν), ξηραίνεσθαι, (καί) τὸ δέρμα μου εἰς ἄσκον ἐκδερματίζειν· ὑπὲρ δὲ τοῦ πι-
 στευθῆναι αὐτὸν ἐμμένειν τοῖς ὑποκειμένοις, προσέθηκε πλέον (ἢ ἐκεῖνοι ἐπέταξαν, καὶ λέγει καταφρονεῖν ἐκδερρομένου τοῦ δέρματος)· ὁ γὰρ τὰ μείζω ἐπαγγελλόμενος ὑπομένειν εὐχερῶς ἂν τὰ ἥττονα ὑπενέγκοι [also Su. s.v. χρῆσθων]; for the infinitives cp. 422 n. The *abandon* here seems 'Cynical,' cp. Plato, *Euthyd.* 285 c (a 'Cynical' passage), where Ctesippus, who was an ὀψιμαθής, like Strepsiades and Antisthenes, exclaims : ἔτοιμός εἰμι παρέχειν ἑμαυτὸν τοῖς ξένοις, καὶ ἐὰν βούλωνται δέρειν ἔτι μᾶλλον ἢ νῦν δέρονται, εἰ μοι ἡ δορὰ μὴ εἰς ἄσκον τελευτήσει, ὥσπερ ἡ τοῦ Μαρσύου, ἀλλ' εἰς ἀρετὴν (Joël, *Der echte Sokr.* etc. ii. p. 836), a passage which is reminiscent of this.

442. αὐχμεῖν : cp. 920. αὐχμηρός) (λιπαρός, especially of neglected hair (Eur. *Or.* 223, 387 sqq.), but also of the other parts of the body (Aristotle, *Hist. an.* iii. 3 § 17 = 520 a 27); hence, as oiling was done at the baths, 'unwashed' (*Plut.* 84 sq.). It was associated with poverty (Plato, *Symp.* 203 c), and so came to be a Cynic trait, cp. Lucian, *Cynicus* § 17 (a Cynic's description of his own appearance) οὐκοῦν τό γε ἐμὸν σχῆμα τοιοῦτόν ἐστιν, αὐχμηρὸν εἶναι, λάσιον εἶναι, τρίβωνα ἔχειν, κομᾶν, ἀνυποδηρεῖν (cp. J. H. H. Schmidt, *Sym.* ii. pp. 326, 332).

ἄσκον δείρειν : cp. *Ach.* 302 n., *Eq.* 370 δερῶ σε θύλακον κλοπῆς, and μόλγον αἰνεῖν (Zacher, *Aristophan. Stud.* p. 77 n.), an allusion to the punishment of Marsyas, which was still familiar in oriental countries. In Athens it was treated as a jest, cp. Solon, *fr.* 33 B.⁴, where some one questions Solon's wisdom in refusing the supreme power; as for himself, ἤθελεν γάρ κεν κρατήσας, πλοῦτον ἀφθονον λαβὼν | καὶ τυραννεύσας Ἀθηνῶν μόνον ἡμέραν μίαν, | ἄσκος ὕστερον δεδάρθαι κάπιτετριῖθαι γένος.

For the ironically used poetical word δείρειν cp. *Vesp.* 1286 n., *Aves* 365. ἄσκος 'hide,' 'case,' 'fell' (Shak. *Lear* iv. iii. 24) represents the result of the flogging, whereby the skin became separated from the flesh; cp. Herod. vii. 26 ἐν τῇ καὶ ὁ τοῦ Σιληνοῦ Μαρσύω ἄσκος ἀνακρέμαται, τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος ἐκδάρντα ἀνακρεμασθῆναι (Zacher, *Aristoph.* *Stud.* p. 67).

443. εἴπερ = εἴπερ μέλλω διαφεύγειν (almost in the sense 'in order that I may,' 'on condition that I shall'); cp. *Vesp.* 1263, Sobol. *Synt.* p. 109.

χρεῖα : cp. 39 n.

διαφευξοῦμαι, 'shuffle off'; cp. *Ach.* 157 n.

445. εὐγλωττος, 'glib,' cp. H. Richards, *Aristoph.* etc. p. 153, *Eq.* 837; a poetical word. Schol. R (not in V) λέγειν προσ-
 ηνής.

ἴτης, 'a man of bounce' (Shak. *John* ii. i. 462), with 'go' in him. Schol. V (int.) <ἀντὶ τοῦ R> ἱταμός [*Ran.* 1291, Plato, *Politic.* 311 A, Dem. xxv. § 24] σκληρός, τολμηρός, καὶ δι' αὐτῶν χωρῶν

I bequeath to them, to be hungry and thirsty, to be beaten with rods, to be foul, to be frozen, to be flayed into a pell, if I can but shuffle off my debts, and appear to the world a thrasonical, plausible patch, a go-ahead knave, sheer bounce, a whoreson wretch, a mint of lies, a coiner of phrases, a Court hack, a walking code-book, a clapper, a fox, a gimlet, a cheveril glove, a rogue in grain, smooth as oil, a bragging Jack, a halter-sack, a

τῶν πραγμάτων (also Su.): *dreist*, a temperamental quality due to natural energy (J. H. H. Schmidt, *Syn.* iii. p. 548); only here in Aristophanes. Possibly a term of Protagoras (Plato, *Prot.* 349 E), and, according to Joël (*Der echte Sokr.* etc. ii. p. 880), of Antisthenes, who is held by some to be intended in the 'Protagoras' of Plato's treatise; used of Eros in Plato, *Symp.* 203 D, which Joël also holds to have a 'Cynical' flavour.

446. βδελυρός, 'a scroyle' (Shak. *John* II. i. 373). Schol. V (int.) καὶ τὸν πόρνον οὕτως [οὗτος R.] ἐκάλλον (βδελυρόν [βδελλ. MS.], ὡς καὶ Ἀλσχίνης ἐν τῷ κατὰ Τιμάρχου [§§ 31, 41, 46, 95]), καὶ τὸν μίσους ἄξιον, ὡς [καὶ MS.] τὸ μισῆσαι βδελύεσθαι [βδελλ. MS.], καὶ τὸν ἀνελεύθερον.

συγκολλητής, 'coining slanders like a mint' (Shak. *Troil.* I. iii. 193), 'a mint of lies' (LLL. I. i. 164); cp. *Vesp.* 1041 n. (also of the Sophists).

447. εὐρησιεπής: cp. 'forgetive' (Shak. *Hen.* IV iv. iii. 107 'apprehensive, quick, forgetive'). A perversion of a noble Pindaric phrase, *O.* ix. 80 εἴην εὖ ἀναγείσθαι | πρόσφορος ἐν Μοισᾷ διφρῶ, cp. *Diog.* L. ii. §§ 113, 134, iv. § 37, *Athen.* 193 D εὐρησιλογεῖν.

περίτρυμμα: schol. V (interlin.) ψευδολόγος (originally on ψευδ. συγκ., as in R); schol. R (not in V) ὀξύς. Cp. 260 n.

448. Schol. V (int.) περιεργός, ὃν οὐκ ἔστι λαθεῖν ('ἔνεκεν γὰρ μνήμης ἀνέγραψεν εἰς τὰς κύρβιας.) κύρβις [R: -ias V] δὲ σάνις ἔνθα οἱ νόμοι γεγραμμένοι ἦσαν. || ἡ οὕτως· ἡδέως ἂν ὑπομείναιμι ὅτι οὐκ ἔστι δόξω τοῖς πολλοῖς λόγων ἔμπειρος εἶναι καὶ νόμους εἰδέναι [also Su.]. (τὸ δὲ κρόταλον ἀντὶ τοῦ εὐγλωττος καὶ εὐστομος, ὡς τὰ κρόταλα· τὸ δὲ κίναδος εἰδὸς τι θηρίου, ὡς καὶ Δημοσθένης ἐν τῷ περὶ στεφάνου [§ 307. 23] "τοῦτο δὲ καὶ φύσει κίναδος τάν-θρῶπιόν ἐστι"· οἱ δὲ πάν μὲν θηρίον κίναδος ἀξιοῦσι καλεῖσθαι· ἰδίως δὲ τὴν ἀλώπεκα· κακοῦργος οὖν, φησί, ὡς ἀλώπηξ· τὸ δὲ τρύμη ὁ τετρημένος [R: τετρι-

V] σφόδρα καὶ πεπερονημένος [περιπερονημένος R] ἐν τοῖς πράγμασιν, ὃν ἡμεῖς τρύπανόν φαμεν· <τρύμην δὲ [καὶ τρίμμη] τὴν ὀπὴν φαμεν· R> θέλει δὲ εἰπεῖν ἐτόνος [-ws R] ὡς τρύπανον. Schol. R (not in V) κίναδος· ἀπατητικός· ἐρηται δὲ ἀπὸ μεταφορᾶς τῆς ἀλώπεκος· κοινῶς δὲ <πάν Rutherford> θηρίον τὸ κίναδος· οὐχ ὡς [ὅς MS.] τινὲς φασί, πάν ἐρηπτόν.

κύρβις: cp. *Aves* 1354, *Plut. Sol.* 25 § 1, [Aristot.] *Ath. Pol.* 7 § 1, Bernhardt, *Eratostrhenica* p. 211. κύρβεις (or ἄζονες) were 'the rectangular wooden tablets painted white and arranged in sets of four, each set forming a pillar about the height of a man' (Sandys). These were erected by Solon in the 'Royal Portico.' At this time they were little regarded, cp. *Cratin.* i. p. 94 K. (ii. p. 217 M.) πρὸς τοῦ Σόλωνος καὶ Δράκοντος οἷσι νῦν | φρούγουσιν ἤδη τὰς κάχρυσ τοὺς κύρβεσιν, so that κ. came to be a term of abuse, 'a walking statute-book,' κύρβεις κακῶν (Zenob. iv. 77) ἐπὶ τῶν σφόδρα πονηρομένων (see Gilbert, *Greek Const. Ant.* ET. p. 140).

κρόταλον, 'a clapper' (Massinger, *New way to pay old debts* III. ii. 'the great fiend stop that clapper,' Shak. *Oth.* II. i. 109 'you are pictures out of doors, Bells in your parlours, wild-cats in your kitchens,' etc.); cp. 260 n.

κίναδος: cp. *Aves* 430, *Andoc.* i. § 99; especially associated with Odysseus, *Soph. Aj.* 103, Shak. *Troil.* v. iv. 12 'that same dog-fox Ulysses.'

τρύμη: a strange coinage which is said to mean (1) 'a hole,' (2) 'an auger,' (3) according to v. Leeuwen, *uiuertra*. (2) is probable (= *vitebrequin*), as it is hard to see how, from (1), it can mean πανούργος, viz. one who can escape even where there is no aperture οὐδ' εἰ σέρφω διαδύναι (*Vesp.* 352).

449. Schol. V (ext.) μάσθλης ἰδίως ὁ μεμαλαγμένος ἄλωρος καὶ ἐκλυτος· μάσθλης οὖν ἐνταῦθα ὁ πολυγνώμων (καὶ ἐκλυτος καὶ μηδὲ βέβαιον μηδὲ σταθερὸν γινώσκων· || ἡ ὁ ἱμαντώδης καὶ μαστιγίας· ἀπὸ μεταφορᾶς τοῦ μεμαλαγμένου ἱμάντος· || ἡ οὕτως·

κέντρων, μιάρος, στρόφισ, ἀργαλέος,
ματιολοιχός.—

450

ταῦτ' εἴ με καλοῦσ' ἀπαντῶντες,
δρώντων ἀτεχνῶς ὃ τι χρῆζουσιν·

κεῖ βούλονται,

νῆ τὴν Δήμητρ' ἔκ μου χορδὴν

455

τοῖς φροντισταῖς παραθέντων.

>

ΠΑΡ.

λῆμα μὲν πάρεστι τῷδέ γ'

οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὥς

451 ματιολοιχός codd. (ματιῶ- V), Su., Ald.: ματτυλοιχός Ln. 5 pr. man. (Athen. 663 c): also conjectured by Bentley. ματτύα (Mart. xiii. 92. 2) was a rich dish among the Thessalians, said not to have been invented until the time of the Macedonian supremacy. Be that as it may, it is defended by W. H. Thompson, *J. of Phil.* xii. pp. 169 sqq.; but it does not suit the sense here, which requires something like βωμολόχος. The suggestions καττυλοιχός ('fraudulent schemer,' Meineke), ματτυρολύμης (v. Herwerden, cp. Pax 814) are highly improbable. 452 καλοῦσ[ιν] RV: λέγουσ' Ald. || ἀπαντῶντες codd. 453 ὃ τι R 454 κεῖ Ald.: κ' εἰ R (not ἦ εἰ, as reported): καὶ V 455 δήμητραν V 457-75 Assigned to Socrates by V, v. Leeuwen (except 462, 466 sq.); but wrongly, as I think. 458 ἔτοιμον] εὐτολμον V || ἴσθι δ' ὥς] Bentley omits ὥς (reading ἔξων below), but cp. Ach. 325 n.

εὐτονος ὡς ἱμάς [also Su.]* τὸ δὲ εἰρων ὁ πάντα παλίων καὶ διαχλευάζων, καὶ [ἦ R] εἰρωνευόμενος, ἀπατεῶν [R: -αῖων V] <καὶ R> ὑποκριτῆς [-ιτικός R]* (τὸ δὲ γλοιὸς τὸ αὐτὸ δηλοῖ τῷ [Su.: τὸ MS.] μάσθλης· εἰληπται δὲ ἡ μεταφορὰ ἀπὸ τοῦ ἐν τοῖς βαλανεῖοις ἐλαίου πεπηγότος, ὅπερ τοὺς ἐπιλαμβανομένους διολισθάνειν πέφυκεν· τοιοῦτος οὖν καὶ ὁ πρεσβύτερος εὐχεται γενέσθαι τοὺς τρόπους, ἵνα ὥσπερ διολισθάνειν καὶ φεύγειν δύνῃται τοὺς δανειστάς· καὶ μέχρι δεῦρο <δὲ Su.> τοὺς τῇ γνώμῃ σκάζοντας καὶ μηδὲν σταθερὸν φρονούντας, καὶ ἄλλο μὲν ἐπαγγελλομένους, ἄλλο δὲ φρονούντας (inf.) καὶ πράσσοντας διὰ τὸ τῆς γνώμης διωσθῆναι καὶ ἀπιστον γλοιόους καλοῦμεν) [also Su. s.vv. μάσθλης, γλοιός]. Schol. R (not in V) γλοιός· μιάρος καὶ ῥυπαρὸς καὶ μικρολόγος [μυρολόγος Ruth.]. μάσθλης, 'a cheveril glove'; cp. Sappho, fr. 19 B.⁴ πόδας δὲ ποικίλος μάσθλης ἐκάλυπτε. For the metaphorical use cp. Eq. 270, Vesp. 231 n. ἱμάς κύνειος, Shak. Hen. VIII ii. iii. 30 'which gifts . . the capacity Of your soft cheveril (=roebuck-leather) conscience would receive. If you might please to stretch it.'

εἰρων, 'a politician' (Shak. Haml. v.

i. 85), 'a Machiavel' (Wives III. i. 104); cp. Vesp. 174 n.

γλοιός, 'smooth as oil' (Shak. 1 Hen. IV i. iii. 7), 'a professor of "the glib and oily art To speak and purpose not"' (Lear I. i. 227), the word being perhaps connected with γλίσχρος (Ach. 452 n., Plato, Cratyl. 427 v), cp. Soph. fr. 935 N.² γλοιός (=κακοήθης Hesych.), Beck. An. 233. 7 γλοιάζειν· τὸ τοῖς ὄμμασιν ἐπιμύοντα μυκτηρίζειν καὶ κακοηθεύεσθαι, οἱ δὲ διαγελᾶν (see Ellendt, Lex. Soph. s.v. γλοιός).

ἀλαζών, 'a bragging Jack,' 'a thrasonical patch.' Schol. V (interlin.) πλάνος, cp. Ach. 63 n., Vesp. 174 n. Notice that the same person is described as εἰρων and ἀλαζών.

450. κέντρων: schol. V (inf.) τούτῃστι χαλεπὸς [perhaps on ἀργαλέος] καὶ φρικτός, καθὼ καὶ τοὺς ἡνιόχους κεντροτύπους καλοῦμεν, τοὺς τοῖς κέντροις τοὺς ἵππους τύπτοντας. (κέντρων λέγεται καὶ ὁ κλέπτῃς διὰ τὸ βασανιζομένους τοῖς κλέπτῃς καὶ κέντρα προσφέρεισθαι) [so also Su., with some more]; cp. i. p. 416 K. (ii. p. 974 M.) στίγων, ib. πέδων, Men. iii. p. 259 K. (iv. p. 311 M.) ὀσιπέδων, uerbero, restio, flagrio, 'pendard,' 'a crack-hemp,' 'a

scroyle, a boggler, a hard nut, a miching mallecho. If they give me these additions, when they meet me, let them do their very worst,—aye, by Demeter, if they list, let them make of me a dish of chitterlings to set before the Minute Philosophers.

SECOND LEADER. (To SOCRATES) He is of undaunted metal, ready and apt. (To STREPSIADES) Learn this task, and, be assured,

whipster' (Shak. *Oth.* v. ii. 242). See *Ach.* Introd. p. liii. (5).

στρόφis, 'a boggler' (Shak. *Ant.* iii. xi. 110). Schol. V (int.) ἀπὸ τοῦ στρέφω [R: στρόφews V Su.] ἡ μεταφορά, <οἶον R> εἰστροφος καὶ εὐκίνητος ἐν τοῖς πρᾶγμασι [also Su.]* (ματιολοιχὸν δὲ) οἱ μὲν τὸν λίχρον, οἱ δὲ τὸν μικρολόγον [-φάγον R, Su.], ἐπεὶ μάτιον τὸ ἐλάχιστον εἰώθασι λέγειν [possibly he means the diminutive termination], οἱ δὲ τὸν μάταια βουλευόμενον καὶ λοχῶντα* (οἱ δὲ τὸν κρουσι-μέτρην* μάτιον γὰρ εἶδος μέτρον* δέξινει δὲ Ἡρωδιανός) [similarly in Su.]. For στρόφis cp. 434 n., 792, *Ran.* 775, *Plut.* 1154, *fr.* i. p. 550 K. (ii. p. 1197 M.) <καὶ> στρεψιμαλλος τὴν τέχνην Εὐρπίδης: so a litigious knave is said (Plato, *Rep.* 405 c) ἱκανὸς πάσας μὲν στροφὰς στρέφεισθαι, πάσας δὲ διεξόδους διεξεληθὼν ἀποστραφῆναι λυγίζμενος. For the termination -is cp. *Ach.* Introd. l.c.

ἀργαλός: schol. R (not in V) ἀκαταγώνιστος.

451. ματιολοιχός: perhaps 'a miching mallecho,' which gives the sense and sound (Shak. *Hamlet*. iii. ii. 148). Only one fact may certainly be inferred from the jumble of scholia on this word, viz. that μ. is either corrupt, or that its meaning was forgotten. The sense 'parasitical' would suit the passage, cp. *Vesp.* 1318 κωμωδοιοιχεῖν, Su. τραπεζο-λοιχός, Aesch. *Ag.* 1478 αἱματολοιχός, Antiphan. ii. p. 37 K. (iii. p. 35 M.) κνισολοιχός.

453-6. Similar to 420-2, and (according to Textor, *Zur dram. Tech.* ii. p. 27 n. 35), from different editions of the play; but cp. Heidhüs, l.c.

453. εἰ, 'on condition that etc.,' cp. 443 n.; in such a case, the action of the protasis follows that of the apodosis.

454. Schol. R (not in V) (ἀπερχνῶς) ἀκριβῶς: || <χρήζουσιν> οἱ φιλόσοφοι.

455. κ μου: schol. V (ext.) ἀπ' ἐμοῦ χορδὴν τοῖς φιλοσόφοις παραθέτωσαν· χορδὴ δὲ τὸ λεπτόν ἔντερον· (ὑπερβολὴ δὲ τὸ τοιοῦτον.) Cp. *Eq.* 372, and, for the threat, ib. 771, *Ach.* 300 n., *Vesp.* 63 n., *Plaut. Mil.* 8 *gestit fartum facere ex*

hostibus, *Truc.* 613 *iam hercle ego te hic hac offatim conficiam.*

χορδὴν: schol. V (intramarg. ext.) (χορδάρια).

456. φροντισταῖς: schol. V (interlin.) (φιλοσόφους), cp. 94 n.

457-75. Schol. V (Heliodor.) (int.) <διπλῇ καὶ> [ἡ] περίοδος ἐνδεκάκωλος, ὧν τὸ μὲν πρῶτον τροχαϊκὸν ὀλιμετρον ἀκατάληκτον, τὸ β τροχαϊκὸν τρίμετρον καταληκτικόν, τὸ γ δάκτυλος [-ικὸν MS.] πενθήμερης [-és MS.], τὸ δ ἀνάπαιστος [-ικὸν MS.] πενθήμερης [-és MS.], τὸ ε Φερεκράτιον ἀτελές, τὸ ς λαμβικὴ βᾶσις [cp. O. Hense, *Heliod.* *Untersuch.* p. 110], τὸ ζ ἀναπαιστικὴ προσδιακὴ [προσω-MS.] περίοδος δωδεκάσχημος [O. Hense, ib. p. 118], καὶ τὸ η, ἀλλὰ συνήπται τῷ ἑξῆς λάμβῳ [-ικῷ MS.] πενθήμερει, τὸ ι δακτυλικὸν <τρίπουν εἰς> τροχαῖον, τὸ ια τρισύλλαβος κατὰ πόδα κρητικόν. The metre of 461-75 is enopliac, cp. Schröder, *Ar. cantica*, p. 45, J. W. White, *Enopliac Metre in Greek Com.* p. 426, F. Hansen, *Philol.* li. p. 241. This stately rhythm, which is especially adapted to epinikia (such as Pind. *P.* i., iv.), is amusingly associated with promises of a vulgar felicity, and is an admirable instance of 'laughter' κατ' ἀδολοσχίαν, cp. *Ach.* Introd. p. xlviii. (b). The comic precision of the Chorus is in ludicrous contrast with the mystical tone which they adopt (Mazon, *Comp.* etc. p. 52).

457. λῆμα: schol. V (intramarg. ext.) ἀντὶ τοῦ φρόνημα [also Su.], cp. *Ran.* 898 λῆμα δ' οὐκ ἄτολμον ἀμφοῖν, | οὐδ' ἀκίνητοι φρένες, in an ode introducing an Agon; hence Zieliński suggests that 456-75 formed the Antode in the Agon of the first edition; Bücheler (*N. Jahrb.* lxxxi. p. 666) and Teuffel suggest that 805-13 originally stood in this place, and were immediately followed by the Catacelestusmus, 476 sq. λῆμα is tragic, and, in comedy, is found only in parodies, cp. 1350, *Eq.* 757, *Thesm.* 459, *Ran.* 463, etc.

τῷδ' ἔγε: cp. *Ach.* 346 n., *Vesp.* 945 n.

458. Schol. R (not in V) ἀλλὰ τοιμηρόν.

ταῦτα μαθὼν παρ' ἐ-
μοῦ κλέος οὐρανόμηκες
ἐν βροτοῖσιν ἔξων.

460

ΣΤΡ. τί πείσομαι ;

ΠΑΡ. τὸν πάντα χρόνον μετ' ἐμοῦ
ζηλωτότατον βίον ἀνθρώπων διάξεις.

464-5

ΣΤΡ. ἄρά γε τοῦτ' ἄρ' ἐγὼ ποτ'
ὄψομαι ;

ΠΑΡ. ὥστε γε σοῦ πολ-

λοὺς ἐπὶ ταῖσι θύραις ἀεὶ καθῆσθαι,
βουλομένους ἀνακοινού-

470

σθαί τε καὶ εἰς λόγον ἔλθειν

πράγματα κἀντιγραφὰς πολλῶν ταλάντων

ἄξια σῇ φρενὶ συμβου-

λεусομένους μετὰ σοῦ.

475

461 ἔξεις codd.: in V -ων is superscr. *pr. man.*: ἔξων Su. (s.v. οὐρανό-
μηκες); the latter reading seems preferable, as ἴσθι δ' ὥς (c. fin. verb)
for ἴσθι δ' ὅτι is not an Aristophanic constr. (V. Coulon, *Qu. crit.* p. 95)
463 Bachmann μετὰ νοῦ, but badly, since Aristophanes is using the
language of the Mysteries. Strepsiades had been recently initiated, and
was destined to spend his life with the new goddesses, as *μύσται* were said
to enjoy communion with the gods (cp. Plato, *Phaedo*, 81 A, and Willems,
Bull. de l'Acad. roy. de Belg., 1906, p. 654).

464-5 *ζηλότατον* R
466 sqq. Written mostly as prose in V 466 ΣΤΡ. om. V || ἄρά γε
τοῦτ' ἄρ' RV etc. These words, which have been 'solicited,' seem to me
faultless; see comm.

467 ἐπόψομαι Su. (s.vv. ἄρά γε), which is read
by W. H. Thompson (*J. of Phil.* xii. pp. 169 sqq.) ('live to see,' but this
signification is confined to the aor., cp. *Ach.* 1156 n.)

468 ΣΩΚ.
written above ὥστε in R, in a late hand: ΣΩ. prefixed in V

469 ταῖς
RV: ταῖσι Ald.

470 Blaydes ἀνακοινῶσαι 471 λόγον Δ Ald.:
λόγους R etc.: εὐλόγους V

459. παρ' ἐμοῦ: with ἔξων, since
μαθὼν must refer to Socrates, by whom
Strepsiades was really to be taught;
ἐμοῦ must mean each member of the
Chorus (*Ach.* 1154 n., Bachmann, *Conj.*
pp. 12 sq.) who through the Second
Leader make this promise to Strepsiades.
The boast is quite in the manner of
the Sophists, especially Protagoras, cp.
Plato, *Prot.* 337 D (Brentano, *Untersuch.*
p. 72 n. 1).

460. κλέος: epic and tragic, cp. *Ach.*
646 n.

οὐρανόμηκες: schol. R (not in V)
μέγιστον [also Su.], cp. 357 n., Hom. *Il.*
viii. 192 τῆς νῦν κλέος οὐρανὸν ἔκει.

461. βροτοῖσιν: in comedy only in
parody, cp. *Eq.* 601 (where see Neil),
Pax 180, etc.

462 sq. Similar in thought to 412
sq., and (according to Textor, *Zur dram.*
Techn. ii. n. 35) belonging to different
editions of the play.

τὸν πάντα χρόνον, 'all time to come,'
cp. Pind. *P.* i. 46, Soph. *El.* 1253,
Isocr. i. § 11 ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς
χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις κατ-
αριθμῆσαιμεθα.

463. The promise here is a parody of
the εὐδαιμονία promised to those who
were initiated in the Orphic mysteries

you shall win of me fame among mortals that will strike the welkin.

STREPS. What shall be my lot?

SECOND LEADER. In company with me, all the days of your life will be supremely blessed.

STREPS. (*Ecstatically, throwing himself upon his knees*) Shall I really see this with these eyes?

SECOND LEADER. Aye, so that a crowd shall ever sit at your gates, wishing to make you partner in their converse, and to hold counsel with you as to appellations and declarations involving many talents,—matters meet for an intelligence like yours.

(Dieterich, *Rh. Mus.* xlviii. pp. 275 sqq., Lobeck, *Aglaoph.* pp. 69 sqq.).

466-75. Schol. V (Heliodor.) (int.) ([ῆ] περίοδος ἥκωλος ὦν τὸ πρῶτον χωριαμβικὸν [ποιεῖ συζυγίαν MS.] <καί> τὸ β ἀναπαιστ(ικ)ὸν προσοδιακὸν <προσω-MS.] δωδεκάσημον <ποιεῖ συζυγίαν>, τὸ γ λαμβος [λαμβικὸν MS.] πενθημιμερὴς [-és MS.], συνῆπται δὲ καὶ τὸ ἐξῆς [ἀναπαιστικὸν] <δάκτυλος> ἐφθημιμερὴς [-és MS.], <καὶ ἀνάπαιστος πενθημιμερὴς>, καὶ γὰρ τὰ [τὸ MS.] β ἔπος, τὸ 5 [καὶ MS.] δάκτυλος [-ικὸν MS.] πενθημιμερὴς [-és MS.], καὶ τὸ 5 <λαμβος> καὶ τὸ ἦ <δάκτυλος πενθημιμερὴς> συνῆπται [δὲ] τῷ ἐξῆς ὅντι ἀναπαιστικῷ <προσοδιακῷ>, καὶ γὰρ τὰ β τὸ λεγόμενον [τῶν -ων MS.] χοιρικεῖον; the omitted words have been supplied by Thiemann, *Colom.* etc. p. 15.

466. ἀρα . . ἀρα: this combination of particles does not occur elsewhere, but it is apt here, in order to express extreme ecstasy; for ἀρά γε cp. *Vesp.* 4 n., *Su.* s. vv.

τοῦτο: schol. R (not in V) τὸ εὐδαιμονῆσαι δηλονότι.

468. Schol. V (intramarg. ext.) (νῦν ὁ Σωκράτης λέγει, μᾶλλον δὲ ὁ χορὸς <ἐν ἐκθέσει διστιχῶν ἀναπαιστικῶν τετραμετρῶν καταληκτικῶν>, schol. Heliodor.; not in RV> εἰσθε γὰρ μετὰ τὸ ἥσαι ἐπάγειν διστιχα, ὡς ἂν ᾄδῃ τὸ “ἀλλ’ ἐγχελεῖ”) ; really a note on 476 sq.

γε: assenting, cp. Neil on *Eq.* p. 189 (3).

σοῦ: for the position of the pron. cp. *Vesp.* 6 n.

469. θύραις: viz., as if he were the Sublime Porte; frequently so in Xen. (*Cyr.* ii. 4 § 4, *Anab.* ii. 1 § 8, etc.). A hit at Socrates, who held *levées* at his house.

470. ἀνακοινοῦσθαι, ‘to have a parole with you,’ constructed c. dat. pers. (Kühner-Gerth, *Gram.* § 425 A. 1), cp.

Xen. *Hell.* vi. 3 § 8. The act. occurs in *Lys.* 1177 (κοινοῦν above, 197 n.), Plato, *Cratyl.* init., *Legg.* 913 B; but the mid. is common in Plato (e.g. *Lach.* 178 B, *Lys.* 206 B, *Epist.* vii. 331 B περί ὧν ἀνακ.).

471. εἰς λόγον κτλ.: cp. *Vesp.* 474 εἰς λόγους ἐ., *Lys.* 468 εἰς λόγον συνάπτειν: metaphorically *Eq.* 806 στεμφύλω εἰς λ. ἐ. (‘to tackle,’ viz. ‘to eat’).

472. πράγματα: cp. 419 n., *Vesp.* 1426 n.

ἀντιγραφάς, ‘appellations and declarations’ (cp. Beaumont and Fletcher, *Spanish Curate* iv. vii. ‘talked of your bawling law, of appellations, Of declarations and excommunications; Warrants and executions, and such devils’). Schol. V (int.) (οὕτως ἐκάλουν τὰς δίκας διὰ τὰς ἀντιθέσεις καὶ λύσεις τῶν ἐπιφερομένων); ‘pleas’ ‘affidavits’ of the plaintiffs and defendants in a suit; also ‘cross-actions’ on the part of a defendant; sometimes called ἀντωμοσίαι, cp. *Vesp.* 445, *Dict. Ant.* i. p. 127 b, Gilbert, *Greek Const.* *Ant.* ET. p. 408; for a specimen of an d. cp. Dem. xlv. § 46. As to the constr. of the accusatives, three views have been held: (1) they are governed by ἀνακ., τε καὶ εἰς λ. ἐ. being διὰ μέσου, cp. *Vesp.* 134 n., 1161 n., *Eur. Cycl.* 121; (2) by εἰς λ. ἐ., the constr. being *ad sensum*, cp. Aesch. *Suppl.* 533 γένος | νέωσον εὐφρον’ αἶνον, ib. 635 κτίσαι βοᾶν Ἀρη, *Soph. El.* 124 τάκει . . οἰωγὰν . . Ἀγαμέμνονα, id. *OC.* 1120; (3) by συμβ. I prefer (2), as neither ἀνακ., nor συμβ. elsewhere governs the acc. (instead of περί c. gen.).

474. ἄξια: cp. *Ach.* 8 n.

φρενί: schol. V (int.) (σὺν τῇ σῇ φρενί, βουλευομένους μετὰ σοῦ).

475. μετά: cp. *Vesp.* 346 n.; with a pron., this constr. is almost peculiar to old comedy.

ΚΟΡ. ἀλλ' ἐγχείρει τὸν πρεσβύτην ὃ τι περ μέλλεις προ-
 διδάσκειν,
 καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀπο-
 πειρῶ. >

ΕΠΕΙΣΟΔΙΟΝ Α

ΣΩΚ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
 ἵν' αὐτὸν εἰδὼς ὅστις ἐστὶ μηχανὰς
 ἥδη ἐπὶ τούτοις πρὸς σέ καινὰς προσφέρω. 480
 ΣΤΡ. τί δέ; τειχομαχεῖν μοι διανοῇ, πρὸς τῶν θεῶν;
 ΣΩΚ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι.
 ἡ μνημονικὸς εἶ;
 ΣΤΡ. δύο τρόπων νῆ τὸν Δία—
 ἦν μὲν γ' ὀφείληταί τί μοι, μνήμων πάννυ·
 ἔαν δ' ὀφείλω σχέτλιος, ἐπιλήσμων πάννυ. 485
 ΣΩΚ. ἔνεστι δὴτά σοι λέγειν ἐν τῇ φύσει;

476 Ἢ prefixed in RV etc., Ald. 481 δαί R dett. al. (as in *Ach.*
 912, *contra metrum*) || πρὸς τ. θ. διανοῇ V 482 σου Ald.: σοι RV
 483 εἰ codd.: Dobree ἡ || in V, δύο τρ. is given to Socrates || τρόπων RV
 484 γ' V etc., Ald.: γὰρ R dett. al. (producing a wrong division of the
 anap.) || τί om. V 485 om. V 486 sq. Suspected by Kock:
 placed by Green after 488: P. H. Damsté re-arranges the lines so, 488,
 486, 487, 489, 490 486 σοι λέγειν] the Oxford edd. print *μανθάνειν*,
 without comment

476 sq. These lines have the appearance of being a Cataceleusmus of an Agon (*Vesp.* Introd. p. xv. n. 2, 546 n., 548 n., Zieliński, *Glied.* p. 399), and they are believed by Zieliński to have introduced the Epirrheme (which he holds to have been 364-411) in the first edition (ib. pp. 51, 132). But his suggestion is baseless, since such an emphatic appeal by the Coryphaeus is not confined to an Agon, but often serves to indicate to the spectators that a point in the play has been reached where a new *motif* is introduced, to be developed in the succeeding scenes (cp. Mazon, *Comp.* etc. p. 54). Thus (1) in *Aves* 637 sq., *Lys.* 1072, *Thesm.* 726, similar lines introduce a dialogue in iambic trimeters, as here (the scene in *Aves* l.c. is very similar to the present); (2) in *Vesp.* 346 sq., 379 sq., they introduce a dialogue in anap.; (3) in *Pax* 601 sq., *Aves* 352 sq., a scene in trochaic tetrameters. The objection of Bücheler (*N. Jahrb.* lxxxiii. p. 666) is more serious. As the Coryphaeus is turning from Strepsiades to Socrates a

pronoun might have been expected. The anomaly is removed if (with RV) 468-75 are assigned to Socrates, 476 sq. to the Chorus, or (as in the present text) to the Second and First Leader respectively.

476. *προδιδάσκειν*: cp. 987, *Plut.* 687, *Soph. Aj.* 163, *Plato, Gorg.* 489 D, *Euthyd.* 302 C. A correlative term with *προμανθάνειν* (966, *Vesp.* 1208 n., *Plato, Legg.* 643 C, *Theophr. Char.* vii. § 4), the preposition implying a gradual advance; or, possibly, the communication of first principles (in this case the preliminaries to the practical knowledge to be acquired later on).

The desire of the Clouds to begin the training by testing the intelligence of the pupil is recognized by Joël (*Der echte Sokr.* etc. ii. p. 827) as a 'Cynic' trait, such having been the course recommended in Antisthenes' *Protrepticus*.

477. *διακίνει*: cp. 745 n., *Sosip. Com.* iii. p. 315 K. l. 22 (iv. p. 483 M.), [Dem.] *Epist.* iv. § 12 *κινῆσαι τὴν ἐν ὑμῶν μνήμην*.
ἀποπειρῶ, 'taste' (*Shak. Troil.* i. iii. 337), 'play the touch of his judgment'

FIRST LEADER. (*To SOCRATES*) But to your task; begin the greybeard's education; stir the depths of his mind, and essay and taste his judgment.

EPISODIUM A

SOCR. Come then, reveal to me your temperament, that, knowing it, I may go on to apply novel engines to you.

STREPS. (*Shrinking back*) What the good-year! Do you plot to batter me down with your assaults?

SOCR. Not a bit: I only wish to put to you a few questions. Is your memory good?

STREPS. Marry, it acts in two ways: if a debt is due to me, my memory is very keen; but if I owe anything, alas! poor wretch, 'tis blind and dark oblivion. (*SOCRATES laughs, and turns to a fresh point.*)

SOCR. Have you the native 'gift o' the gab'?

(*Rich. III* iv. ii. 8). Schol. R (not in V) παιδεύσει <παιδευσαι Rutherford> γνώμας (before 479).

478-509. Episodium I. (first *Entr'-Acte*).

478-96. According to Köchly (*Akad. Vortr.* i. pp. 426 sqq.), a survival from the first edition.

478. ἄγε δὴ: generally καὶ μὴν . . <γε> after ἀλλά in such an appeal, cp. *Vesp.* Intro. p. xv. n. 2.

τρόπον, *indoles*, cp. *Eq.* 1133.

479. μηχανάς: a common metaphor (*Vesp.* 149, *Thesm.* 1132, *Plaut. Cist.* 540 sq. *quot admoenivi fabricas, quot fallacias* | *in quaestione*), especially in Plato (e.g. *Legg.* 792 B, *Epist.* iii. 318 B). μηχανή, 'means,' is poetical (except in phrase πάση μ., οὐδεμιᾷ μ.), cp. *Ach.* 391, H. Richards, *Aristoph.* etc. p. 141.

480. ἐπὶ τούτοις, *secundum haec* (of a logical consecution), cp. *Pax* 1085, *Thesm.* 1045, *Ecol.* 82 τὰπὶ τούτοις δράσομεν, *Plut.* 57, *Sobol. Praep.* p. 152.

πρὸς σέ . . προσφέρω: cp. *Ach.* 950 n.

481. τί δέ; κτλ.: so, in a like misapprehension, *Ran.* 798 τί δέ; μαιαγωγῆσουσι τὴν τραγῳδίαν;

τεichoμαχεῖν: schol. V (intramarg. ext.) πρὸς τὸ [τὰς MS.] μηχανὰς ὑπὴντησεν: cp. *Ach.* 570 n., *τεichoμαχη* Herod. ix. 70.

482. οὐκ, ἀλλά: cp. *Ach.* 1114 n.

483. μνημονικός, 'do you bear a brain?' 'are you of a good sprag memory?' (cp. Shak. *Wives* iv. i. 85). Socrates uses a form in -κός "in con-

formity with his character as a Sophist," cp. Peppler, *Am. J. of Phil.* xxxi. p. 434, *Vesp.* 1209 n. For the importance of 'memory' in the Socratic discipline cp. 414 n.

δύο τρόπω: cp. *Plaut. Mil.* 888 sqq. *siquid faciundum est mulieri male atque malitiose, | ea sibi immortalis memoriae meminisse et sempiterna; | sin bene quid aut fideliter faciundumst, eo deveniunt | obliuioeae extemplo uti fiant, meminisse nequeunt*, Cic. *De senect.* 7 (Cato speaks) *nec uero quemquam senum audiuit oblitum quo loco thesaurum obruisset*, Molière, *Mariage forcé* i. i. (Sganarelle) 'Je suis de retour dans un moment. Que l'on ait bien soin du logis, et que tout aille comme il faut. Si l'on m'apporte de l'argent, que l'on me vienne quérir vite chez le Seigneur Géronimo; et si l'on vient m'en demander, qu'on dise que je suis sorti et que je ne dois revenir de toute la journée.'

484. μὲν γε: cp. *Vesp.* 564 n.

ὀφείλῃται: schol. R (not in V) κεχρεώσθηται.

485. σχέτλιος: schol. R (not in V) ἀντὶ τοῦ δυσχερὲς εἰς ἀπόδοσιν: cp. *Ach.* 360 n.

πάνν: the rhyming ending of the two lines emphasizes the parallelism, cp. *Ach.* 222 n.

486. Schol. V (intramarg. ext.) ἔχεις ἐπιδεικνύμενα ἐν τῷ λέγειν;

ἔνεστι . . ἐν: cp. *Vesp.* 7 n.

ΣΤΡ. λέγειν μὲν οὐκ ἔνεστ', ἀποστρεῖν δ' ἔνι.

ΣΩΚ. πῶς οὖν δυνήσῃ μανθάνειν;

ΣΤΡ. ἀμέλει, καλῶς.—

ΣΩΚ. ἄγε νυν ὅπως, ὅταν τι προβάλλω σοι σοφὸν
περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσῃ.

490

ΣΤΡ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩΚ. ἄνθρωπος ἀμαθὴς οὐτοσὶ καὶ βάρβαρος.
δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέῃ.
φέρ' ἴδω, τί δρᾷς, ἥν τίς σε τύπτῃ;

487 ἔνεστιν V 489 ὅπως om. V, with some inferior MSS. || προ-
βάλλ(ω)μαι codd.: Hirschig προβάλλω; Meineke προβάλλω (which is
metrically faulty, cp. *Ach.* Introd. p. xxxviii. III., and Sobol. *Synt.* p. 125,
Ijzeren, *De vit. princ.* codd. p. 37). For the reading of the codd. cp.
Hesych. προβαλοῦ· ἐρώτησον || σοι RV: omitted by Ald. || σοφῶν V
490 εὐθέως ὑφαρπάσει περὶ τῶν μετεώρων V, with some inferior MSS. ||
ὑφαρπάσει RV Ald.: Blaydes ξυναρπάσει (cp. 775, Simyl. ap. Stob. *Flor.*
378. 14 κριτὴν τὸ ῥήθην δυνάμενον συναρπάσαι. R has a gloss ἀντὶ τοῦ
συναρπάσης; see V. Coulon, *Qu. crit.* p. 188) 491 δέ V 492 ἄνθρω-
πος codd.; see comm. 493 δέῃ V dett. al., Ald.: δέει R etc. 494 εἶδω V

487. Schol. R (not in V) πρὸς τὸ ὁμοιο-
κατάληκτον καὶ πρὸς τὸ ἑαυτοῦ ὁ γέρον
βούλημα· τοῦτο γὰρ αὐτῷ σπουδάζεται,
τὸ ἀποστρεῖν τοὺς δανειστάς.

ἀποστρεῖν: cp. *Vesp.* 509 n., *Eccl.*
449)(ἀποφέρειν. For the jest κατ'
ἐξαλλαγὴν φωνῇ (ἀποστ-ερεῖν) cp. *Ach.*
Introd. p. lvi. The metre of the line,
and the antithesis (emphasized by the
quasi-caesura), are tragic.

488. Schol. V (adscript. int.) (ὅτι
οὐδὲτερον ἐπεκράτησεν) (viz. neither to
'speak' nor to 'learn'). Green places
this line after 485, but wrongly. To
the Sophists, learning was useless with-
out the power of expression: *scire tuum
nihil est nisi te scire hoc sciat alter.*

ἀμέλει: schol. V (adscript. ext.) (ἀντὶ
τοῦ μὴ ἀθύμει· Ἀττικῇ ἢ σύνταξις):
schol. R (not in V) παρέλκει τὸ ἀμέλει:
cp. *Ach.* 368 n., *Ran.* 532. The reply of
Strepsiades may seem abrupt, and
the commentators have held that here,
as well as elsewhere, the present scene
shows indications of having been ab-
breviated in the present edition of the
play.

489. ἄγε νυν ὅπως: cp. *Ach.* 253 n.

προβάλλω: cp. *Vesp.* 21 n.; very
common in Plato, especially of the
beginnings of dialectic discipline, cp.
Rep. 536 D.

490. μετεώρων: elsewhere, Strepsiades
shows an acquaintance with such prob-

lems, indeed in some cases (e.g. in 1279
sqq., 1290 sqq.) a range of knowledge
which, so far as the present play stands,
he has not acquired from Socrates.
Hence some writers (Kock, *Eini.*³ § 39,
Bücheler, *N. Jahrb.* lxxxiii. pp. 670
sqq.) have argued that, in the first
edition, much astronomical lore (of
which the present play shows no trace)
was imparted in this scene: but there
is no evidence of this, and, after the
scene 367 sqq., it would be inartistic
to repeat such lessons; indeed Bücheler
thinks that this was the reason why
the lines were struck out in the second
edition. The commentators on the
Clouds sin in analyzing it as if it were
a treatise on metaphysics, and not a
great work of art, cp. Heidhüs, *Über d.
Wolken*, p. 33. It is obvious that, in
this scene, Socrates is not instructing
Strepsiades, but only testing his capacity,
cp. 477.

ὑφαρπάσῃ: schol. R (not in V) ἀντὶ
τοῦ συναρπάσης. Often used in an in-
tellectual sense, cp. 775, *Alex.* ii. p.
311 K. (iii. p. 400 M.), *Soph.* *Aj.* 16,
Herod. v. 50; especially in Plato, e.g.
Gorg. 454 c, *Euthyd.* 300 c.

491. τί δαί; only in a question of
indignation, cp. 1275 crit. n.

κυνηδόν: cp. *Pax* 81 ἱππηδόν, ib.
896 τετραποδηδόν, *Ran.* 804 ταυρηδόν,
ib. 824 πινακηδόν, *Lys.* 309 κρηδόν:

STREPS. O' the gab, no; but to grab I'm very apt.

SOCR. How, then, will you be in a state to learn?

STREPS. (*Shrugging his shoulders*) Oh, readily enough.

SOCR. (*Shaking his head, and changing the subject*) Well, as often as I fling you a morsel of astronomical lore, let me see you snap it up in a trice.

STREPS. (*Striking an attitude*) What, am I to gobble up the food of wisdom like a dog?

SOCR. (*Tragically*) The man's 'an unlettered, small-knowing soul.' Greybeard, methinks you need the lash. Tell me, what do you, if one take you a blow?

some of these are jesting coinages of Aristophanes. Naturally, Joël (*Der echte Sokr.* etc. ii. p. 827) sees an allusion here to the character of the Cynic σοφία, and to the 'bestly' ways of life of the Cynics; also perhaps to their name.

σιτήσομαι: schol. R (not in V) πρὸς τὸ ὑφαρπάσαι ἔπαιξεν, ἐπειδὴ καὶ οἱ κύνες ἀρπάζοντες ἐσθίουσι. || δτι Κυνικοὶ εἰσι φιλόσοφοι (strangely enough Joël has made no use of this curious note); by a jest καθ' ὁμωνυμίαν Strepsiadēs understands προβάλλειν as 'to throw food' to dogs (cp. *Vesp.* 916 n., Herod. ix. 112). There is the same jest in *Pax* 643 ἄττα διαβάλοι τις αὐτῇ, ταῦτ' ἂν ἤδιστ' ἤσθιεν (for παραβάλοι or προβάλοι). He also takes ὑφαρπάζειν as 'snap up' like a dog. The jest in σιτήσομαι (on which word cp. Neil, *Eg.* 411-17) has been imitated by Posidonius (*FHG.* Müller, iii. p. 254, Athen. 152 F) (of the parasite of a great king) τραπέξης μὲν οὐ κοινωνεῖ, χαμαὶ δ' ὑποκαθήμενος ἐφ' ὕψηλῃς κλίνης κατακειμένῳ τῷ βασιλεῖ τὸ παραβληθὲν ὑπ' αὐτοῦ κυνιστὶ σιτεῖται κτλ. As a metaphor, it is not uncommon, cp. Aesch. *Ag.* 1668 ἐλπίδας σιτούμενος, Shak. *Troil.* ii. iii. 239 'you feed too much on this dislike,' *As you like it* iv. iii. 103 'chewing the food of sweet and bitter fancy,' *Tim.* iii. vi. 5 'upon that were my thoughts tiring.'

492-509. According to Bücheler (*N. Jahrb.* lxxxiii. p. 666), inserted in the second edition to lead up to the new Parabasis, which, in the first edition, may have stood elsewhere. Bücheler believes that in the first edition the instruction of Strepsiadēs proceeded to its termination without a break, and that 630-5 are an inartistic attempt to hide the *lacuna* produced by the innovation; but see Heidhüs, *Über d. Wolken*, p. 33.

492. ἄνθρωπος, 'tis an unlettered, small-knowing soul' (cp. Shak. *LLL.* i. i. 251), see *Ach.* 494 n., 836, *Aves* 1009 ἄ. Θαλῆς, *Ran.* 652 ἄν. ιερὸς. In such cases, many editors write ἄνθρωπος, taken as a predicate; such a predicate is common in a contemptuous sense (*Lys.* xxx. § 28 ἄνθρώπους ὑπογραμματέας, Plato, *Hipp.* min. 375 A ἄν. τοξότης, cp. Kühner-Gerth, *Gram.* § 405 A. 1), but there is no contempt in most of the Aristophanic passages, which are often tragic in tone (e.g. *Vesp.* 168 n., *Plut.* 118).

ἄμαθής: cp. *Vesp.* 1183 n.

493. δειδοικά σε: for the prolepsis cp. 479, *Ach.* 375, 377, 442 n., *Eccl.* 583, Kühner-Gerth, *Gram.* § 600. 4. This antipthesis is rare when the obj. is also the object of the subordinate clause, but cp. Pind. *P.* iv. 242, Kühner-Gerth, ib. A. 3.

σε: schol. V (intramarg. ext.) περὶ σοῦ.

πληγῶν: cp. Plato, *Gorg.* 485 D (where Callicles, for once, agrees with Socrates here but for different reasons) ὅταν δὲ δὴ πρεσβύτερον ἰδῶ ἐτι φιλοσοφούντα καὶ μὴ ἀπαλλαττόμενον, πληγῶν μοι δοκεῖ ἤδη δεῖσθαι, ὦ Σώκρατες, οὗτος ὁ ἀνὴρ. Joël (*Der echte Sokr.* etc. ii. p. 827) points out that the 'Grobheit' here is 'Cynic,' cp. Antisth. *fr.* 78 Mullach ἐρωτώμενος <ὁ Ἀντισθένης> διὰ τί ὀλίγους ἔχει μαθητάς, ἔφη ὅτι "ἀγρία αὐτοὺς ἐκβάλλω ράβδῳ," ib. 79.

δέη: probably subj., though the indic. (which is usual when the principal verb is in the perf., cp. Elmsley on Eur. *Med.* 310 (317), Kühner-Gerth, *Gram.* § 553 B. 2) is possible, see Jebb on Soph. *El.* 580, 584, *Phil.* 30.

494. δρῶς: understood by Strepsiadēs as not differing much from πάσχεις (cp. *Lys.* 1089 sq. XO. ἥ που πρὸς ὄρθρον

ΣΤΡ.

τύπτομαι,

495

ἔπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
εἴτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι.

ΣΩΚ. ἴθι νυν, κατάθου τοῖμάτιον.

ΣΤΡ.

ἡδίκηκά τι;

ΣΩΚ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

ΣΤΡ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩΚ. κατάθου. τί ληρεῖς;

ΣΤΡ. εἰπὲ δὴ νύν μοι τοδί.—

500

ἦν ἐπιμελὴς ὦ καὶ προθύμως μανθάνω,
τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι;

ΣΩΚ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤΡ. οἶμοι κακοδαίμων, ἡμιθνής γενήσομαι.

495 ἔπειτ' R: κάπειτ' V cett., Ald.; either is possible, cp. Schnee, *De Ar. codd.* p. 41. 500 τοδί RV (not τὸ τί; as stated by Blaydes and the Oxford edd.), cett. (in R σ [Σωκράτης] superscr.), Ald.

σπασμὸς ὑμᾶς λαμβάνει; ΑΘ. μὰ Δι' ἀλλὰ ταυτὶ δρῶντες ἐπιτετρίμμεθα, *Eccl.* 624, *Plut.* 1205; *Lys.* 1165 is not an instance, as δρᾶσμεν should be read there). In this sense ποιεῖν is more usual, cp. 234 n.

τύπτομαι: as the French say, this is one *des vérités de M. de la Palisse* (v. Leeuwen). Notice the rhyming lines, implying that the three steps belong to the same action, cp. *Ach.* 222 n.

495. ἐπιμαρτύρομαι: cp. *Ach.* 927 n., *Vesp.* 1436 n., *Aves* 1031.

496. ἀκαρῇ: schol. V (intramarg. int.) <ἀντὶ τοῦ R> ὀλίγον χρόνον: cp. *Vesp.* 541 n.

497. Schol. V (sup.) ἴθι: ἀντὶ τοῦ ἀγε· ὥσπερ [δπερ MS.] δὲ [R: καὶ V] ἐπὶ τῶν μνουμένων [νοουμένων R] τὰ μυστήρια, ἀποδοῦσαι αὐτὸν τὴν ἐσθῆτα βούλεται, a parody of the entrance into the temple, after purification, in the Orphic rites (*Dieterich, Rh. Mus.* xlviii. 275 sqq.). The practical wisdom shown in Strep-siades' reply seems to have pleased Socrates, so that, without further examination, he is willing to accept him as a pupil: he bids him lay aside his mantle, in view of the mysteries in which he is about to be initiated (cp. 140 n.); but, really, according to Aristophanes, because he wishes to confiscate the robe (856 sqq., 1498).

The point of the jest, touching Socrates, may be shown by Seneca, *De benef.* vii. § 24 *Socrates amicis audientibus* 'emissum' inquit, 'pallium, si nummos haberem': *neminem poposcit, omnes admonuit: a quo acciperet ambitus fuit*, cp. Götting, *Über d. Redact.* etc. p. 23.

κατάθου, 'lay aside your gown,' 'un-truss,' 'uncase' (Shak. *Shrew* i. i. 211).

ἡδίκηκά τι; schol. R (not in V) ὡς μέλλον τύπτεσθαι, τοῦτό φησι.

498. οὐκ, ἀλλὰ: cp. *Ach.* 1114 n.

γυμνοῦς, 'in quero' (cp. Deighton on Shak. *Tim.* i. ii. 251 Arden ed.) or 'woolward' (id. *LLL.* v. ii. 716); cp. 965 n., *Lys.* 151.

νομίζεται, 'it is the wear' (Shak. *Meas.* iii. ii. 81). Schol. R (not in V) ἀντὶ τοῦ νόμιμόν ἐστιν: cp. 248 n.

499. φωράσων, 'but I'm not going in on an office of discovery' (cp. Shak. *Merch.* ii. vi. 43 'why, 'tis an office of discovery, love'). Schol. V (intramarg. int.) ἐρευνήσων: id. (ext.) οἱ γὰρ μέλλοντες εἰσιέναι, ἵνα θεάσωνται χρήματα <τὰ> τοῦ δημοσίου γενόμενα ἢ κατ' ἐρευναν, γυμνοὶ εἰσίσαι, ἵνα μὴ τι ὑπὸ [περὶ R] τὰ ἱμάτια <κρύψωσι R>· || (ἢ ἵνα μὴ πολλὰκις ἐχθροὶ ὄντες καὶ μὴ ἔχοντες ἀπόδειξιν αὐτοὶ παρεισενεγκόντες τὸ ζητούμενον ὑποβάλλωσιν): cp. *Ran.*

STREPS. I take the blow, and then after a pause I call the passers-by to witness, and then, in a twink, I go to law.

SOCR. (*With a gratified expression*) Come now, discard your cloak.

STREPS. (*Shrinking back*) What, have I sinned in aught?

SOCR. No, but it is the custom for novices to enter *in quærpo*.

STREPS. But I'm not going in on an office of discovery.

SOCR. Untruss, I say: don't fool.

STREPS. (*Taking off his cloak*) Then tell me this: if I prove attentive, and an eager scholar, to which of your disciples shall I grow most like?

SOCR. (*Striking an attitude*) You'll be the counterfeit presentment of Chaerephon.

STREPS. Ods pittykins! I shall become a skeleton.

1363. The meaning is made clear by Plato, *Legg.* 954 A *φωρᾶν δὲ ἂν ἐθέλη τις τι παρ' ὁπωϋν, γυμνὸς [ἢ χιτωνίσκον ἔχων], ἄλωστος, προσομόσας τοῖς νομίμοις θεοῖς ἢ μὴν ἐλπίζειν εὐρήσειν, οὕτω φωρᾶν*, Isaëus vi. § 42 (with Wyse's note); a similar procedure (which was perhaps symbolical) was prescribed by the XII. Tables, viz. *furtorum quaestio cum lance et licio*, for an explanation of which see Wyse, *l.c.*

500. At this point, Strepsiades seems also to have laid aside his shoes, which were not worn in the house; at any rate, it is found in 719, 858, that they have disappeared. The omission of any mention of them here has troubled Bücheler (*N. Jahrb.* lxxxiii. p. 671) and persuaded G. Schwandke (*De Nub. prior.* p. 147) that 497–500 was an insertion in the second edition.

εἰπέ κτλ. : cp. *Vesp.* 293 n.

τοδί: cp. *Thesm.* 741 σὺ δ' ἀπόκριναι μοι τοδί· | τοῦτ' τεκεῖν φῆς;

502. ἐμφερός: Strepsiades 'aggravates' his style, since the line is tragic in metre, and ἐμφερός (= προσφερός) is poetical, cp. *Vesp.* 1102 (in 'parabolic' trochees), *fr.* i. p. 409 K. (ii. p. 976 M.). It became common in middle comedy; in prose, only in Xen. *Cyr.* v. 5 § 31.

503. Very similar are Cratin. i. p. 48 K. (ii. p. 82 M.) δει' σ' ὅπως εὐσχήμονος | ἀλεκτρύνος μηδὲν διόλσεις τὴν φύσιν, Hermipp. i. p. 235 K. (ii. p. 401 M.) μελίων γὰρ ἢ νῦν δὴ ἐστὶ, καὶ

δοκεῖ γέ μοι, | ἐὰν τοσοῦτον ἐπιδιδῶ τῆς ἡμέρας | μελίων ἔσεσθαι Διαγόρου τοῦ Τερθρέως. As Hermippides' play—the Μοῖραι—was produced about 432 B.C., Aristophanes seems to be plagiarizing here.

Χαιρεφώντος: cp. *Vesp.* 1412 n.

φύσιν: in its intellectual sense, while Strepsiades (by a jest καθ' ὁμωνυμίαν) interprets it as 'appearance,' cp. *Vesp.* 1071 n.

504. οἴμοι κακοδαίμων: a comic exclamation (Neil on *Eq.* 1248).

ἡμθνής: schol. V (ext.) ἐπεὶ λυχνὸς καὶ ὥχρὸς τὴν <φύσιν καὶ τὴν Su.> ἰδέαν ὁ Χαιρεφών, ἅτε φιλοσοφία ἐντετηκὼς [συν- R, Su.], ὅθεν νυκτερίς [R, Su.: νυκτερινὸς V] ἐκαλεῖτο καὶ πύξιμος [Su. s.vv. διόλσειν, Χαιρεφών gl. 2]. Cp. Aesch. *Ag.* 1274 λιμοθνής.

505 sqq. Bücheler (*N. Jahrb.* lxxxiii. p. 667) argues that the entrance into the 'cave' implies that, up to this, the action has taken place in the open air; while, down to 495, the spectators are under the impression that Socrates and Strepsiades are in the *Pensoir*. In my opinion, the *Pensoir* is removed at 218, and thereby Strepsiades—by a theatrical fiction—is transferred to the open air, where he sees Socrates suspended in the 'machine.' Bodensteiner (*Scen. Frag.* p. 771) and others think that, in the first edition, everything up to this was played in the open air, the interior of the *Pensoir* having been introduced in the second edition.

- ΣΩΚ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505
ἀνύσας τι δευρὶ θάττον ;
ΣΤΡ. εἰς τὼ χεῖρέ νυν
δός μοι μελιτοῦτταν πρότερον· ὥς δέδοικ' ἐγὼ
εἴσω καταβαίνων ὥσπερ εἰς Τροφώνιον.
ΣΩΚ. χώρει· τί κυπτάξεις ἔχων περὶ τὴν θύραν ; > Ξ

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Α

ΚΟΜΜΑΤΙΟΝ

- ΚΟΡ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας 510
οὔνεκα ταύτης.
εὐτυχία γένοιτο τάν-
θρώπῳ, ὅτι προήκων
εἰς βαθὺ τῆς ἡλικίας,
νεωτέροις τὴν φύσιν αὐ- 515

505 λαλήσεις V dett. al., Ald. : λαλήσης R (-ει superscr.) etc. || ἀκολου-
θήσεις V etc. : ἀκολουθήσας R : -ης Ald. 506 δεῦρο V || εἰς om. R
507 μελιτοῦτταν schol. : μελιτοῦταν (a constant error in MSS.) RV etc.,
Ald. || πρότερον R etc., Ald. : πρῶτον V (a constant confusion) 510
τῆσδ' V 511 εἵνεκα R etc., Ald. : ἔνεκα V etc., Su. (s.v. χρωτίζεται)
512 sqq. Written mostly as prose in V 512 γένοιτο τάνθρώπῳ R dett.
al. : γένοιτ' ἀνθρώπῳ V etc., Ald., Su. (ib.) 513 ὅτι] Meineke ἐπεὶ,
but it is dangerous to change the text, as there may be parody here ; see
comm.

505. οὐ μὴ : cp. *Vesp.* 397 n. ; followed
by ἀλλά c. fut., as in *Ran.* 202, 462, 524,
Eur. Bacch. 792.

ἀκολουθήσεις c. dat. (cp. *Ach.* 214 n.),
where, in later days, μετά c. gen. would
have been more idiomatic ; cp. *Plut.*
504, 823.

506. ἀνύσας τι : schol. R (not in V)
σπένσας εἰς τὸ φροντιστήριον : cp. *Vesp.*
30 n.

507. δός μοι : cp. *Vesp.* 166 n.

μελιτοῦτταν : schol. V (ext.) (πλα-
κοῦντα μέλιτι δεδευμένον, ἔφερον δέ, ὡς
ἐδόκουν, τοῖς ὄφουσιν).

508. καταβαίνων : a word with sepul-
chral associations which are not out of
keeping with the gloomy home of the

ψυχᾷ σοφᾷ of Socrates (cp. 94 n.). It
does not imply, as some think (cp. F.
Hirzel, *Cl. Rev.* ix. p. 173 b), that there
was a step down into the *Pensoir*. It
may be used here as in Homer, where
καταβαίνειν means 'to enter' as ἀναβαίνειν
means 'to leave' (a house), cp. *Monro*,
Odys. p. 500.

εἰς : cp. *Vesp.* 123 n.

ὥσπερ εἰς Τροφώνιον : see Appendix.

509. Schol. V (ext.) Ἀττικῶς περιτείνει
τὸ ἔχων, τὸ δὲ κυπτάξεις ἀντὶ τοῦ στραγ-
γεύει [στραγεύει MS.] καὶ διατρίβεις· οὕτως
ἐνταῦθα [λείπει οὕτως καὶ ἐνταῦθα *Ruth.*,
cp. 131] [also Su. s.vv. κυπτάξεις, στραγ-
γεύει].

κυπτάξεις : cp. *Pax* 731, *Lys.* 17,

SOCR. Don't talk bedlam, but follow me hither with no laggard steps.

STREPS. (*Striking an attitude*) First place a honey-cake in my two hands, for the descent into your 'cave of Trophonius' fills my soul with awe.

SOCR. Forward. Why keep you boggling about the threshold?

(*They enter the Reflectory, STREPSIADES being pushed by*

SOCRATES. *The members of the Chorus go through elaborate evolutions, changing their positions so as to face the audience.*)

FIRST PARABASIS OF THE CHORUS

COMMATIUM

FIRST LEADER. (*To STREPSIADES*) Well, go your ways, and God's benison be with you for your stout heart. (*To the audience*) May prosperity be his page, seeing that, though declined into the

Plato, *Rep.* 469 D ἦταν περὶ τὸν τεθνεῶτα κυπτάζωσι ('are pottering about'), Sophron 41 Kaibel ἐνθάδε κυπτάζοντι πλείσται γυναῖκες. A similar word is τευτάζειν (id. *Tim.* 90 B). For the form cp. χασκάζειν (*Vesp.* 695), λασκάζειν, ῥιπτάζειν, μολπάζειν (*Ran.* 379), σαρκάζειν (*Pax* 482).

ἐχων: cp. 131 n.

510-17. Schol. V (intramarg. ext.) κομμάτιον χοροῦ· παράβασις: see J. W. White, "Logaoedic metre" in *Greek Comedy*, p. 3. This anapaestic commencement of the Commatium may be compared with *Vesp.* 1009 sq., where a trochaic movement follows: the choriambic character of the rest is akin to the first part of the Eupolidean verse (Mazon, *Comp.* etc. p. 55). According to H. Köchly (*Akad. Vortr.* pp. 426 sqq.), Weyland (*De Ar. Nub.* p. 8), Bücheler (*N. Jahrb.* lxxxiii. p. 663), and Fritzsche (*Misc. nova*, Rostock, 1882, p. 7), the Commatium was borrowed from the first edition, in which the ἀπλοῦν was probably in anapaestic tetrameters.

510. ἀλλ' ἔθι κτλ.: ἔθι (=ἀπιθι) is found, in comedy, only in this formula, which is usual in introducing a parabasis; cp. *Ach.* 1143 n.

512. εὐτυχ(α κτλ.: perhaps a liturgical formula, with an allusion to the εὐδαιμονία promised to the initiated in the Orphic mysteries, cp. Eur. *Herc.* 613 τὰ μυστῶν ὄργι' ἡτύχης' ἰδῶν (Dieterich, *Rh. Mus.* xlviii. pp. 275 sqq.).

513. On the supposed Cynic allusion here see Joël, *Der echte Sokr.* etc. ii. p. 822. Antisthenes was an ὀψιμαθής himself, and valued ὀψιμάθεια, but his experiences of the difficulty of teaching an ὀψιμαθής were often as bitter as that of Socrates in this parody.

514. στι: cp. 313 n. But such lengthenings, in comedy, are elsewhere within the word; see crit. n. Possibly the use is justified by its being in a parody of a mystic formula.

514. βαθὺ κτλ.: schol. R (not in V) ἀντὶ τοῦ γηράσας. A common metaphor in English (Shak. *Oth.* iii. iii. 265 'I am declin'd Into the vale of years,' *Ant.* i. v. 28 'that am with Phoebus' amorous pinches black And wrinkled deep in time'), but rare in classical Greek, though imitated later on, cp. *Anth. P.* vi. 247 ἡ βαθυγῆρως, *App. Prov.* iv. 68 καταγηράσας Τιθωνοῦ βαθύτερος, *Epigr. gr.* 452. 12 βαθὺ γῆρας.

τοῦ πράγμασιν χρωτίζεται
καὶ σοφίαν ἐπασκεῖ.

>

ἀπλοῖν

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
τάληθῇ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός,
ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς
καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κομφοιδῶν,
πρώτους ἤξιος ἀναγεῦσαι ὑμᾶς, ἢ παρέσχε μοι

520

516 πράγμασι RV Su. (ib.), Ald. 518 πρὸς γ' ὑμᾶς Ald. (Musurus,
or his MS., was fond of superfluous γε) 520 νικήσαιμ' ἔγωγε codd. :
corr. Bentley || καὶ om. R 523 πρώτους] Bücheler (*N. Jahrb.* lxxiii. p.
681) πρῶτον ('gleich Anfangs'): Welcker πρώτην: O. Schneider πρῶτος:
Fritzsche πρῶτος or πρωτεῖ: Blaydes πρώτιστ': Pökel πρώην: v. Leeuwen
αὐτὸς: Kaehler προικὸς: Heidhūs ταύτην; but it is impossible to show that
the reading of the codd. is wrong, see comm. || ἀναγεῦσαι] H. Richards
(*Class. Rev.* xvii. p. 8 b) γανῶσαι or γάνυσθαι || ἡ παρέσχε (sic) V

516. αὐτοῦ: cp. *Vesp.* 6 n. The position is unusual in the case of the reflexive pronouns, which should be placed between the article and the substantive. Similar are 905, *Pax* 880, *Aves* 475.

πράγμασιν: cp. 1399, *Vesp.* 1473 n. πρ. is a suspicious word, with evil associations (419 n., 472 n.), and may be intended, as v. Leeuwen suggests, to imply that Socrates and his pupils are desirous of *ποιᾶς res*.

χρωτίζεται: schol. R (not in V) πλησιάζεται; Su. ἡγουν πλησιάζει; unknown elsewhere until Plut. *Qu. conv.* vi. 7 § 11. But the metaphor is common, cp. Plato, *Rep.* 601 A, Aristotle, *Eth.* N. ii. 3=1105 a 3 χαλεπὸν ἀποτρίψασθαι τοῦτο τὸ πάθος ἐγκεχωρησμένον τῷ βίῳ.

517. σοφίαν ἐπασκεῖ: cp. 1025 n.

518 sqq. Schol. Heliodor. (not in RV) διπλῇ καὶ ἐκθεσις εἰς τὴν παράβασιν. . . [οὐχ ἡ αὕτη δέ ἐστιν, οὐδὲ τοῦ αὐτοῦ μέτρου τῇ ἐν ταῖς Νεφέλαις πρώταις, ἀλλ' ὡς ὀλίγω πρότερον εἰρηται τοῦ καλουμένου Εὐπολιδείου] (Thiemann, *Colom.* etc. p. 15). Schol. V (ext.) (ἀναπαιστικὸν τροχαϊκόν); id. (int.) παράβασις τοῦ χοροῦ. παράβασις δέ ἐστιν ὅταν ἐκ τῆς προτέρας στάσεως ὁ χορὸς μεταβάς οὕτως ἀπαγγεῖλῃ [ἀπαγγέλῃ R, Su.] πρὸς τὸν δῆμον· (εἶδη δὲ τῆς παραβάσεως ξ' ἀπλᾶ γ' καὶ κατὰ σχέσιν δ'· τὰ μὲν οὖν ἀπλᾶ ἐστί ταῦτα, κομμάτιον, παράβασις ὁμωνύμως, ἢ καὶ ἀνάπαιστος καλεῖται, ἐπεὶ πολλάκις ἐν ταύτῃ τῇ [τῇ

MS.] ἀναπαίστῳ χρῆται· πνίγος δ' <καὶ> μακρόν [-ὅς MS.]. τὰ δὲ κατὰ σχέσιν, στροφή, ἀντιστροφος, ἐπίρρημα, ἀντεπίρρημα· ἡ μὲν οὖν στροφή καὶ ἀντιστροφος συνεμπίπτουσι κατὰ τὸ μέτρον καὶ τὰ κῶλα πάλιν, τὸ ἐπίρρημα καὶ τὸ ἀντεπίρρημα· ἡ μὲν οὖν παράβασις ἢ ἐκ τούτων συγκειμένη τελεῖα ἐστί· εἰσὶ δὲ καὶ ἀτελεῖς παραβάσεις ὧν ἐστί καὶ αὕτη). For Hephaestion's account of the Eupolidean metre cp. Hephaest. (Gaisford), ch. xvi. He treats the first syzygy as antispastic, the second as choriambic, and the whole as a combination of the acatalectic and catalectic form of the polyschematist dimeter (J. W. White, *Logaoed. Metre* etc. p. 17). This metre was much affected by the early comic poets, cp. Cratin. i. p. 43 K. (ii. p. 72 M.), Pherecr. i. p. 162 K. (ii. p. 276 M.).

518-62. We are informed in Hypothesis VII. that the Parabasis of the second edition of the *Clouds* παντελῶς ἡμειπται, and by an old metrical scholium (not in RV) on 518 that it was written in a different metre from that of the Parabasis of the first edition. As to the date of its composition, there has been a prolonged controversy, on which the last word has not yet been said. But two facts are certain: it must have been composed (1) before the exile of Hyperbolus, which may have been in 418 B.C. (Kirchhoff, *Hermes*, i. p. 5, Müller-Strübing, *Hist. Krit.* p. 412, Gilbert, *Beitr.*

vale of years, he new-dyes his nature, and seeks to practise wisdom.

EUPOLIDEANS

Gentles, you shall hear the truth in all plainness, so help me Dionysus, who has fathered my muse. May Victory desert me, and the repute of wit, if it be not that in assurance of your critical refinement, and in the consciousness that this is my 'most excellent conceited play,'—a play that of all has cost me deepest travail,—I determined that you should be the first to taste its

pp. 235 sqq., Zelle, *De com. Gr. saec. V. ante Chr. temp. def.* p. 43), or in 417 B.C. (Busolt, *Griech. Gesch.* III. ii. 1257 n. 1, in the sixth Prytany, Kirchner, *Prosop. Att.* ii. pp. 329 sq.); and (2) after the production of the *Maricas*, in Feb. 421 B.C. Possibly it owed its origin to the success of Eupolis' *Κόλακες*, which was produced at the Dionysia of 421 B.C., and won great applause on account of its Parabasis, written in the Eupolidean metre. It has been suggested by v. Leeuwen and Mazon that it was Aristophanes' aim to rival the success of Eupolis, in a *tour de force* in the same metre. There is a personal note pervading this ἀπλοῦν which can be paralleled only by *Ach.* 377 sqq. (where see note), and which has led Götting (Über d. Redact. p. 19) to suggest that this passage is not a Parabasis, but a prologue written by the poet for the second edition, which was intended, according to this scholar, not for the stage, but to be read in book form. This hypothesis cannot be right, since 538 sqq. have no meaning except in respect of an acted play. Far more probable is the view that Aristophanes substituted, in this edition, an address by himself to the audience, in the place of one delivered by Philonides (or Callistratus), cp. schol. (not in RV) on 518 ἡ παράβασις δοκεῖ μὲν ἐκ τοῦ χοροῦ λέγεσθαι, εἰσάγει δὲ ἑαυτοῦ πρόσωπον ὁ ποιητής (cp. Weyland, *De Ar. Nub.* pp. 5 sqq., Fritzsche, *De fab. ab Ar. retract.* ii. p. 3, Ritter, *Philol.* xxxiv. p. 458, Teuffel, *Rh. Mus.* x. p. 230, Bücheler, *N. Jahrb.* lxxxiii. p. 680, Köchly, *Akad. Vortr.* i. p. 416).

519. ἱερρέψαντα: so Aeschylus, the devotee of Eleusis, prays, *Ran.* 886 Δῆμιγχερ, ἡ θρέψασα τὴν ἐμὴν φρένα.

520. οὕτω . . ὥς: common in prayers, cp. Hom. *Il.* xiii. 825, Lucian, *Philops.* § 27 οὕτως δαίμην, ἔφη, τούτων, ὡς ἀληθῆ . . πρὸς σέ ἐρῶ, Ter. *Heaut.* 686

atque ita me di ament ut ego nunc . . laetor. Sometimes ὥς is omitted, cp. *Thesm.* 469 καὶτὴ γὰρ ἐγωγ', οὕτως δαίμην τῶν τέκνων, | μισῶ τὸν ἀνδρ' ἐκείνον: sometimes the ὥς-clause, Eur. *Med.* 714 οὕτως ἔρως σοι πρὸς θεῶν τελευτόφορος | γένοιτο παίδων (sc. ὡς ἀντομαί σε), Kühner-Gerth, *Gram.* § 581. 7.

σοφός: he rings the changes on σοφία, which, like δεξιότης, was valued above all their possessions by the Athenians. Hence Aristophanes could not understand why his comedy, so instinct with σοφία, failed; and hence, in the *Vespaе*, he presented them with a play which was neither 'Megarian' (ib. 57) nor too δεξιᾶ, but still κωμῳδίας φορτικῆς σοφωτέρα (ib. 66).

521. ἡγούμενος: the emphasis is on the particip., cp. *Ach.* 202 n.

δεξιούς: cp. *Vesp.* 65 n.

522. ταύτην: viz. the *Clouds*, irrespective of the question whether it was the first or second edition (Bücheler, *N. Jahrb.* lxxxiii. p. 681). The use of the word implies (as stated in Hypoth. VII.) that the second edition ταύτῳ ἔστι τῷ προτέρῳ.

σοφώτατα: cp. 520 n., 547 n., *Vesp.* 66. There is the same boast in *Vesp.* 1043 sqq., where he speaks of his κωνόταται ἰδέαι, which were made ἀναλιδεῖς through the stupidity of the judges, although no one had ever heard better verses; but even in the hour of his failure he was appreciated by the σοφοί among the audience, who thought none the worse of him because he had been upset in an ambitious attempt to outstrip his rivals. Götting (Über d. Redact. etc. p. 19) thinks δεξιούς refers only to the readers who should buy his book; but this is impossible, cp. 518 sqq. n.

523. πρώτους: see crit. n. There has been much discussion touching this word which has been held to refer to the

ἔργον πλείστον· εἴτ' ἀνεχώρου ὑπ' ἀνδρῶν φορτικῶν
 ἡττηθείς, οὐκ ἄξιος ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι 525
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματεύομην.
 ἀλλ' οὐδ' ὥς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
 ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἤκουσάτην,
 καὶ γὰρ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξήν πῶ μοι τεκεῖν,

526 οὐνεκ' R etc., Ald.: εἴνεκ' V 527 ὑμῶν RV etc., Ald.
 528 οἷς ἡδὺ καὶ λέγειν codd.: I once proposed οὖς: A. Drescher οἷς (H. Richards, *l.c.* οὖς) ἦ. καὶ φέγειν: Kock οἷσιν δίκης μέλει: Blaydes οἷς ἡδομαι λέγων or οἷς ἦ. πᾶν λέγειν: H. Weber οἷς ἡ δίκη λέγειν. The parallels quoted in comm. demonstrate the correctness of καὶ λέγειν. Willems (*Bull. de l'Acad. roy. de Belg.*, 1906, p. 656) defends the reading of the codd. ('devant qui c'est déjà plaisir de se faire entendre'), and thinks that the reference is to the honour of being selected as one of the three successful aspirants, among so many *concurrents*, in 426 B.C.; but the dat. is questionable Greek and διαλέγεσθαι would have been expected (cp. A. Drescher, *N. Jahrb.* cxxv. p. 678) 529 χῶν V 530 Leo ὦ γῶ || ἔτ' om. V || ἦν codd.; cp. *Vesp.* 1091 crit. app.

mixed audience present at the *Dionysia Magna* as contrasted with the 'pure grain' mentioned in *Ach.* 502 sqq. (Blaydes, *Adv. crit. in Ar.* p. 18, with whom I agree), or to the literary audience who should read the play (Göttling), or to the spectators in some provincial theatre (e.g. in the Piræus, as R. Enger argues, *Über d. Parab. d. Wolken*, p. 10).

ἡξιῶσα, 'I determined' at the time of the first production of the play (in 428 B.C.).

ἀναγεῦσαι: schol. V (ext.) ἀντὶ τοῦ διδάξαι (θρέψαι) τὸ δράμα· ὡς ἐπὶ βρωμάτων <δὲ λέγει R>. 'To give a first taste of' (cp. Bücheler, *N. Jahrb.* lxxxi. p. 681, F. Witten, *De Nub. retract.* p. 5); a word unknown elsewhere, and perhaps a coinage. It has been 'solicited' (see crit. n.) on the ground that 'to produce a play' is more than 'to give a taste of it' (H. Richards, *Cl. Rev.* xvii. p. 8 b, *Aristoph.* etc. p. 25); but the implication may be that the Athenians rejected the first edition of the *Clouds* on the first taste, without giving it a fair trial.

ἦ: schol. R (not in V) ἦτις; an erroneous interpretation if he means 'since.' It is consecutive, 'a comedy which,' etc. (Bücheler, *l.c.*).

524. ἔργον: schol. R (not in V) πόνον.

πλείστον: schol. R (not in V) τοῦτο ἐπὶ τῶν πρότερον Νεφέλων.

εἶτα, 'and then (in spite of my pains) I had to retire (imperfect) defeated.' Some indignation is experienced by εἶτα, as in the case of a question (*Vesp.* 52 n.).

ἀνδρῶν: emphasizing a term of abuse, cp. *Ach.* 168 n.

φορτικῶν: schol. R (not in V) τῶν κριτῶν. Rather the reference is to Cratinus and especially to Amipsias, who defeated the *Clouds* in 423 B.C. with the *Πυτίνη* and *Κόννος* (see i. pp. 67 sqq. K.; ii. pp. 116 sqq. M., and i. pp. 671 sqq. K.; ii. pp. 703 sqq. M., Lenting, *Obs. crit.* p. 66).

525. ταῦτ' οὖν: cp. 319 n., *Ach.* 599.

μέμφομαι: for such complaints against the audience, which are usual in the Parabasis, cp. *Ach.* 676 n.

526. τοῖς σοφοῖς: ironical; in English, the words would be italicized. In *Vesp.* 1049 Aristophanes predicates σοφία only of those among the audience who appreciated him.

ἐπραγματεύομην: not elsewhere in Aristophanes, who deliberately uses a word familiar in philosophical prose, cp. Plato, *Prot.* 361 D, *Rep.* 506 D; especially *Apol.* 22 B & <ποιήματά> μοι ἐδόκει μάλιστα πεπραγματεῦσθαι αὐτοῖς (where there may be an allusion to this passage).

527. οὐδ' ὥς, 'not even in that case though disappointed,' cp. Thuc. i. 132 § 5, καὶ ὥς id. 44 § 2.

προδώσω: viz. I will not abandon my

quality; and yet, though I merited a different fate, I retired routed by a gang of clowns. This is the crow I have to pluck with you, ye criticasters, in whose behoof I have laboured at these lines. Yet, even so, I never will of my own motion desert those of you who smack of wit. For, since the day when, on this spot, my *Discretion and Wanton* was crowned by men, whom it was a joy e'en to address,—and I, for I was a maid,

vocation of composing polished comedies, and write down to the level of the prevailing taste.

528. Schol. V (sup.) <ἀντὶ τοῦ ἐν-
λογίμοις [ἐνλογισμοῖς MS.] ἢ οἷς ἐπι-
δεκνυσθαι ἡδὺ ἐστὶ R>· πρῶτον δρᾶμα
γράφας ὁ ποιητὴς ἐξέθηκε τοῖς Δαιταλεῖς,
ἐν ᾧ [δ R] σῶφρον [R: σοφὸν V] μειράκιον
εἰσάγει καὶ ἕτερον ἀχρηστον. The *Ban-
queters* won the second prize in 427
B.C., cp. i. pp. 438 sqq. K. (ii. p. 1020
sqq. M.), Fähræus, *De arg. atque cons.*
Dact. fab. Ar. pp. 12 sqq., F. E. Rötter,
De Dact. fab. Ar. pp. 9 sqq. Very
little is known of the plot of the play;
but it seems probable that it contained
an Agon (such as that in the *Clouds*
959 sqq.), in which the two sons of an
old Athenian farmer (viz. 'Ehrenmann'
and 'Lump,' G. Thiele, 'Jugendlich'
and 'Lüderlich,' Bücheler, *l.c.*) defended,
alternately, the ancient and the modern
systems of education. This argument
was so famous that the play was known
as "*Discretion and Wanton*." Possibly
this title is selected here in order to
suggest the parallelism with the 'Just'
and 'Unjust' Reasons, cp. Heidehüs, *Über*
d. Wolken, p. 5.

ἐξ ὅτου: taken up by ἐκ τούτου 533.

γάρ: the sense, according to Weyland
(*De Ar. Nub.* p. 25), is 'I can promise
this with all the more confidence, since
I know what sort of play you like.'

ἐνθάδε, 'in the theatre'; not, as v.
Leeuwen would have it, 'in Athens,'
where the play had met with much
applause in private circles before it was
produced.

οἷς: see crit. n. 'Since the *Banqueters*
won applause from men, whom it is a
joy even to address' as one of the three
competing poets, much more to do so
victoriously, as was the case with the
poet in his *Banqueters*. The correct-
ness of καὶ seems to be proved by Hes.
fr. 171 Flach ἡδὺ δὲ καὶ τὸ πυνθέσθαι δσα
θνητοῖσιν ἐνεμειν | ἀθάνατοι, Aesch. *Prom.*
197 ἀλγεῖνὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε,
Antiphan. ii. p. 35 K. (iii. p. 33 M.)

καὶ περὶ μὲν ὅσων γ' ἡλίθιον τὸ καὶ λέγειν,
Lysias, *fr.* 140 Didot & τοῖς μὲν ἄλλοις
αἰσχρόν ἐστι καὶ λέγειν, Demosth. liv. § 17
& πολλὴν αἰσχύνην ἔχει καὶ λέγειν, Plato,
Rep. 465 σ ὀκνῶ καὶ λέγειν. In view of
these passages (quoted by Blaydes),
which seem to me to fix the meaning,
it is rash to alter καὶ λέγειν. Götting
(*Über d. Redact.* etc. p. 19), who keeps
οἷς, thinks the reference is to the literary
members of the reading public 'to whom
it is a pleasure even to speak' (in a pub-
lished book); but see 518 sqq. n.

529. ἡκουσάτην: schol. R (not in V)
ἡκουσάτην δὲ ἀντὶ τοῦ εἰδοκίμησαν· οὐ
γὰρ ἐνίκησαν, ἐπεὶ δεύτερος ἐκρίθη ἐν τῷ
δράματι: schol. V (ext.) πῦδοκίμησεν δὲ
σφόδρα ἐν τούτῳ τῷ δράματι.

530. κοῦκ ἐξήν: schol. V (int.) οὐπω
[Ald.: οὐτω MS.] ἐπέτρεπον ἑμαυτῷ (τὸ)
λέγειν διὰ τὴν αἰδῶ· οὐ γὰρ δι' ἑαυτοῦ
[αὐτοῦ R] ἐξ ἀρχῆς καθήκει τὰ δράματα ὁ
ποιητὴς, εὐλαβὴς ὢν, ἀπὸ δὲ τῶν Ἰππέων
ἤρξατο δι' ἑαυτοῦ εἰσιέναι (cp. *Vita Ar.*
xii. 2 Bergk); viz. the poet was inexperi-
enced in stage-management, and in the
multitudinous details connected with
the production of a play, and so allowed
Philonides (or Callistratus) to be διδά-
σκαλος, cp. *Ach.* 628 n., ib. Exc. V,
Vesp. 1021 n. As he said in the *Knights*
(516 sqq.), κωμωδοδιδασκαλία ('the pro-
duction of a comedy') was χαλεπώτατον
ἔργον ἀπάντων, and it was necessary to
'labour at the oar' (ib. 542) before
putting one's hand to the tiller, and
sailing the ship oneself. This is the
simple and natural explanation; and it
may be admitted that Aristophanes
acted σωφρονικῶς in not prematurely
courting the applause of an Athenian
audience, who had granted their favours
to but few, and who had not scrupled
to cover with ridicule their old favourites
when their prime was past (ib. 518 sqq.).
οὐκ ἐξήν should not be forced so as to
imply that there was a legal obstacle
to one's asking for a chorus before a
certain age; nor should it be taken to
insinuate that the poet was prevented

ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦς' ἀνείλετο, 531
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κάπαιδεύσατε·
 ἐκ τούτου μοι πιστὰ παρ' ὑμῶν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἥλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμωδία
 ζητοῦς' ἦλθ', ἣν που ἐπιτύχη θεαταῖς οὕτω σοφοῖς·
 γνῶσεται γάρ, ἥνπερ ἴδῃ, τὰδελφου τὸν βόστρυχον. 536
 ὥς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα μὲν
 οὐδὲν ἦλθε ῥαψαμένη σκῦτινον καθειμένον,

531 Heidhüs παῖδ' δ' ἐτέρα, but the article would be required with π.: J. Hartmann (*Mnem.* xxxv. p. 82) ἀπαις δ' ἐ. on the ground that a childless married woman, and not 'a maiden,' was likely to adopt the child; but there is nothing to show that ἐτέρα is a married woman 533 μοι om. V || ὑμῖν codd.: Sauppe ὑμῶν 534 Ἥλέκτρα RV || ἥδ' ἦν κ. V 535 ἦλθεν R dett. al., Ald. || θεαταῖς om. R 536 περ om. R 538 ἦλθεν V || Blaydes οὐκ εἰσῆλθε, but οὐδὲν is probably idiomatic (though a schol. says παρέλκει τὸ δέν), being equivalent to οὐκ . . οὐδέν, cp. 656, 974, Eur. *Med.* 343 (Lenting, *Obs. crit.* p. 67) || σκῦτινον RV etc., Ald.: σκυτίον al.

by his supposed foreign birth (*Ach.* Introd. p. xi.) from producing the play in person (as v. Leeuwen thinks); see R. Kent, *Cl. Rev.* xix. p. 153, Ritter, *Philol.* xxxiv. p. 455.

531. ἐξέθηκα: cp. *Ran.* 1190, Eur. *Phoen.* 25, ἐγχυτρίξεν *Vesp.* 289 n.

παῖς: schol. R (not in V) στι οὐ δι' ἐαυτοῦ ἐδίδαξε τοὺς Δαιταλεῖς, (τὸ) πρῶτον ἐαυτοῦ δράμα, but by means of Philonides or Callistratus; cp. Gunning, *De Bab. Ar. fab.* pp. 42 sqq., Anon. *De com.* ii. § 11 Kaibel, Bergk *ap.* Meineke, *FCG.* ii. p. 916, Briel, *De Callist. et Phil.* p. 10.

533. ἐκ τούτου: schol. V (int.) ἐξ ἐκείνου τοῦ χρόνου φίλα [Ruth. φίλιδ] μοί ἐστι τὰ πρὸς ὑμᾶς καὶ πιστὰ συνθήκαι.

παρ' ὑμῶν: cp. Xen. *Cyr.* iv. 2 § 13 ἔν' ἔχων καὶ σὺ τὰ πιστὰ παρ' ἡμῶν πορεύῃ, *Anab.* i. 6 § 7.

ὄρκια, 'sure pledges' (of your judgment), viz. in the reception which you gave the *Daetālēs*; an epic phrase, cp. *Il.* iii. 73 etc., Lucian, *Pisc.* 3 ὥς οὐκ ἔστι λένουσι καὶ ἀνδράσιν δ. π. (Weyland, *De Ar. Nub.* p. 26).

534. Schol. V (ext.) Αἰσχύλου φέρεται δράμα Χοηφόροι, ἐν ᾧ [δ R] Ἥλέκτρα παραγενομένη εἰς τὸν τάφον τοῦ πατρὸς ἐκ τοῦ πλοκάμου τὸν ἀδελφὸν (Ὁρέστην) ἐγνώρισεν: id. (int.) καὶ ἡ κωμωδία αὕτη τοὺς θεατὰς ἐκείνης τῆς κωμωδίας, ἀδελφῇ αὐτῆς οὔσα, ἐπιγνώσεται ἐάν ἴδῃ. Schol. R (not in V) παρ' Αἰσχύλῳ ἐν Χοηφόροις

ἡ Ἥλέκτρα ἐκ τοῦ βοστρύχου ἐπιγνώσκει τὸν Ὁρέστην ἐληλυθότα· ὥσπερ ἡ Ἥλέκτρα, φησὶν, οὕτως καὶ ἡ κωμωδία κατὰ ζήτησιν ἦλθεν τῶν θεατῶν τῶν τότε· ἐπιγνώσεται γὰρ ἐάν τι σύμβολον ἐκείνων ἴδῃ καὶ τὸν ἔπαινον. These explanations, which are obviously from a good source, must be accepted, although the picture which they suggest is not very satisfactory. The poet has been blamed for having introduced a confusion of thought, by substituting, in the comparison, for the spectators of the *Daetālēs* the favour with which it was received (Bücheler, *N. Jahrb.* lxxxiii. p. 681, H. Richards, *Cl. Rev.* xvii. p. 8 b, *Aristoph.* etc. p. 25). To me, the disturbing element seems to lie in the double comparison which is implied: first, that made by the spectators between the Agon of the *Daetālēs* and the discussion of the 'Reasons,' which was added in the present edition of the play (cp. Weyland, *Über d. Epirr.* etc. p. 6, F. Ritter, *Philol.* xxxiv. p. 457, F. Witten, *De Nub. retract.* p. 6); and, secondly, that made by the poet between the spectators of the present play and those of the *Daetālēs*. The sense, as given by the scholiasts, would seem to be: 'Electra visits the tomb of her father, and finds the lock of Orestes. She is struck by its resemblance to her own hair, and concludes that it belongs to her brother. Thus Aristophanes'

not ripe for motherhood, exposed my bairn, who was mothered by another's care, and gently nurtured and schooled by you,—ever since that day I have had in my heart sure pledges of your judgment. So now, like Electra in the play, my comedy has come forth to see, if perchance she can find an audience as instinct with wit. For if, by hap, she see her brother's curl, she will recognize it straightway. Pray mark her native decency. First, she is not decorated with the stitched and leathern cod-

comedy (= Electra), on hearing the applause of the spectators, concludes that it is the same as that which greeted the kindred play, the *Daetālēs* (= Orestes), and proceeds from the same source. As Electra did not visit the tomb in order to look for the lock, the comparison of Aristophanes seems to be elaborate rather than very apt. It would have been more satisfactory if he had written γινώσκονται γὰρ (οἱ θεαταί), ἥνπερ ἴδωσι τ. τ. β., viz. they will conclude from the similarity of the new Agon to that of the *Daetālēs* that it comes from the same hand, and will applaud it; and, on the other hand, the poet will infer from the applause that the spectators are men of wit, as on the former occasion. It is to be noted that if Aristophanes was not thinking of the similarity between the plays, he would have found better precedents of victory in the *Acharnēs* or *Equites*, which won first prizes, than in the *Daetālēs*, which was only second. For A. W. Verrall's curious interpretation of this passage, and *Eq.* 532, see *Cl. Rev.* xvi. p. 8 b.

κατά, 'à l'*Electra*, cp. 971, *Vesp.* 531 n., *Aves* 919, 1001, *Sobol. Praep.* p. 128.

ἐκείνην: cp. *Vesp.* 236 n.

535. ἦν που: cp. ib. 271 n.

ἐπιτύχη: cp. 195 n.

536. βόστρυχον: cp. Aesch. *Cho.* 163 sqq., Eur. *El.* 515 sqq.; it is a poetical word (= κικιννος, *Vesp.* 1069), cp. *Eccl.* 955 (lyrical), never in trimeters.

537. σῶφρων: schol. R (not in V) αὐτῇ ἡ κωμῳδία. Notice that σῶφρων ('masshaltend,' Heidhüs, *Über d. Wolken*, p. 7, cp. 962 n.) is not restricted to 538, but includes everything down to 543. Aristophanes aimed at moderation all round in his dramatic art.

φύσει emphatic, 'in its essence and aim' (Bücheler, *l.c.*).

πρῶτα μὲν . . οὐδέ (540): an unusual consecution; probably πρ. μὲν are

solitaria, as frequently. In σῶφρων there is a reference to 529; by virtue of the similarity between the pieces, the poet expects his old admirers to receive the *Clouds* with favour.

538. οὐδέν: schol. in Su. (s.vv. οὐδὲν ἦλθε, not in RV) παρέλκει τὸ δὲν' ἤθελε γὰρ εἰπεῖν, οὐκ ἦλθε, συνήθως.

σκῆτινον: schol. V (ext.) εἰσέσαν γὰρ οἱ κωμικοὶ διεξωσμένοι δερμάτινα αἰδοῖα χάριν γελοίου (φορτικῶς χαριεντιζόμενοι); an allusion, possibly to Cratinus and Amipsias (Bücheler, *N. Jahrb.* lxxxiii. p. 681), but more probably to the 'Phlyacian' farces, cp. Arnob. *Adv. gent.* vii. 239 *delectantur ut res est, stupidorum capitibus rasis, alaparum sonitu atque plausu, factis ac dictis turpibus, facinorum ingentium rubore.*

There has been much debate as to what Aristophanes' innovation was; according to v. Leeuwen, the σῶφροσύνη was confined to the chorus, but the natural meaning is that the *phallus* was entirely absent. The poet's boast is that, unlike his rivals, he despised Megarian farce, which excited laughter by external exhibitions of indecency; in his plays, 'laughter' resides in the wit and *l'esprit* of the ἔπη (Emerson, *Am. J. Phil.* x. pp. 265 sqq.). Even if the *phallus* is occasionally employed, it is restricted to the scurrilous episodes which succeed the Parabasis, and which were a survival of the old *Possensspiel* (*Vesp.* 66 n., Zieliński, *Qu. com.* p. 30). Some recent writers (A. Körte, "Archäol. Stud. z. alt. Köm.," *Jahrb.* d. arch. Inst. viii., 1894, Dierke, *Arch. Ztg.*, 1885, col. 31 sqq., B. Arnold in Baumeister, *Denkm.* ii. pp. 819 sqq.) have argued that all comic actors were attired in the manner represented on the 'Phlyacian' vases (cp. A. Müller, *Bühnenalt.* pp. 244 sqq., Dörpfeld-Reisch, *Griech. Theat.* pp. 315 sqq.), but the personal character of comedy in the best writers of this age is inconsistent with such an assumption

ἐρυθρόν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἴν' ἢ γέλως·
οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἵλκυσεν,
οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ 541
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,

540 ἔσκωψεν RV 541 sq. Deleted by v. Herwerden (*Mnem.* xix. p. 393) 541 Naber ὁ λέγων ἄρρητ' ἢ βακτηρίᾳ | τ. τ. παρόντα φατίζων; but see comm. || βακτηρία V 542 παρόντ'] Blaydes φεύγοντ' (*Pax* 742), but see comm.

(G. Thiele in Ilberg's *Neu-Jahrb.* v. pp. 405 sqq., H. Schnabel, *Kordax*, p. 24).

Many editors have tried to explain the indecencies in the *Clouds* by means of the hypothesis that the *σωφροσύνη* was confined to the second edition (Göttling, *Über d. Redact.* etc. p. 20 n. 9, H. Köchly, *Akad. Vortr.* p. 421): but to admit the indecency of the first edition would be to agree with the verdict of the judges (Bücheler, *N. Jahrb.* lxxxiii. p. 680), and the whole passage implies that the two editions were alike in spirit; besides, 653, 731 sqq. etc. do not demonstrate that a *phallus* was worn by Strepsiades, and Aristophanes's boast is not that he eschewed indecencies (for this would not be true), but that he disowned the 'Phlyacian' dress, and that the chief interest of his works did not lie in their indecency, cp. Heidhüs, *Über d. Wolken*, p. 7. F. Witten (*De Nub. retract.* p. 6) seeks to show that Aristophanes's instances of scurrility are all from his own play (e.g. bald men are ridiculed 147, the Cordax was probably danced 1206 sqq., the stick is employed 1297, and torches in 1499 sqq.), and that his point is that, though the taste of his audience requires such exhibitions, he himself does not rest his confidence of victory on them, but on his *ἐπη*.

539. ἐρυθρόν κτλ.: the only instance in the Parabasis of a resolved antispast; for ε. cp. *Ach.* 787.

ἐξ ἄκρου: schol. R (not in V) διχῶς· ἔδει γὰρ εἰπεῖν καὶ [ἢ MS.] ἐρυθρόν ἐξ ἄκρου [καὶ ἐξ ἄκρου] παχύ· τοιαῦτα γὰρ οἱ κωμικοὶ πρὸς γέλωτα ἐποίουν.

παχύ: cp. *Ach.* 787, *Pax* 1348, *Lys.* 23 sq., *Ecc.* 1048.

τοῖς παιδίοις κτλ.: cp. Browning, *Aristoph. Apol.* 'abjured these satyr-adjuncts, sewn to bid That boys laugh.' The allusion here is certainly to the Μεγαρικὴ κωμῳδία, or Doric comedy,

which was sacred to Artemis Orthia, the goddess of fruitfulness, and of which the *phallus* seems to have been a feature, cp. H. Schnabel, *Kordax*, pp. 38, 58, 62 sqq. A scholium (not in RV) sees an allusion to Eupolis' *Prospaltii* (419 B.C. according to Zelle, *De com. temp. def.* p. 43), especially i. p. 323 K. (ii. p. 521 M.) τοῦτ' ἐστὶ σοὶ | τὸ σκῶμ' ἀσελγὲς καὶ Μεγαρικὸν καὶ σφόδρα | ψυχρόν· γελᾷ γάρ, ὡς ὀρεῖς, τὰ παιδία, where Eupolis, who was in sympathy with Aristophanes' revolt against 'Phlyacian' indecency, seems to be protesting against such exhibitions (see Halbertsma, *Prosop. Ar.* p. 46, Lübke, *Obs. crit. in hist. vet. Gr. com.* pp. 47 sqq., Zelle, ib. pp. 38 sqq.). Bergk (*Reil. com. Att.* p. 271) thinks the allusion is to Sannyrio, and to his *σκυτίνῃ ἐπικουρίᾳ* (Athen. 551 c, Strattis i. p. 727 K.; ii. p. 785 M.); but, in spite of *Lys.* 110, this phrase may be innocent, as Sannyrio, like φιλόμυθος Κινησίας (*Aves* 1377) was fragile (Athen. l.c.) and may have worn leather stays (Halbertsma, ib. p. 53, Meineke, l.c.).

παιδίοις: viz. 'children,' not 'slaves' (Kock), as *Pax* 50 sqq. shows that they were admitted to comedies, even in the early days; for the later period see A. Müller, *Bühnenalt.* p. 292 nn. 1, 2, P. Girard, *Éduc. athén.* p. 260.

540. ἔσκωψε, 'baited, gleeed and galled at piled crowns' (cp. Shak. *Meas.* i. ii. 36). If the allusion is to Eupolis, who wrote, in his *Baptae* (produced between 418 and 415 B.C., cp. Zelle, ib. p. 44), κάκεινους τοὺς Ἰππείας | ξυνεποίησα τῷ φαλακρῷ τοῦτ' κάδωρησάμην (i. p. 276 K.; ii. p. 453 M.), this part of the Parabasis was written after 418 B.C.; possibly id. i. p. 333 K. (ii. p. 537 l. 5 M., from the *Aurea gens*, 422 B.C.) may also refer to Aristophanes. For the poet's supposed baldness cp. *Pax* 774 sqq. But ἔσκωψε more probably means 'introduced a bald character'

piece, so broad and rubious, designed to make the children laugh; then, there is no baiting of 'peeled crowns,' no heeling of the lavolt; nor does the chief actor seek to cloak his scurril jests by belabouring those about him with his staff: nor does she bound

such as Chaerephon, as Bücheler (*N. Jahrb.* lxxxiii. p. 681) thinks; or, as I prefer, such as the choristers, who were familiar in Μεγαρικά σκώμματα, cp. H. Schnabel, *Kordax*, p. 20, Zieliński, *Qu. com.* pp. 90 sqq.

κόρδαχ' ἔλκυσεν, 'heeled the high lavolt' (Shak. *Troil.* iv. iv. 86), 'the swaggering up-spring' (id. *Ham.* i. iv. 9), 'the coranto' (id. *Tw.* i. iii. 139), 'the back-trick' (ib. 131), 'the hay' (id. *LLL.* v. i. 166). ἔλκειν is used of the same dance in *Paz* 328, expressing not 'long measured steps' (L. & S.), which were certainly not a feature of this dance, but probably the extreme exertion of 'a strutting player, whose conceit Lies in his hamstring' (*Troil.* i. iii. 153), since it was expected *ποτὶ πύγαν ἄλλεσθαι* (*Lys.* 82); ἔ. is used of violent exercise in Plato, *Parm.* 135 D ἔλκυσον δὲ αὐτὸν καὶ γύμνασαι μᾶλλον διὰ τῆς δοκούσης ἀχρήστου εἶναι καὶ καλουμένης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος εἶ· εἰ δὲ μὴ, σὲ διαφεύξεται ἡ ἀλήθεια, which, *pace* Heindorf, is not a metaphor from *opus testorium*; nor does the word imply the use of a rope, which would be absurd in the case of a solo dancer. W. E. Downes (*Cl. Rev.* xix. pp. 399 sq.) thinks the phrase implies movements in trochaic metre; but it is more probable that ἔλκειν means 'to raise' (the knees towards the stomach), as in *Eg.* 107 ἔλκε means 'raise' (the cup to the lips), cp. Poll. iv. § 105 σχιστὰς ἔ., Aristoph. *Vesp.* 1491 σκέλος ἐκλακτίζων, H. Schnabel, *Kordax*, p. 3. For a representation of the *cordax* (on an amphora in the museum at Corneto) cp. id. p. 25; also Taf. 1. *παρελκυσεν* 553 is different.

κόρδακα: schol. V (int.) <ἔστι δὲ R> εἶδος ὀρχήσεως κομικῆς ἀσχημονος [R: *εὐσύνης* V]· εἰσὶ δὲ [R: *ἑτι* V] τρία [εἰσὶν] εἶδη ὀρχήσεως, ἐμμέλεια μὲν τραγικῆς, σικιυννὶς [σικιυννὶς R] δὲ σατυρικῆς, καὶ κόρδαξ [κόρδ. δὲ R] κομικῆς: cp. Su. s.v. *κορδακίζει*. See *Ach.* Introd. p. lxx.; the allusion here may be to Eupolis, who had represented Hyperbolus' mother dancing a break-down (cp. 555 sq.).

541. Schol. V (ext.) (τοῦτο εἰς) Ἑρμῶνα [R: *Σέρμωνα* V] λέγει τὸν ὑποκρίτην· καὶ

γὰρ ἐκεῖνος τοῦ γελᾶν χάριν τοὺς ἑγγὺς ἐστῶτας ἐτυπτεν τῇ βακτηρίᾳ· (ἐκτὸς δὲ αὐτοῦ ποιήσας τὰ πονηρὰ σκώμματα τοῦτοις τοῖς γελοίοις χρήται· ἔδει δὲ εἰς τὸ χρῆσιμον τῶν Ἀθηναίων τὰ πονηρὰ σκώμματα λέγειν, δι' ὧν ἐπαιδεύοντο οἱ κακῶς πράττοντες). Hermon was an actor of Hermippus (Naber, *Mnem.* xi. p. 368). For his style see Poll. iv. 143; his favourite rôle was the *plagiosus senex*, ὑποδύστροπος, cp. *An. Bekk.* 362. 15 (i. p. 249 K.; ii. p. 414 M.) ἐγὼ σου σήμερον | τύπτων τὸ πρόσωπον αἰμορρυχίαν ποιῶ, Mein. i. p. 562.

τάπη: according to Zieliński (*Glied.* p. 289 n. 1, *Qu. com.* p. 22) ἔπη, in comedy (except in certain stock locutions, cp. 1375 n.), always means 'tetrameters,' and ὁ λέγ. τ. here means one of the chief actors in an Agon, as he holds, of Cratinus' *Πυρίνη*; but it is safer to follow the scholiast. Possibly, ὁ λέγ. τ. may mean the Coryphaeus, to whom choric tetrameters are generally assigned. In tragedy, ἔπη means iambic senarii, cp. Strattis i. p. 711 K. (ii. p. 763 M.) τὰ πρῶτα τῶν ἐπῶν λέγειν.

βακτηρίᾳ: carried by the old, cp. *Vesp.* 33 n.

542. **τύπτει**: the present tense (as contrasted with the aorists in 535, 538, 540) marks the action as more than momentary. Heidhüs (*Über d. Wolken*, p. 4) thinks the aorists refer to the production of the first edition in 423 B.C.; but the subjunctive in 535 shows that he is mistaken.

τὸν παρόντα: possibly 'the bystanders,' in which case τ. π. = τὸν τυχόντα. If it means a slave (as Zieliński argues, *Qu. com.* p. 23), Aristophanes is like Satan reproving sin, cp. 58, 1297 sqq., *Vesp.* 1323 sqq.

ἀφανίζων, 'eclipsing scurril jests.' Schol. R (not in V) τὰ φαῖλα σκώμματα, ὅ ἐστι τὰς εὐτελῶς πεπλασμέναις κομωδίαις ἀφανεῖς ποιῶν, τούτῳ ἐπιτελεῖται περικαλύπτων τῷ γέλῳ καὶ τῇ παιδιᾷ, ἥ οἷον ἐπιτρίβων τὰ σκώμματα, καί περ πονηρὰ ὄντα (I don't understand κ.): cp. 972 (in a different sense), Thuc. vi. 36 § 2 ὁπῶς τῷ κοινῷ φόβῳ τὸν σφέτερον ἐπηλυγάζωνται. Zieliński i.e. wrongly translates *dum frigidus iocos tollit*; Lenting (*Obs. crit.*

οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰὸν ἰὸν βοᾶ,
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὦν ποητῆς οὐ κομῶ, 545
 οὐδ' ὑμᾶς ζητῶ ἑξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
 ἀλλ' αἰ καὶνὰς ἰδέας εἰσφέρων σοφίζομαι,
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
 κοῦκ ἐτόλμησ' αὐθις ἐπεμνηδῆσαι αὐτῷ κειμένῳ. 550

543 εἰσῆξε V (sic) 544 αὐτῇ V 545 Piccolomini places a colon after τοιοῦτος 546 ταῦτ' RV etc., Ald. 547 αἰὲν RV Ald.
 548 ἀλλήλαις V || ὁμοίαις V 550 αὐτῖς R: εἰσαυθίς [ἐσ-] γ' ἐπ-
 ἐπήδησά γ' αὐτῷ Ald. This line is rightly given in RV, wrongly in all other MSS. (and in Su. s.v. ἐμνηδῆσαι): Lenting ἐτ' ἐμπ. τῷ κειμένῳ, which is not in accordance with the Greek idiom

p. 67) makes ἀ. refer to the poet, not the old man, but this is impossible.

543. οὐδέ κτλ.: schol. V (int.) (οὐκ ἔστι δῆλος ἐνταῦθα τίνι παρονειδίξει· ἀλλὰ καὶ ἑαυτῷ, ἐπεὶ πεποίηκεν ἐν τῷ τέλει τοῦ δράματος καιομένην τὴν διατριβὴν Σωκράτους· καὶ τινες τῶν φιλοσόφων λέγοντας ἰὸν ἰού· ἐν δὲ ταῖς πρώταις Νεφέλαις τοῦτο οὐ πεποίηκε [see Hypothesis VII., Bücheler, *N. Jahrb.* lxxxiii. p. 678, and Brentano, *Untersuch.* p. 48. According to Ritter, *Philol.* xxxiv. p. 454, the author of Hypothesis VII. was also responsible for this note: see 1476 sqq. n.]. || ποιῶν δὲ αὐτὸν ὡς μετὰ λόγου, οἳ δὲ ἀκαίρως); also in *Vesp.* 1329, *Plut.* 1041, and in *Lys.* 1218, where the poet, or possibly a copyist, wrote φορτικὸν τὸ χωρίον. Here, Aristophanes is probably alluding to some scene in a 'Phlyacian' play in which the Chorus entered with torches (as the Mystae in a serious passage, in *Ran.* 340 sqq.) and caused an ἐκπληξίς τερατώδης (as in Aesch. *Eum.*; see Bücheler, ib. p. 679). His own introduction of torches was μετὰ λόγου, and necessary to the plot.

ἰὸν ἰού: cp. *Plut.* 478 βοᾶν ἰὸν ἰού. The exclamation is not unusual in Aristophanes (1170, 1321, 1493), and there is no apparent reason why it should be tabooed; but Aristophanes is doubtless referring to some well-known scene in a play of a rival. There is surely no need (with Naber, *Mnem.* xi. p. 313) to have recourse to the hypothesis of a faulty 'contamination' of the two editions of the play, in order to explain the occurrence of this common

exclamation in 1170 etc. Bücheler (*N. Jahrb.* lxxxiii. p. 679) oddly thinks that the meaning is that Aristophanes did not indulge in lamentations on his ill success.

Joël (*Der echte Sokr.* etc. ii. pp. 747 n. 1, 830) sees a Cynic reference in all these lines: the blow with the stick occurs in Plato, *Hipp. mai.* 292; the torch-dance in *Rep.* init.; the scoff at baldness in *Symp.* init.; the exclamation in *Rep.* 432 D, *Hipp. mai.* 291 E, all which passages he holds to be 'Cynical.' Few, however, will be inclined to believe that the passage is aimed at philosophers.

Göttling (*Über d. Redact.* etc. p. 20) has the curious idea that the meaning is that the present play is intended for a reading public, and will not endeavour to excite laughter by means of such scenes as the burning of Socrates' *Pensoir*, as in the first edition.

544. τοῖς ἔπεσιν: schol. R (not in V) τοῖς μέτρον, ὅτι καὶ τὰ μέτρα ἔπη καλοῦσι.

ἐλήλυθεν, 'is here,' cp. *Eg.* 682.

545. μὲν: answered by δὲ 551.

ἀνὴρ ποητῆς: cp. *Vesp.* 269 n.

οὐ κομῶ: schol. V (int.) (ἀντὶ τοῦ) οὐ μέγα φρονῶ, (οὐδὲ σεμνύνομαι· χαριέντως δὲ λέγει [λέλειψι MS.], ἐπεὶ καὶ φαλακρὸς ἦν) [cp. Su. s.vv.]; see 540 n.

546. Schol. V (ext.) (καίτοι καὶ αὐτῇ δευτέρα εἰσῆλθῃ, ἀλλ' ἔως [-os MS.] διάφορος· δοκοῦσι δὲ οἱ πολλοὶ κωμικοὶ ἀπὸ τῶν αὐτῶν λημμάτων τὰ αὐτὰ εἰσάγειν δράματα). Aristophanes seems to be replying to some charge here; possibly (as Römer, *Sitzungsb.* p. 247 suggests), his *Clouds* had been criticized as being a

upon the scene with blazing torches, nor scream 'alack, alack'; but she comes on in calm confidence of herself and her lines. Now I, though a poet of this quirk, give myself no airs, nor seek to fool you with vain repetitions, but I show my art in devising fire-new jests,—ever fresh and ever witty. I yerked Cleon in the paunch, when at the zenith of his power, though I had not the

réchauffé of the *Daetalēs* (cp. 534 n.), possibly he implies (as is stated by Hypothesis VII.) that the second edition of the *Clouds* is not a rehash of the first, but *ολοσχερῶς μετεσχημάτισται*; see Bücheler, *N. Jahrb.* lxxxiii. p. 682.

εἰσάγων: cp. *Ach.* 11 n., ib. Excursus I. 547. *καινός*, 'fire-new' (Shak. *LLL.* i. i. 177), 'untraded' (*Troil.* iv. v. 177). Schol. R (not in V) *ἀντὶ τοῦ νέας καὶ οὐ τὰς αὐτὰς πάλιν*: cp. *Vesp.* 1044 n. Possibly an allusion to Aristophanes's attempt to banish 'Megarian farce' from the stage (cp. *Pax* 748 sqq.). For the charge of plagiarism against comic poets, in schol. 546, cp. Naber, *Mnem.* xi. pp. 303 sqq., ii. p. 470 K. (iii. p. 621 M.) *οἱ μὲν ποηταὶ λήρος εἰσιν· οὐδὲ ἐν | καινὸν γὰρ εὐρίσκουσιν, ἀλλὰ μεταφέρει | ἕκαστος αὐτῶν ταῦτ' ἄνω τε καὶ κάτω*: but it is probably undeserved, as the Athenians were passionate lovers of novelties (Thuc. i. 70 § 2, iii. 38 § 5), and *ὑπερόπται τῶν εἰωθότων*, and insisted on being regaled, in the theatres, with *καινὰ παροψίδες* (Metag. i. p. 708 K.; ii. p. 756 M.). The present line has been taken by Joël (*Der echte Sokr.* etc. ii. p. 826) as implying that the play has been completely rewritten.

ιδέας: 289 n.; called *εὐρήματα* 561. *εἰσφέρων*, 'introducing' into his plays, cp. *Ran.* 850 *εἰσφέρων εἰς τὴν τέχνην*.

σοφίζομαι: as in art-circles, nowadays, the changes are rung on 'art for art's sake,' so *σοφία* was hackneyed at Athens (520 n.). In earlier times, even poets were called *σοφισταί* (331 n.), cp. *Eg.* 299 where, in reply to the Sausage-seller's *κάτωρ κῶ γε βλεπόντων*, the Paphlagonian replies *ἀλλότρια τοῖνυν σοφίῃ*, which is a sneer at the Sophists' use of the word.

549. *μέγιστον*: schol. R (not in V) *ἐν τοῖς Ἰππεύσιν*; after Cleon's success at Sphacteria, where (*Vesp.* 62) *ἐλαμψε τῆς τύχης χάριν*.

Κλέωνα: schol. V (int.) *ὁ Κλέων ἀποθνήσκει ἐπὶ Ἀμεινίου*. (πρὸ δὲ τούτου ἐστὶν Ἰσαρχος, ἐφ' οὗ αἱ πρῶται Νεφέλαι

*εἰσήχθησαν· ὁ μέντοι Ἀνδρότιον [-ωτίων MS.] [Müller, *FHG.* i. p. 376 § 46] [οὗτος] ἐπὶ Ἀλκαίου φησὶ τοῦ μετὰ Ἀμεινίου τὸν Κλέωνα τελευτῆσαι δυσὶν ἔτεσιν ὕστερον τῆς τῶν Νεφελῶν διδασκαλίας.) *εἰκότως οὖν ὡς ἐτι περιόντι τῷ Κλέωνι λουδορεῖται ὁ Ἀριστοφάνης, οὐ μόνον ἐν τοῖς προκειμένοις, ἀλλὰ καὶ ἐν τοῖς ἐξῆς* ['*ἦν Κλέωνα τὸν λάρων κτλ.*' R]. The mention of Aminias here may be compared with the last line of Hypothesis V. which may have been by the same author (perhaps Callimachus, cp. Bernhardt, *Erat.* p. 204, Gröbl, *Die alt. Hyp.* p. 30).*

ἔπαισα κτλ., 'gave him a swashing blow,' an allusion to *Eg.* 273 *γαστρίζομαι*, ib. 454 *παῖ αὐτὸν καὶ γάστριζε*: but the metaphor is common in vulgar language, cp. Nicol. Com. iii. p. 383 K. (iv. p. 579 M.). For *ἔπαισα*, *feriū*, cp. *Vesp.* 1254 n., J. H. H. Schmidt, *Syn.* iii. pp. 278, 283.

550. Schol. V (ext.) *ἀντὶ τοῦ ἠρκέσθην [ἐκορέσθην Su. s.v. ἐμπηδῆσαι] τῇ μὴ κωμωδίᾳ*. It is not true that Aristophanes spared Cleon after the *Knights*, or even after his death, cp. *Pax* 754 sqq. (= *Vesp.* 1130 sqq.) where there is the same allusion as here (1030 *ἀλλ' Ἡρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπιχειρεῖν*: the present passage defends *μεγίστοις* against Merry's *θηροῖ* or my own *τοῖσι γ' ἀμεικτοῖς*). Why Aristophanes 'spared' Cleon may be inferred from *Vesp.* 1284 sqq., where see note.

ἐτόλμησα, *induxi animum* (the original meaning of the word), cp. *Vesp.* 327 n., Soph. *Phil.* 82, *OC.* 184, etc.

ἐπεμπηδῆσαι, 'to foot him' (Shak. *Merch.* i. iii. 119 'you that did foot me as you spurn a stranger cur'), 'to spurn upon him' (*Rich.* III i. ii. 42), 'to jet on' (ib. ii. iv. 51); the Athenians admired magnanimity (though contrary to nature, cp. Aesch. *Ag.* 884, Soph. *Aj.* 989 sq.) in the case of a prostrate foe, cp. Sopater (in Walz, *Rhet. Graeci*, iv. 550) *τοῖς πρόπερον ἡδίκηκόσι κειμένοις ὕστερον μὴ ἐπεμβαίνειν*.

κειμένω, 'as he lay prostrate' after the blow, cp. Müller-Strübing, *Hist.*

οὔτοι δ', ὡς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
τοῦτον δέλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.
Εὐπολὶς μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσε
ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,

551 Blaydes ἐνέδωκεν (*Lys.* 671) 552 τοῦτον codd. : τὸν Su. (s.v. κολετρῶσι) : Geel οὐ τὸν . . μητέρα ; but δέλαιος should not have the article || κολετρῶσιν V 553 Μαρικᾶν Ald. : μακαρικᾶν V (the third letter is deleted, and the scribe began the word again after his blunder) : μακαρικᾶν R || πρῶτιστον V etc., Ald. : πρότερον R : Cobet πρῶτιστος

Krit. p. 171 n.; but Cleon was so far from being 'prostrate' after the *Knights* that he compelled Aristophanes *πιθηκίζειν*, and the first edition of the *Clouds* may have been the first-fruits of the *πιθηκισμός*. It is to be noted that the poet does not boast of his magnanimity here, but only of his avoidance of trite subjects; the statement is curious in view of 581 sqq., and has been held to be an indication that the present play was not finally revised by the author (Göttling, *Über d. Redact.* etc. p. 16), but cp. Heidhüs, *Über d. Wolken*, p. 8.

551. οὔτοι : schol. V (ext.) (ἀντὶ τοῦ οἱ ἄλλοι κωμῳδοί) ; possibly contemptuous (like οὔτοι), cp. 83 n.

λαβὴν : schol. R (not in V) ἀρχήν ; cp. 1047 crit. n., *Eq.* 847. For such metaphors from the palaestra cp. 126 n., 1047, *Ach.* 571 n., 704 n., *Eq.* 262 sqq., Noordewier, *Metaph.* *Ar.* pp. 82 sqq.

Ὑπέρβολος : the leading demagogue (προστάτης τοῦ δήμου, κηδεμών, ἐπιτροπος, cp. *Vesp.* 242 n.), after the death of Cleon, see *Pax* 680 ; for his character cp. *Vesp.* 1007 n. As to the 'handle' mentioned here, Bücheler (*N. Jahrb.* lxxxiii. p. 658) has suggested that it may have been the mishap alluded to in 623 sqq., but see nn. there ; Kirchner (*Prosop. Att.* ii. pp. 329 sq.) suggests that the reference is to the incident mentioned in Leucon, i. 704 K. (ii. p. 749 M.).

552. δέλαιον : cp. 12 n.
κολετρῶσι : schol. V (ext.) (ἀντὶ τοῦ R) καταπατοῦν [ωσιw R], ἀπὸ τῶν τὰς ἐλαίας καταπατούντων· οἱ δὲ τὸ ἐνάλλεσθαι τῇ κοιλίᾳ· δῆλον δὲ ὅτι πρότερον [πρῶτος MS.] ὁ Μαρικᾶς ἐδιδάχθη τῶν β̄ Νεφελῶν. (λέγει δτι ἀντὶ τοῦ κατὰ τοῦ κόλου τύπτουσι R, Su. s.v.) The word was unintelligible to the Scholiasts, whose etymologies are of the usual type ; doubtless it was argot. If it had anything to do with κόλος, we might trans-

late 'they fetch the rim (Shak. *Hen.* V iv. iv. 15 'I will fetch thy rim out at thy throat In drops of crimson blood' ; as Pistol puts it) out of the poor wretch' ; or, perhaps, by 'they haggle o'er' (ib. iv. vi. 11), 'they dry-beat' (id. *Rom.* iv. v. 126), 'they clapper-claw' (id. *Troil.* v. iv. 1), 'they pun into shivers' (ib. ii. i. 42), 'they tread into mortar' (*Lear* ii. ii. 70 'I will tread this unbolted villain into mortar, and daub the wall of a jakes with him'), or 'they baffle' (*1 Hen.* IV i. ii. 113 'an I do not, call me a villain, and baffle me').

The references here are probably to Plato Com. (who wrote a play called *Hyperbolus* in 419 B.C., see i. p. 643 K.; ii. p. 669 M.), to Hermippus (whose *Artopolides* was produced in 420 B.C., according to Cobet ; but Meineke, Zuborge, *Hermes* xii. p. 199, think this play to have been written after *Hyperbolus'* ostracism ; see, however, Gilbert, *Beitr.* pp. 214 sq.) ; certainly to Eupolis, who attacked him in his *Maricas* (421 B.C., i. p. 307 K.; ii. p. 499 M.). For the dates of these plays see Zelle, ib. pp. 41 sq.

μητέρα : attacked by Aristophanes himself, after *Hyperbolus'* murder, *Thesm.* 840 ; see Meineke, *FCG.* i. p. 189, Bergk, *Reil. com. Att.* pp. 308 sqq. Her name, Δοκῶ, has been recovered by Bergk from schol. Ald. καὶ τὴν μητέρα τὴν Ὑπερβόλου, τὴν δοκοῦσαν ἐν ταῖς Ἀρτοπώλσιw· πολλὰ κατ' αὐτοῦ εἶπεν Ἑρμιππος, a doubtful suggestion, as the text of schol. RV shows (see below on 555).

553. Εὐπολὶς : for the quarrel between Aristophanes and Eupolis see my edition of the *Vespaes*, p. 115. There is a curious Aldine schol. here (not in RV) : Ἐρατοσθένης δέ [Bernhardy, *Eratosthenica*, p. 212 ; perhaps from his twelve books *Περὶ τῆς ἀρχαίας κωμῳδίας*] φησι Καλλιμαχὸν ἐγκαλεῖν ταῖς διδασκαλίαις, ὅτι

heart to foot him when down. But my rivals, if once Hyperbolus has given them a hold, never cease pulling the rim out of the poor wretch,—him and his mother too. Eupolis first and foremost, having damnably mauled my *Knights*, dragged upon

φέρουσιν ὕστερον τρίτῳ ἔπει τὸν Μαρικᾶν τῶν Νεφελῶν, σαφῶς ἐνταῦθα εἰρημένον ὅτι πρότερον καθέεται· λανθάνει δ' αὐτὸν, φησίν, ὅτι ἐν μὲν ταῖς διδαχθείσαις οὐδὲν τοιοῦτον εἰρήκεν· ἐν δὲ ταῖς ὕστερον διασκευασθείσαις εἰλέγεται, οὐδὲν ἄπονον. αἱ διδασκαλῖαι δὲ δῆλον ὅτι τὰς διδαχθείσας φέρουσι· πῶς δ' οὐ συνείδε <Καλλιμαχος> ἐν καὶ ἐν τῷ Μαρικᾷ προτετελευτήκει Κλέων, ἐν δὲ ταῖς Νεφελαῖς (581) λέγεται "εἶτα . . κτλ."; the error, if authentic, is curious in the head of the Alexandrine library (Ritschl, *Kl. phil. Schr.* i. pp. 18 sq., 146 sq., but this is questioned), and author of the Πίνακες (for an attempt to save his credit see F. Ritter, *Philol.* xxxiv. pp. 447–64, Brentano, *Untersuch.* pp. 93 sqq., but he often fell into errors corrected by Eratosthenes, cp. G. Steffen, *De canone qui dicitur Ar. et Aristarchi*, p. 5). This scholium is valuable as proving two things, (1) that the second edition of the *Nubes* was never acted in the theatre of Dionysus, and (2) that Eratosthenes must have had access to the first edition (or at least to an authoritative tradition as to its character), both which facts have been denied (e.g. by Fritzsche, *De fab. ab Ar. retract.* ii. p. 4, iv. p. 6, *Qu. Ar.* p. 139, F. Ritter, *Philol.* xxxiv. p. 449, Weyland, *De Ar. Nub.* pp. 16 sqq., id. *Philol.* xxxvi. pp. 79 sq.), but see the discussion in Gröbl, *Die ält. Hyp.* p. 35, Brentano, *Untersuch.* p. 41, F. Witten, *De Nub. retract.* p. 3.

Μαρικᾶν: see Mein. *FCG.* i. p. 137, Kirchhoff, *Hermes*, xiii. p. 287, Lübke, *Obs. crit.* p. 30, Gilbert, *Beitr.* p. 213. A word of barbarous origin, appropriate to Hyperbolus on account of his supposed foreign birth (schol. *Vesp.* 1000), but with an Attic termination (*Ach.* 1150 crit. n., ib. *Introd.* p. liii. (5)); see Hesych. s.v. κιναιδόν (as orators were often called, cp. 1090, *Eccl.* 112 sq., Plato *Com.* i. p. 653 K.; ii. p. 681 M. κεκολλόπτευκας· τοιγαροῦν ῥήτωρ ἔσθ), οἱ δὲ ὑποκόρισμα παιδίου ἄρρενος βαρβαρικοῦ (Mein. -όν). Zieliński (*Qu. com.* pp. 41 sqq.) connects the word with *μαρ*, which appears in *Mōmar* (*Festus Pauli*, p. 140 M. *Momar*, *Siculi stultum appellat*); and, for the obscene sense, com-

pares Hesych. βάρυκα αἰδοῖον παρὰ Ταραντίνοισι (*CGF.* p. 206 Kaibel), whence he emends the gloss of Hesych. *l.c.* ἄρρενος ἀπὸ τοῦ μορίου τοῦ μαρικοῦ (*phalli*). He further suggests that Μαρικᾶς was an actor, one of the Phallophori (*Vesp.* 66 n.). All this is ingenious, but wildly improbable.

παρεῖλκυεν, 'anticked' (Shak. *Ant.* ii. vii. 131 'the wild disguise hath almost Antick'd us all'), 'pageanted' (id. *Troil.* i. iii. 151), a perversion of the usual word *παρήγαγεν* (cp. *παρὰβαλεῖν*, *πάροδος*, etc., Men. *Ἐπιτρέπ.* 188 εἰσω δὲ *πάραγε*=*entrez*); not, as Bücheler (*N. Jahrb.* lxxiii. p. 658) takes it, 'verzögerte,' nor, as W. E. Downes (*Cl. Rev.* xix. p. 195 a), 'dragged in by head and shoulders' (as of an impudent theft, cp. Aesch. *PV.* 1065 *παρέσυρας*). Perhaps, like *παρέκλυε* (*Ach.* 16 n.), of ungraceful motion.

ἑστρόφας: schol. V (interlin.) (*συνλῆσας*). 'Having turned inside out,' cp. 88 n. According to Zieliński (*Qu. com.* p. 42) *e civili comoedia scurrilem fecit*. On Eupolis' supposed 'mauling' of the *Equites* see Lübke, *Obs. crit.* pp. 33 sqq. Eupolis is said to have helped Aristophanes in the *Equites* (*Vesp.* 56 sqq. n.), and may have thought he was justified in borrowing from it for his own plays. Some of the lines in the *Maricas* seem to bear out Aristophanes' charge, e.g. frgg. 180 K. (3 M.)=*Eq.* 411, 1226; 193 (2 M.) *Hyperbolus nihil se ex musicis scire nisi literas confitetur* (Quint. i. 10 § 18)=*Eq.* 188 sq.; again, some of its characters were similar; thus the part of the Paphlagonian was taken by Maricas, and Nicias seems to have been substituted for Agoracritus (Bergk, *Reli. com. Att.* p. 355). The charge of plagiarism is repeated in *Anagyrus* (i. p. 405 K.; ii. p. 964 M.) ἐκ δὲ τῆς ἐμῆς χλανιδος τρεῖς ἀπληγίδας ποιῶν, viz. in the *Maricas*, *Autolyces* (420 B.C.), and *Aurea aetas* (422 B.C., Zelle, *De com. temp. def.* pp. 35, 43, Fritzsche, *Qu. Ar.* p. 143 n. 10). Eupolis subsequently retorted the charge in the *Baptas* (418 B.C., Zelle, ib. p. 44) *κἀκείνους τοὺς Ἰππίας | συνεπόλῃσα τῷ φαλακρῷ τούτῳ κἀδωρησάμην* (i. p. 276 K.; ii. p. 453 M.).

προσθεῖς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ', ἣν
 Φρύνιχος πάλαι πεπόηχ', ἣν τὸ κῆτος ἥσθιεν. 556
 εἴθ' Ἑρμιππος αὖθις ἐποίησεν εἰς Ἑτέρβολον,
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἑτέρβολον,
 τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω. 560
 ἣν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,
 εἰς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκῆσετε. >

555 αὐτῷ V || οὔνεκα R etc.: εἵνεκα V etc. 556 RV Ald. begin
 the line with ἣν || πεπόηχ' R Ald.: πεποίηκ' V || Römer ἢ τὸ κ. ἥσ.
 557 εἴθ' om. Ald. || αὐτίς R || ἐποίησ' V: πεποίηκεν R etc.: Bergk ἐπή-
 δησεν: Teuffel αὖ πεποίηκ' αὖθις εἰς 558 ἄλλοι codd.: corr. Meineke
 || ἐρείδουσ' V 559 τὰς ἐμὰς R etc., Su. (s.v. εἰκώ): τῶν ἐμῶν V:
 v. Herwerden (*Mnem.* x. p. 91) τὴν εἰκὼν . . τὴν ἐμὴν: v. Leeuwen
 (ib. xxxiv. p. 188) τὰς εἰκοὺς καὶ τὰς ἰδέας (treating τῶν ἐγγ. as a gloss)
 561 τοῖσιν ἐμοῖς V etc., Ald.: τοῖς ἐμοῖσιν R etc. || εὐφραίνησθ' R
 562 ἐτέρας] προτέρας V

The same allegation was made against Aristophanes in the *Pytine*, which defeated the *Nubes* (i. p. 74 K.; ii. p. 123 M.), but such insinuations are often made by the *genus irritabile uatum*, and should not be taken too seriously; see Halbertsma, *Pros. Ar.* p. 48, Cobet, *Obs. crit. in Plat. C. rell.* pp. 65 sqq. It must be admitted, however, that the comic poets were very free borrowers; see the discussion in Naber, *Mnem.* xi. pp. 303 sqq.

Ἑπτάς: in English, 'I. would be within inverted commas, or italicized, cp. *Ach.* 639 n.

κακὸς κακῶς, 'damnable,' 'accursedly,' 'lewdly' (Shak. *2 Hen. VI* ii. i. 165); cp. *Eq.* 1, *Ach.* 253 n., 1153 n.

556. Schol. V (int.) (ἀπαντα τὰ ἐμὰ ἔλαβε, προσθεῖς γραῦν μεθύσῃν), τὴν δοκούσαν μητέρα εἶναι τοῦ Ἑτέρβολου.

αὐτῷ, 'having added as coadjutor to "Maricas" (the actor who took this part) a drunken bedlam.'

μεθύσῃν: of a woman, cp. *Vesp.* 1402 n.

556. Φρύνιχος: schol. R (not in V) <τῆς παλαιᾶς Ruth.> κωμωδίας ποιητῆς ὁ Φ. δε εἰσέγαγε γραῦν (perhaps Cassiopea) ἐσθιομένην ὑπὸ κήτους, κατὰ μίμησιν Ἀνδρομέδας, διὰ γέλωτα τῶν θεωμένων. ἴσως δὲ νῦν ἐν ὑπερβόλῃ (λέγει δτι) αὐτὴν τὸ κῆτος ἥσθιεν. In the last sentence Ald. has ὑπερβόλῃ, which has been held to be the name of the play (Mein. *FCG.*

ii. p. 607); but the scholiast probably meant that Aristophanes had exaggerated in making the 'monster' eat the travestied Andromeda, who seems to have 'danced the hay' while she was being attacked by the great fish. The scholiast, however, was hypercritical, since the imperf. ἥσθιεν implies that the beast was defrauded of his meal. For Phrynichus see Meineke, *FCG.* i. pp. 146 sqq.; ii. pp. 580 sqq., Bergk, *Rel. com. Att.* pp. 388 sqq., Holden, *Onomast.* s.v. His *Timon* was in competition with the *Aves*; his Μούσαι with the *Ranae*, where he is satirized as favouring σοφίσματα, the sight of which adds more than a year to a man's age. For a similar parody of Andromeda's fate cp. *Thesm.* 1058 sqq., and especially Plato *Com.* i. p. 616 K. (ii. p. 634 M.), who in his *Cleopho* exposed Cleopho's mother to a similar fate, σὲ γάρ, γραῦ, συγκάτκεισεν σαπρὰν | ὀρφῶσι σελαχίους τε καὶ φάγρους βορὰν (where the fish usual on a fishmonger's stall are substituted for the κῆτος); see Bergk, ib. p. 387.

557. Schol. V (int.) Ἑρμιππος μὲν δράμα οὐκ ἐποίησεν (inf.) εἰς Ἑτέρβολον. ἔοικεν δὲ τὰ εἰς τὰς Ἀρτοπώλιδας λεχθέντα κατ' αὐτοῦ σημαίνειν: see i. pp. 227 K.; ii. pp. 384 sqq. M. For a surviving address to Hyperbolus' mother cp. *fr.* 10 K. (2 M.). ὦ σαπρὰ καὶ πασιπύρην καὶ κάπραινα <καὶ σοβάς>, Bergk, *Rel. com. Att.* p. 314. Hermippus is best

the boards his *Maricas*, having foisted into it an old beldam for the sake of the back-trick,—her whom Phrynichus had staged long years ago, her whom the monster had for supper. Then Hermippus made a butt of Hyperbolus, and all the rest of the crew had their fling at Hyperbolus, stealing the imagery of my *Eels*. Whoever, therefore, can find mirth in trash like this, I warn not to welcome my plays: but, if your hearts are gladdened by me, and my inventions, your repute for discernment will wax from age to age.

remembered for his bitter attacks on Pericles and Aspasia, cp. *Ach.* Introd. p. xxi.

els, 'in honour of,' after a verb of speaking, cp. 1204, *Eq.* 1265 (?), *Aves* 917, Sobol. *Praep.* p. 59.

558. Schol. V (ext.) καὶ <γὰρ R> Πλάτων δλον δράμα ἔγραψεν εἰς Ὑπέρβολον.

ἐρείδουσιν: of a violent push which communicates itself to the object (J. H. H. Schmidt, *Syn.* iii. p. 272), cp. 1375 n., *Eq.* 627, Hom. *Il.* xvi. 108, Pind. *O.* ix. 32, Aesch. *Ag.* 1002 sq. νόσος γὰρ . . γέλων ὁμότοιχος ἐρείδει.

els Ὑπέρβολον: the repetition of the name marks 'the damnable iteration,' cp. Plut. *Alc.* 13 § 3 ἦν δὲ τις Ὑπέρβολος . . οὐ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θεουκυδίδης [viii. 73 § 3], τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν αἰὲ σκωπτόμενος ἐν τοῖς θεάτροις παρέιχεν. The allusion here is probably solely to Plato's *Hyperbolus* (i. p. 643 K.; ii. p. 609 M., Cobet, ib. pp. 143 sqq.), in which play the poet calls him 'a Lydian' (*fr.* 170 K.; 8 M.), and ridicules his accent (*fr.* 168 K.; 1 M.) ὁ δ' οὐ γὰρ ἠττίκισεν . . ἀλλ' ὅποτε μὲν χρεῖη "διητῶμην" λέγειν | ἔφασκε "διητῶμην," ὅποτε δ' εἰπεῖν δέου | "ὀλιγον" "ὀλιον" ἔλεγε. If he did so, he was followed by the modern Greeks, cp. Jannaris, *Hist. Greek Gram.* § 155c. Bücheler (*N. Jahrb.* lxxxi. p. 658) argues that this passage was written about 418 B.C., when Hyperbolus was beginning to be unpopular.

559. Schol. V (interlin.) τῶν λέξεων: ib. (ext.) ἀντὶ τοῦ (εἰπεῖν) <τῶν R> λέξεων (εἰπὼν ἐγγέλεων' ἐμνημόνευσε γὰρ ἐγγέλεων ἐν Ἰππεύσῳ [864 sq.] "ὅπερ κτλ.": cp. Su. s.v. εἰκῶ.

εἰκοῦς: schol. V (interlin.) (εἰκόνας). The plur. is curious, as Aristophanes is

referring only to one 'image,' which his rivals applied to Hyperbolus, as he had applied it to Cleon (v. Herwerden, *Mnem.* xxx. p. 47). Römer (*Stud. zu Aristoph.* p. 22 n.) reads Ἰππεῶν for λέξεων in the schol., and thinks the plur. is explained by the fact that the allusion is to a plagiarizing of the whole play, including scenes as well as individual phrases. On the other hand, v. Leeuwen thinks the line spurious.

ἐγγέλεων: in spite of Aristophanes' protests, his metaphor ('fishing in troubled waters') has been stolen by thousands in all ages.

560. Schol. R (not in V) ὅστις ἐκείνους τέρπεται, τοῖς ἐμοῖς μὴ προσίτω [Ald.: προσίτω MS.]. Similar is Virg. *Ec.* iii. 90 *qui Baniūm non odit, amet tua carmina, Maevī.*

561. εὐφράνησθε, 'if you continue to take delight'; for such conditions, where the action in the protasis, expressed by the present, precedes that in the apodosis, cp. Sobol. *Synt.* pp. 4 sqq. Notice the deliberate *annominatio* (in εὐφ., . . εὐρ. . . εὐ φρονεῖν); cp. 12 n.

εὐρήμασιν: cp. 548 n.

562. Schol. V (ext.) ἀντὶ τοῦ εἰπεῖν ἐλέυσεσθε, <τοῦτο R> παρ' ὑπόνοιαν ἐπ' ἡνεγκεν ὅτι φρόνιμοι δόξετε [δόξεται R] <εἶναι R>.

els τὰς ὥρας: originally *proximi anni aestate* (Sobol. *Praep.* pp. 4, 57); cp. *Theom.* 950 ἐκ τῶν ὥρων *els τὰς ὥ.* ('from one season to another'), [Eur.] *IA.* 122 *els ἄλλας ὥ.* ('at another season'), Theocr. xv. 74 *κῆς ὥ., κῆπειτα*, Plato, *Epist.* vii. 346 ο μένε τὸν ἐνιαυτὸν τοῦτον' *els δὲ ὥ.* ἀπιδι: then *in posteritatem*, cp. *Ran.* 381 *els τὰς ὥ.*

εὖ φρονεῖν: very similar is *Ran.* 705.

δοκῆσετε: poetical, cp. *Vesp.* 726 n., H. Richards, *Aristoph.* etc. p. 149.

ΕΠΙΡΡΗΜΑΤΙΚΗ ΣΥΖΥΓΙΑ

ὦδή

- HMI. A. ὑψιμέδοντα μὲν θεῶν
 Ζήνα τύραννον εἰς χορὸν
 πρῶτα μέγαν κικλήσκω· 565
 τὸν τε μεγασθενῆ τριαί-
 νης ταμίαν,
 γῆς τε καὶ ἀλμυρᾶς θαλάσ-
 σης ἄγριον μοχλευτήν·
 καὶ μεγαλῶνυμον ἡμέτερον πατέρ',
 Αἰθέρα σεμνότατον, βιοθρέμμονα
 πάντων· 570
 τὸν θ' ἵππονῶμαν, ὃς ὑπερ-
 λάμπροις ἀκτίσιν κατέχει
 γῆς πέδον, μέγας ἐν θεοῖς
 ἐν θνητοῖσί τε δαίμων.

ἐπίρρημα

- ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν προσέχετε. 575
 ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·

563 sqq. Written mostly as prose in V 569 ἡμέτερον] ἐμὸν R
 571 τῶν θ' V || ἵππονῶμαν RV dett. al. 575 προσέχετε codd. (except
 Ct. 1 which is said to have πρόσχετε)

563-74. Notice the 'polyschematist' dimeter (-λάμπ. ἀκ. κτλ.), in transition from a choriambic colon to glyconics, cp. J. W. White, "*Logaoedic*" metre in Greek Comedy, p. 25, Schroeder, *Ar. can.* p. 46, Wilamowitz, *Sitzungsb. Berl. Akad.*, 1902, p. 894.

563. Schol. V (ext.) ἔθος τοῖς ποιηταῖς τὴν ἀρχὴν τῶν ποιημάτων ἀπὸ τοῦ Διὸς ποιεῖσθαι· ἐν πρώτοις οὖν φησὶ τὸν Δία ὑμνήσωμεν, μετὰ ταῦτα δὲ [δὲ τοῦτον R] τὸν Ποσειδῶνα, καὶ αὐτὸς [R: -ῆς V] τὴν [R: -τῆς V] Ὀμηρικὴν τάξιν τῆς ἡλικίας δηλῶν· || (ἄλλως.) ἐκτότῳ δὲ τῶν θεῶν τοῦτων ἐμνημόνευσεν, ἐπειδὴ αἱ νεφέλαι ἐξ αὐτῶν [R: -οῦ V] συνεστάναι δοκοῦσιν, ἀπὸ μὲν Διὸς ὅτι γενάρχης, ἀπὸ [δὲ R] Ποσειδῶνος (inf.) ὅτι τῆς ὑγρᾶς οὐσίας δεσπότης, ἀπὸ (δὲ) Ἥλιου, ὅτι δοκεῖ διά-
 πυρος ὦν ἔλκειν εἰς [εἰ R] ἐαντὸν τὴν τῆς θαλάσσης ὑγρότητα, ἐξ ἧς [Ald.: ὦν MS.] αἱ νεφέλαι. According to Köchly (*Akad.*

Vortr. i. pp. 426 sqq., Bücheler, *N. Jahrb.* lxxxi. pp. 662 sq.) the ode and antode are from the first edition. The style is an intentional reproduction of the redundancy of such κλητικοὶ ὕμνοι, cp. *Lys.* 1279 sq., *Thesm.* 959 sqq., especially 1186 sqq.

566. Schol. V (sup.) δοκεῖ γὰρ ὁ Ποσειδῶν οὐ τὴν θάλατταν κινεῖν μόνον, ἀλλὰ καὶ τὴν γῆν· καλῶς δὲ μετὰ τὸν Δία τὸν Ποσειδῶνα πεποίηκεν ὑμνοῦσας τὰς Νεφέλας· ἔχει γὰρ καὶ οὗτος κοινῶν τινὰ πρὸς αὐτάς, τῆς ὑγρᾶς οὐσίας δεσπότης ὦν [δεσπόζων R]. In addition to the special reasons for invoking Posidon, there was the general one that he was the god *par excellence* of the Conservative Athenians who thought they were descended from him, and who often exalted him above the interloper Athena, cp. Neil on *Eq.* 559, Jane Harrison, *Prim. Ath.* pp. 61 sqq.

EPIRRHOMATIC SYZYGY

ODE

SEMICHORUS I. First, then, I invoke to our dance Great Zeus, throned and set high above the Gods; next the puissant wielder of the trident, turbulent upheaver of the earth and briny ocean, together with the mighty name of our Sire, the life-giving Ether august; and the charioteer who pervades the plain of earth with his resplendent beams, a divinity of sway immense among gods and mortal men alike.

EPIRRHEME

Gentles, peerless in wit, lend me your ears; for, greatly wronged, we tax you to your faces,—we who, above all the Gods,

μεγασθενῇ: cp. Aesch. *Sept.* 70 Ἐρινός μ., ib. 977, 989, *Eum.* 61, Pind. *O.* i. 25 μ. γαιαόχος, ib. xiii. 80.

ταμίαν: in Homer, Zeus is ταμίς of war (*Il.* iv. 84), Aeolus of the winds (*Od.* x. 21), viz. 'the dispenser,' τ. being derived from τέμνειν (*Vesp.* 695 n.); but Aristophanes departs from usage in speaking of a 'dispenser of the trident,' in the sense of φύλαξ.

567. μοχλευτήν: a jest κατὰ παρωνυμίαν (*Ach.* Introd. p. 1.); since μ. is probably of Aristophanes' mint (cp. 1397 n.), he may be glancing at Euripides' use of ἀναμοχλεύειν (*Med.* 1317), or, perhaps, the metaphor has been suggested by κραδαίνειν in Aesch. *Prom.* 1047 χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίξαις | πνεῦμα κραδαίνοι, | κύμα δὲ πόντου τραχεῖ ῥοθίῳ | ζυγχώσειεν τῶν τ' οὐρανίων | ἄστρων διόδους: cp. J. H. H. Schmidt, *Syn.* iii. p. 138.

570. Schol. V (int.) Αἰθέρα τὸν ἀέρα <λέγει R>· ὁ γὰρ αἰθήρ ἀνέφελος, καὶ βιοθρέμμων ὁ αἰθήρ, οὐχ ὁ αἰθέρ· καὶ τὰ ζῶα <δὲ R> ἐν τῷ ἀέρι ἔχει τὸ ζῆν: cp. 230 n.

βιοθρέμματα: cp. 264, *Trag. aesp.* 112 N.² τὸ δυστυχὲς βίον | ἐκείθεν ἔλαβες ὅθεν ἅπασιν ἤρξατο | τρέφειν ὅδ' αἰθέρ, ἐνδιδοὺς θνητοῖς πνοάς. For the compound cp. Eur. *Hel.* 1323 χιονοθρέμμων.

571. Schol. V (int.) τὸν ἥλιον (τὸν ἐλαύνοντα καὶ νυμῶντα τὸ ἄρμα, καὶ τοὺς ἵππους ἡνιοχοῦντα).

ἵππονῶμαν: cp. Soph. *Aj.* 232, Eur. *Hipp.* 1399.

572. κατέχει: cp. 323 n.

573. πέδον: poetical (Aesch. *Sept.* 84, Eur. *Med.* 746) for πεδίον; only in parody or lyrics, cp. *Aves* 1757, *Thesm.* 856, *Plut.* 772; not in classical prose.

574. θνητοῖσι: never in senarii, cp. *Pax* 1063, 1071, *Aves* 708, 1059.

δαίμων: though often used, like θεός, δ. is a suspicious word, since Socrates was said to have denied the existence of θεοί, though believing in certain δαιμόνια (248 n.), viz. natural forces which influence the fate of men. In this sense, δαίμων is often used.

575 sqq. On account of the difficulties connected with 580 sqq., many have held that the Epirrheme, in whole or in part, was inserted in the second edition, but scholl. 549, 553, 591, which are, probably, from the hand of Eratosthenes, are in favour of assigning the whole to the first edition, cp. Naber, *Mnem.* xi. p. 319, Fritzsche, *De fab. ab Ar. retract.* ii. p. 8; on the other side cp. Weyland, *De Ar. Nub.* pp. 10 sqq., id. *Philol.* xxxvi. p. 82.

575. σοφώτατοι: significant, cp. 520 n.

προσέχετε: cp. *Vesp.* 1015 n., Zacher, *Aristophanesstud.* 86 sqq. Joël sees in νοῦν a 'Cynic' allusion, since Antisthenes required from his pupils first νοῦς, secondly νοῦς, and thirdly νοῦς (cp. *fr.* 95 Mullach); but this is a wild hypothesis, since τὸν νοῦν προσέχειν is a normal phrase in a Parabasis.

576. μεμφόμεσθα: also normal in a Parabasis, cp. *Ach.* 676 n., *Vesp.* 1016.

πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἔξοδος
 μηδενὶ ξὺν νῶ, τότ' ἢ βροντῶμεν ἢ ψακάζομεν. 580
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγῶνα
 ἡνίχ' ἤρείσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν
 κάποιούμεν δεινά· βροντῇ δ' ἐρράγη δι' ἀστραπῆς·
 ἢ σελήνῃ δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκῦσας 585
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν
 τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
 ἄττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.

577 ὠφελούσαις] ὠφελούσαι R (which is possible, cp. *Ach.* 1165 n., 1182 n., *Soph. OR.* 60) 578 Cobet δαιμόνων θ' 580 τότ' ἢ] om. ἢ R || ψακάζομεν R: ψεκ. V etc., Ald. (a late form) 582 αἰρείσθε V 583 κάποιούμεν R: καὶ ποούμεν V 584 sqq. So divided in V (1) ἢ σελ. . . θρυαλλίδ' εἰς (2) . . ὑμῖν (3) . . φασὶ (4) . . μέντοι (5) . . τρέπειν 584 ἐξέλειπε RV etc., Ald. 588 ταῦτα] Bentley πάντα 589 ἐξαμαρτάνητε (altered from ἐξαμαρτάνειν) R

577 sqq. Perhaps the conception of this passage is taken from Herod. vi. 105, where Pan complains to Phidippides, and commands him ἀπαγγεῖλαι δι' ὃ τι ἑωυτοῦ οὐδεμίαν ἐπιμελεῖν ποιεῖνται, ὄντος εὐνόου Ἀθηναίοι καὶ πολλαχοῦ γενομένου σφί ἥδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου.

577. θεῶν opposed to δαιμόνων (578), 'though we serve you more than all the gods, we are the only divine powers to whom you do not sacrifice.'

579. ἔξοδος: Teuffel (*Philol.* vii. p. 349) is mistaken in making this refer to an expedition of Cleon, since ἦν c. subj. shows that the sentence is general, cp. Weyland, *De Ar. Nub.* 10 n. 35. Heidhüs (*Über d. Wolken*, p. 9) thinks the allusion is to Pylus, where Cleon's success was τύχης χάριν (*Vesp.* 62).

580. μηδενὶ ξὺν νῶ: schol. V (ext.) μηδεμῖα διανοία (γνωμένη) καὶ κρίσει, ἀλλ' ἀσυμφορῶς καὶ ἀκαίρως καὶ μετὰ μηδενὸς λογισμοῦ, οἷον προπετῶς (τὸ δὲ ψεκάζομεν ἀντὶ τοῦ) συννέθειαν [-ίαν R] ἐποίησαμεν καὶ ἐχαλεπαίνομεν, ἢ ἐστυνγάζομεν; in R, the latter words are rightly referred to τὰς ὀφρῦς συνήγομεν.

ξὺν: cp. *Vesp.* 359 n.

βροντῶμεν κτλ.: for such διοσημία, which caused a dismissal of the Assembly,

and so deferred the proposal to make an expedition, cp. *Ach.* 171 n.

581. εἶτα: according to Weyland (*De Ar. Nub.* p. 11 n. 35, *Philol.* xxxvi. p. 74), introducing an illustration of their benevolence, but this use of εἶτα requires proof, and it is simpler, with Teuffel (*Phil.* l.c.), to take it as marking a new point. Bücheler (*N. Jahrb.* lxxxiii. p. 660) notes that the disillusionment caused by the defeat at Delium, and the loss of Amphipolis, is reflected in this passage.

θεοῖσιν ἐχθρόν: cp. *Vesp.* 418 n.

βυρσοδέψην: cp. *Eg.* 44.

Παφλαγῶνα, 'the Burgullion,' Jonson, *En. Man in his Humour* iv. ii.; cp. *Eg.* 2.

582. ἤρείσθε κτλ.: see Appendix.

τὰς ὀφρῦς, 'contracted our brows'; cp. *Ach.* 1069 n., *Vesp.* 655 n.

583. κάποιούμεν δεινά, 'made a dreadful pudder' (Shak. *Learn* iii. ii. 50 'the great gods that keep this dreadful pudder o'er our heads'), 'showed an angry eye' 'were raging wood' (1 *Hen.* VI iv. vii. 35); cp. 388 n.

βροντῇ κτλ.: schol. V (int.) (παρὰ τὰ [τῷ MS.] ἐν Σοφοκλέους Τεύκρω [fr. 607 N.²] οὐρανοῦ δ' ἀπο ἡστραψε ἀπῆστραψε

befriend you, yet alone among divine powers we receive no sacrificial offerings, no libations, protect you as we may. If some rash expedition is afoot, then we thunder or drizzle: again, when you were bent on choosing the villainous tanner, that Burgullion Cleon, as your General, we contracted our brows, and made a dreadful pudder overhead: and thunder mixed with lightning 'rent the region.' The Moon was fain to desert her track, and the Sun withdrew his wick into his orb, and swore he'd shine no more if Cleon were to be your General; and yet he had the election. Now, though folly is the infirmity of our State, men say that Heaven turns your lunes, how great soever they

MS.], βροντῇ δ' ἐρράγη δι' ἀστραπῆς). 'Thunder mixed with lightning,' cp. Sobol. *Praep.* p. 117. For ἐρράγη cp. 357 n., Shak. *Haml.* II. ii. 516 'the dreadful thunder doth rend the region.'

584 sq. Schol. V (int.) (ἀπὸ τῶν λύχνων ἢ μεταφορὰ φησὶ δὲ οὐχ ὡς τοῦ ἡλίου ἐκλείψαντος, ἀλλ' ὡς ἀπειλοῦντος ἐκλείπειν, εἰ στρατηγολὴ Κλέων· τοῦτο δὲ) παρὰ τὸ Ὅμηρικόν [*Od.* xii. 383] "δύσομαι εἰς Ἀἶδαο καὶ ἐν νεκύεσσι φαείνω" || ἄλλως, τούτεστι τὰς ἀκτίνας εἰς αὐτὸν συνέστειλεν· ἐκλείψις γὰρ <ἡλίου R> ἐγένετο κατὰ τινα τύχην, Κλέωνος χειροτονουμένου. (ἐκλείψις δὲ καὶ σελήνης ἐγένετο τῷ β' ἔτει ἐπὶ Στρατοκλέους βοηδρομιῶνος.) Thus one scholium affirms what the other denies; the former note is probably of Didymean origin (Meiners, *Qu. ad schol. Ar. hist. pert.* p. 29).

584. ἐξέλειπε, 'threatened to desert her sphere,' being overcast with clouds on the night preceding the elections (Bücheler, *N. Jahrb.* lxxxiii. p. 661). The tense of ἐκλείπειν seems to exclude a reference to an eclipse, such as occurred on Oct. 9, 425 B.C.; besides, the inauspicious condition of the sun and moon should have synchronized with the elections. Beloch (*Att. Pol.* p. 269) and Helmboldt (*Ar. Pax sup. utrum prior sit, an retract.* pp. 14 sq.) have a curious idea that ἐξ. τ. ὁ. means 'was not shining in the streets.'

ὁδοῦς: cp. 171 n., Her. vii. 37.

585. ξυνελκύσας: if the allusion is to the elections of 424 B.C., the metaphor describes the eclipse of the sun which took place on March 21, 424 B.C., possibly at the time of the polls, cp. J. S. Kirchner, *Rh. Mus.* xlv. pp. 154 sqq., Hofmann, *progr.* 1884, p. 13,

Heis, *progr.* 1884, p. 10, H. Swoboda, *Hermes*, xvi. p. 545.

586. φαίνειν: not 'shine' but 'give light,' in its Homeric sense, which is intended to be a jest, cp. *Od.* vii. 102 φαίνοντες νύκτας, ib. xii. 383, xix. 25 δμῶας δ' οὐκ εἶας προβλάσκειν οἱ κεν ἔφαινον; Philippides iii. p. 306 K. (iv. p. 472 M.) ὁ φανὸς ἡμῶν οὐκ ἔφαιεν οὐδὲ ἔν, J. H. H. Schmidt, *Syn.* i. p. 577.

587. δυσβουλῖαν κτλ.: schol. V (int.) (ἀποτυχόντος, φασὶ [φησὶ MS.], Ποσειδῶνος τῆς χώρας, τὸ κακῶς βουλευέσθαι Ἀθηναίους [-ους MS.] ἡσκητο· τὴν δὲ Ἀθηναίαν παρασχεῖν δωρεὰν τὸ κακῶς βουλευθὲν ἀποκλίνειν καλῶς· καὶ ἦν τοῦτο τὸ λεγόμενον ἐπιχώριον· καὶ Εὐπολὶς "ὡς εὐτυχῆς εἰ [-ῆσει MS.] μᾶλλον ἢ καλῶς φρονεῖς" [i. p. 314 K.; ii. p. 510 M.]) [so Su. s.vv. Ἀθηναίων δυσβουλῖα]. Schol. R is differently expressed: ὅσα οἱ Ἀθηναῖοι κακῶς ἐβουλευσάντο διὰ ὑπερβάλλουσιν εὐτυχίαν εἰς τὸ χρησίμῳ ἀπέβαινε καὶ εἰς τὸ καλόν. Athenian folly was proverbial, at least with the comic poets, cp. *Ach.* 630 n., *Eq.* 1115 sqq., *Eccl.* 474 sqq., *Eupol.* l.c. Those who refer the generalship to the Archonship of Aminias, think the happy result of their folly, alluded to here, to be explained by the early successes of Cleon's 'expedition' into Thrace, viz. the capture of Torona and Galepsus (Weyland, *De Ar. Nub.* p. 23, Thuc. v. 3, ib. 6). δυσβουλῖα is poetical; cp. H. Richards, *Aristoph.* etc. p. 149.

588. προσείναι: cp. *Vesp.* 1075 n.

ταῦτα: viz. 'unwise projects,' implied in δυσβουλῖαν.

589. ἐπὶ τὸ βέλτιον τρέπειν: it is curious that this assurance is mentioned in *Eccl.* 474 sq. as an example of the simple faith of an earlier generation.

ὥς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590
 ἦν Κλέωνα τὸν λάρον δώρων ἐλόντες καὶ κλοπῆς,
 εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,
 αὐθις εἰς τάρχαϊον ὑμῖν, εἴ τι κάξημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει ξυνοίσεται. —

ΔΝΤΩΔΗ

HMI. B. ἀμφί μοι αὐτε, Φοῖβ' ἄναξ 595
 Δήλιε, Κυνθίαν ἔχων
 ὑψικέρατα πέτρων·
 ἦ τ' Ἐφέσου μάκαιρα πάγ-
 χρυσον ἔχεις

591 δῶρον V 592 τῷ om. V: Elmsley ἐν τῷ (cp. *Ach.* 343 crit. n.):
 Blaydes ἐγκαθαρμοσῆτε τούτου's (*Lys.* 680), a very rash proposal 593
 κάξημάρτετε V. etc.: κάξημάρτηται R etc., Ald. 594 ξυνοίσεται]
 Römer ξυστήσεται; Kaehler ἀποβήσεται; but see comm. 595 sqq.
 Badly divided in V 595 αὐτε] αὐτῷ R: Bergk αὐ σε: H. Weber
 ἄττε || μοι ἄναξ αὐτε Φοῖβε V

The disasters of the Peloponnesian war had taught the Athenians that it was not safe to trust 'to muddle through somehow,' by the help of heaven. In the spurious oracle quoted by Dem. xliii. § 66 it is only a pious wish ὅτι ἂν δρῶσιν Ἀθηναῖοι εἰς ἐπὶ τὸ ἀμεινον ἀπὸ τοῦ σημείου.

590. τοῦτο: viz. the election of Cleon to a generalship. The expression implies that he held this office in March 423 B.C. (when the *Clouds* was produced), and Aristophanes advises that, at the εὔθυνα, after 1st July, he should be prosecuted for bribery (Bücheler, *N. Jahrb.* lxxxiii. p. 660).

591. Schol. R (not in V) καὶ μὴν ὡς μετὰ θάνατον Κλέωνος φαίνεται γεγραφώς τὸ δρᾶμα ὅπου γε τοῦ Μαρικᾶ Εὐπόλιδος μέμνηται ὅς ἐδιδάχθη καθ' Ἐπέρβολου μετὰ τὸν Κλέωνος θάνατον· ταῦτα δὲ ὡς ἐτι ζώντος Κλέωνος λέγεται. Schol. Ald. has, in addition, the following note, which is probably from the hand of Eratosthenes (though discredited by Bücheler, *N. Jahrb.* lxxxiii. p. 663): ταῦτα δὲ ἀπὸ τῶν πρότερον Νεφελῶν· τότε γὰρ ἔζη ὁ Κλέων. ἐπὶ δὲ τούτων τέθνηκε· καὶ γὰρ Εὐπολὶς μετὰ θάνατον Κλέωνος τὸν Μαρικᾶν ἐποίησε. . . δῆλον οὖν ὅτι κατὰ πολλοὺς χρόνους διεσκέυασε τὸ δρᾶμα· καὶ ταῦτα μὲν οὐ πολλῷ ὕστερον. ἐν οἷς

δὲ Εὐπόλιδος μέμνηται, καὶ τῶν εἰς Ἐπέρβολον κωμωδιῶν, πολλῶ (Bernhardy, *Erat.* p. 212). This note agrees with what is stated in Hypothesis VII. (cp. Gröbl, *Die alt. Hyp.* p. 35). It would be of immense importance if it were certain that it was not based on conjecture (cp. F. Witten, *De Nub. retract.* p. 3).

λάρων: schol. V (int.) (possibly from Aristoph. Byz. Λέξεις, cp. Nauck, *Ar. Byz. frg.* p. 171) τὸν ἀρπακτικόν, <ὅτι καὶ ὁ λάρος τοιοῦτος R>· καὶ ἐν Ἰππεύσι [956] "λάρος . . δημηγορῶν" [Su. s.v. ἐμπηδῆσαι]; 'the cormorant,' cp. *Aves* 567 (the type of the greedy Heracles), Matron (ap. Athen. 134 E, cp. Brandt, *Corp. poët. ep. ludib.* p. 61) of the parasite Chaerephon πεινῶντι λάρῳ θρυπι ἐοικώς [Hom. *Od.* v. 51], | νήσσης, ἀλλοτρίων εὖ εἰδὼς δεικνουσινάνων (ib. 250), Shak. *LLL.* i. i. 4 'cormorant devouring Time,' *Cor.* i. i. 127 'the cormorant belly.'

δῶρων: on this standing charge against demagogues cp. *Ach.* Excursus I.

592. φιμώσητε: a jest κατὰ συνωνυμίαν, 'shut up as if with a muzzle' (φιμός Lucian, *Vit. Auct.* § 22), 'gag' (= ἐπιστομίζειν *Eg.* 845, προσβάλλειν τὸν μῦν Herodas 3. 85), the ordinary phrase being ἐν τῷ ξύλῳ δεῖν (*Lysias* x. § 16).

be, to a happy issue. And we can readily show you how even this error is a blessing in disguise. If you convict the cormorant Cleon of bribery and peculation, and shackle his neck with the collar of little ease, again, as of yore, your backslidings will turn out to the welfare of the State.

ANTODE

SEMICHORUS II. O Phoebus, lord of Delos, enthroned upon the rampired Cynthian rock, again let thy presence be about me: and thou, blessed one, who dwellest in Ephesus' golden

[*εἰς τὸ ξ.* seems to occur only in Andoc. i. § 93].

ξύλω, 'the collar' (Shak. *Rom.* i. i. 6); cp. *Lys.* 680 sq. The *ξ.* was either a *ποδοκάκη*, for the feet only (Dem. xxiv. § 105), or a *πεντεσύριγγον ξ.*, for the neck and arms as well (*Eq.* 1049), cp. κλωὸς σύκινος (*Vesp.* 897 n.), κύφων (*Plut.* 476).

593. εἰς τάρχαϊον, ut ante (Sobol. *Praep.* p. 61); cp. *Ach.* 686 n. *εἰς τάχος*, *Aves* 805 *εἰς εὐτέλειαν*, *Thesm.* 954 *εἰς κύκλον* (=κυκλόσε), Lucian, *Saturn.* 9 *πεττεύωμεν ἐς τὸ ἀρχ.*—all adverbial expressions. The sense is given by *Eq.* 1387 *εἰς τάρχαϊα δὴ καθίσταμαι*.

ῥμῖν: taken up by τῇ πόλει, cp. Brinkmann, *De anacol.* p. 65.

594. ἐπὶ τὸ βέλτιον: cp. 589, *Vesp.* 986 n., *Ecol.* 475 *ἅπαν'* ἐπὶ τὸ βέλτιον ἡμῖν *ξυμφέρειν*. For the middle, *ξυνοῖσται*, which has been 'solicited,' see crit. n. The word (cp Her. iv. 15, v. 82, 114, 156, vii. 8 a) seems peculiar to oracles, and hence its justification here (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 657).

595 sqq. See Appendix.

595. ἀμφὶ μοι: cp. *Ach.* 1072 n. In the language of the lyricists, whom Aristophanes is following, ἀμφὶ ('in honour of') governs an acc. after a verb of speech, and the dat. μοι is 'ethical,' cp. Terpander 2 B.⁴ ἀμφὶ μοι αὖτε ἀναχθ' ἐκατάβολον | ἀειδέτω φρήν, Hom. *H.* 18. 1, 21. 1, Eur. *Tro.* 511; without μοι, *Ran.* 215 ἀμφὶ Νυσήιον | Διὸς Διδόνσον, Hom. *H.* 6. 1, 32. 1. Hence dithyrambists were called ἀμφιδάνακτες, and were said ἀμφιδανάκτιζεν (*fr.* i. p. 406 K.; ii. p. 965 M.). Aristophanes deliberately alters the formula, as he governs μοι by ἀμφὶ (in the sense of 'protecting,' cp.

Soph. Aj. 562 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφὶ σοι | λείψω), and intends βαῖνε, or some such word, to be supplied. If αὖ σε is read with Bergk, and αἰδῶ supplied, there is no construction for μοι.

αὔτε: cp. *Vesp.* 1015 n., *Pax* 1270.

596. Κυνθίαν κτλ.: schol. R (not in V) περιφραστικῶς, τὴν Κύνθον· ἐστὶ δὲ θνομα θρους (in Delos, cp. Strabo x. 5 § 2).

597. ὑψικέρατα, 'rampired' (Shak. *Tim.* v. iv. 47). Schol. R (not in V) ἀντὶ τοῦ ὑψηλῆν· μεταπλασμός δέ ἐστι ἀντὶ τοῦ ὑψικέρατον (also in Su. s.v.); a Pindaric phrase (*fr.* 325 B.⁴).

πέτραν: for the quantity of ε̄ cp. 320 n.

599. Schol. R (not in V) μετὰ τὸν Ἀπόλλωνα εὐθὺς τὴν Ἀρτεμιν ἧς ἱερὰ Ἐφεσος.

μάκαιρα: poetic; in prose, only of the Islands of the Blessed (*Vesp.* 639, Plato, *Phaedo* 115 D); in comedy, only in lyrics, hexam., and anap. tetra. (1206, *Pax* 780, 1075, 1106, 1333, *Aves* 222, 703 sqq., 899, 1722, 1759, *Ran.* 85, 352).

πάγχρυσον οἶκον: the famous (Herod. ii. 148) temple of Artemis at Ephesus (which was the third on this site) was commenced in the time of Alyattes, but was not finished until the era of the Persian war (id. i. 92, Livy i. 45, Pliny, *NH.* xxxvi. § 95). It was burned down in 400 B.C., but restored probably on the same site. This fourth temple was that which was destroyed by Herostratus in 356 B.C.; see Frazer's *Pausanias* iii. p. 433, and the fine article of Büchner in Pauly-Wissowa, *Realencykl.* v. pp. 2807 sqq., also Anderson-Spiers, *Architecture of Greece and Rome*, p. 88.

οἶκον, ἐν ᾧ κόραι σε Λυ-
δῶν μεγάλως σέβουσιν·
ἢ τ' ἐπιχώριος ἡμετέρα θεός,
αἰγίδος ἡνίοχος, πολιοῦχος Ἀ-
θάνα·

Παρνασσίαν θ' ὅς κατέχων
πέτραιν σὺν πεύκαις σελαγῇ
Βάκχαις Δελφίσιν ἐμπρέπων,
κωμαστὴς Διόνυσος.

ΔΗΤΕΠΙΡΡΗΜΑ

ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἢ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις·

603 Παρνασσίαν R: Παρνασίαν V etc., Ald. (*Ach.* 348 crit. n.) || δ' R
604 συμπεύκαις R (cp. 973 crit. n.)

600. Schol. V (sup.) ἐνθα σε (κόραι) αἱ (τῶν) Λυδῶν παρθένοι, ᾧ Ἄρτεμι, τιμῶσι: id. (inf.) (τῆς γὰρ Λυδίας τὸ παλαιὸν ἢ Ἐφεσος ἦν); cp. Herod. i. 142.

κόραι Λυδῶν: see Autoerat. Com. i. p. 806 K. (ii. p. 891 M.) οἱ παῖδουσιν φίλοι | παρθένοι Λυδῶν κόραι, | κοῦφα πηδῶσαι <ποδοῖν | καὶ πάλλουσαι τὰν> κόμαν, | καὶ κροτοῦσαι (Blaydes) τοῖν χερσίν, | Ἐφεσίαν παρ' Ἄρτεμιν.

μεγάλως: cp. *Eq.* 151, 172, 782, 1162. Not elsewhere in comedy; it is epic, Ionic (Herod.), and tragic (Aesch. *Pers.* 906, Eur. *Med.* 183, *Tro.* 843). Not found in prose, except in Xen., and ridiculed in Lucian, *Quom. hist. scrib.* § 22.

601. ἡμετέρα: schol. V (intramarg. ext.) ἢ Ἀθηνᾶ.

602. αἰγίδος: schol. R (not in V) παρὰ τὸ Ὀμηρικόν "αἰγίδ' ἔχουσ' ἐν χειρὶ" (not in our Hom., but cp. *Il.* ii. 447 αἰγίδ' ἔχων ἐρίμιον).

ἡνίοχος: a Pindaric metaphor (*N.* vi. 66), imitated elsewhere by Aristophanes (*Vesp.* 1022). Similar is Aesch. *Eum.* 403 (of Athena) ἐνθεν διώκουσ' ἦλθον ἀτρυτον πόδα, | πτερῶν ἄτερ βοιβδόουσα κόλπων αἰγίδος | πῶλοις ἀκμαίοις τόνδ' ἐπιζεύσας δῶρον.

πολιοῦχος: cp. *Eq.* 581, *Aves* 827.

Ἀθάνα: this form is found only here

in Aristophanes, who elsewhere uses Ἀθηνᾶ (-η) (*Eq.* 763, *Aves* 828, 1653), or Ἀθηνᾶ (*Pax* 218, which is 'solicited'). The longer form is usual in inscriptions until the fourth century (Meisterh. *Gram. d. att. Inschr.* § 14 (a) 1), Zacher, *Aristophanesstud.* p. 121, Neil on *Eq.* 763.

603 sqq. Schol. V (ext.) (παρὰ τὸ Εὐριπίδειον "Διόνυσος, ὅς [Ald.: ἐν MS.] θύρσοις [πεύκαις MS.] καὶ νεβρῶν [νευρ-MS.] δοραῖς") μετὰ λαμπάδων (δὲ) καὶ πυρσῶν χορεύει, διάπυρος γὰρ <ὁ R> θεός· καὶ ὁ Ζεὺς διὰ πυρὸς [R: διάπυρος V] τῇ Σεμέλῃ συνήλθεν· οὐ γὰρ ἀργῶς ταῦτα ὁ ποιητὴς παρέλαβεν· (τὸ δὲ Βάκχαις Δελφίσιν ἐμπρέπων ὅτι καὶ ἐκεῖ ἐτίματο ὁ Διόνυσος· Δελφίσι δὲ ταῖς τὴν Δελφικὴν χώραν κατοικοῦσαις), [ἐν ταῖς Δελφίσι γὰρ ἐτίματο ὁ Διόνυσος R]. The fragment of Euripides is from the *Hypsip.* init. (752 N.², *Oxyrh. Pap.* vi. p. 80); see also Soph. *Ant.* 1126 sqq., Eur. *Phoen.* 226 sqq., *Ion* 714 sq., 1125, *Bacch.* 137, 176, 306. The πέτρα here is the upland above the twin apparent summits of Parnassus (Ναυπλία and Ὑάμπεια) stretching for miles below the true summit. These grassy 'alps' were the scene of the torch-festival held every other year by the women from the surrounding district, cp. Paus. x. 32 § 7, Farnell, *Cults* etc. v. p. 153.

house, wherein the Lydian maidens pay unstinted orisons; and thou, our patron deity, that wieldest the aegis, Athena, guardian of our citadel; and thou who, from thy haunt upon Parnassus' bluff, flashest forth with the torches of the Delphic bacchanals, conspicuous in their throng, Dionysus, leader of the revel rout!

ANTEPIRRHEME

What time we made ready to come hither, the Moon fell in with us, and bade us bring this message to you: first, to the Athenians and their allies, health and fair time of day; then she

604. σὺν πύκαις: cp. *Vesp.* 359 n. π. is used (for δᾶς or λαμπάς) only in parody, cp. *Ran.* 1212. It came from the dithyrambic hymns (e.g. *Pind. fr.* 79 B.⁴), and thence passed into tragedy (e.g. *Eur. Bacch.* 307).

σελαγῇ: schol. V (intramarg. ext.) (λάμπει); cp. *Ach.* 924 n.

606. κωμαστής: cp. *Eur. Bacch.* 1168 δέχσθε κῶμον εὖλου θεοῦ.

Antepirrhome 607-26: schol. R (not in V) τὸ ἀντεπίρρημα ὁμοῖον ἐστὶ τῷ ἐπιρρήματι. According to H. Köchly (*Akad. Vortr.* i. pp. 426 sqq.), these lines were the Epirrheme of the first edition, the Antepirrhome having been 1115-30. It is, at any rate, probable that they belonged to that edition (cp. Fritzsche, *De fab. ab Ar. retract.* ii. p. 8, Teuffel, *Philol.* vii. p. 351 sqq., Bücheler, *N. Jahrb.* lxxxi. p. 657 sq., Weyland, *De Ar. Nub.* p. 9).

608. συντυχοῦσα: a homely word, 'having casually met us' (as if in the street), 'coping', 'affronting', 'o'er-reaching'; hence the humour, which did not escape a scholiast here.

609. χαίρειν: 'to say "fair time of day"' (Shak. *LLL.* v. ii. 340), 'to send regreets' (*Merch.* ii. ix. 89), 'Good-den' (*1 Hen.* V iii. ii. 89); schol. V (int.) τὸν Κλέωνα φασιν [φησι MS.] ἀπὸ τῆς Πύλου καὶ Σφακτηρίας τοῖς Ἀθηναίοις ἐπιστέλλοντα "χαίρειν" [R: χέρ- V] προθεῖναι [προσ- R]· ὅθεν ἐν χρήσει γέγονεν: (ἄλλως) ἀρχαῖον ἔθος τὸ ταῖς ἐπιστολαῖς προστιθεῖναι τὸ χαίρειν, καὶ οὐκ ἔστι Κλέων ὁ πρῶτος οὕτως ἐπιστελλας, ὥς (φασί) τινες [in R the second note comes first]. The defence of Cleon's solecism has little weight: χ. was the normal address in private life, but was thought too familiar for a public dispatch. The point is best

explained by Lucian, *Pro lapsu in salut.* § 3 πρῶτος <τὸ χαίρειν> Φειδιππίδης (who was uneducated, and unused to appearing in public) ὁ ἡμεροδρομήσας λέγεται ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην εἰπεῖν πρὸς τοὺς ἀρχοντας . . . "χαίρετε, νικῶμεν," καὶ τοῦτο εἰπὼν συναποθανεῖν· ἐν ἐπιστολῇ δὲ ἀρχῇ Κλέων . . . ἀπὸ Σφακτηρίας πρῶτον χαίρειν προῖσκειν εὐαγγελιζόμενος τὴν νίκην τὴν ἐκέλευεν: so *Eupol.* i. p. 341 K. (ii. p. 556 M.) πρῶτος γὰρ ἡμᾶς, ὦ Κλέων, χαίρειν προσέειπας πολλὰ λυπὼν τὴν πόλιν. Even in the ecstasy of victory, the Athenians noticed the blunder, and remembered it for hundreds of years. As Lucian *l.c.* remarks, the Athenians preferred a more modest opening, such as Nicias employed, in *Thuc.* vii. 11. The preface of Cleon, Κλέων Ἀθηναίων τῇ Βουλῇ καὶ τῷ δήμῳ χαίρειν (schol. *Plut.* 322) became usual in later times, e.g. in a spurious letter of Philip, *Dem.* xviii. § 39 (Bergk. *Roll. com. Att.* p. 362). From *Plut.* *l.c.* sq. it would appear that the *précieux* preferred ἀσπάζεσθαι (1145), thinking χαίρειν to be ἀρχαῖον ἥδη καὶ σαπρὸν: but Euripides (*Med.* 663 sq.) knows no more suitable salutation. In Lucian's days, it was restricted to a morning greeting. One Dionysius (schol. R *Plut.* *l.c.*) wrote a *μονόβιβλον* on these addresses which Lucian probably followed. Plato objected to the greeting for a curious philosophical reason which will be found in *Epist.* iii. (see also Critias in *Charm.* 164 e) 315 b sq., preferring εὖ πράττειν; Pythagoras favoured ὑγιαίνειν (schol.).

ξυμμάχοις: not without point here, as they were present in the theatre (595 sqq. *App.*, *Ach.* 503 sqq.), but they were always mentioned in public documents, along with the Athenians, cp. *Pherecr.* i. p. 154 K. (ii. p. 267 M.).

εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι, 610
 ὠφελούσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς.
 πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ δραχμὴν,
 ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,
 "μὴ πρίην, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν."
 ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας
 οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν· 616
 ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
 ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε,
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
 καὶ θ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε· 620
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
 ἡνίκ' ἂν πευθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
 σπένδεθ' ὑμεῖς καὶ γελᾶτ'. ἀνθ' ὧν λαχὼν Ἰπέρβολος
 τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται 625
 κατὰ σελήνην ὥς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας. > Ξ

611 ὑμᾶς] ἡμᾶς V 612 μὲν] μὲν οὖν R 614 ἐπεὶ V ||
 Σεληναίης] σεληναῖον Ct. 3, v. Herwerden, v. Leeuwen; see comm.
 615 κοῦκ codd.: corr. Bentley 620 Placed by Piccolomini after 616 ||
 κατ' V 622 om. R || ἂν om. V || ἢ Σαρπηδόνα V: ἢ τὸν Σ. Ald.:
 v. Leeuwen αὐτὸς (or αὐτοῦ, which is a wrong use of the word) for first
 ἢ τὸν 623 ἐγελᾶτ' Su. (s.v. τῆτες) || ἀνθ' ὧν V 624 ἱερομνηεῖν R
 626 τοῦ βίου] A. Platt (*Cl. Rev.* xi. p. 28 b) τοῦπιόν (on the ground that
 τοῦ β. τ. ἢ. seems to be an English, rather than a Greek, expression)

610. θυμαίνειν, 'to take it in snuff'
 (Shak. *LLL.* v. ii. 22); schol. V
 (interlin.) (ὀργίζεσθαι). A poetical word
 (for χαλεπαίνειν, ἀχθεσθαι), cp. 1478,
 Eupol. (from whom Aristophanes may
 have borrowed it) i. p. 311 K. (ii. p.
 506 M.) (in the mouth of a god); not
 used in prose.

611. ὠφελούσα κτλ.: cp. 577 n.
 612. Schol. R (not in V) τῆς σελήνης
 γὰρ φαινοῦσης οὐχ ἄππουσι λύχνον.

πρῶτα μὲν . . ἄλλα τε: cp. 537 sqq.,
 649, 963, 1016.

εἰς: cp. 859, *Eq.* 915, *Pax* 374, *Plut.*
 983, Sobol. *Praep.* p. 60.

δᾶδα: collectively. For the necessity
 of 'link-boys' in the streets of Athens
 cp. *Vesp.* 249 n., *Av.* 1484. When lamps
 were not used, 'links' (δεταί, fibres of
 pine-wood tied together) were bought at
 the nearest wine-shop (*Lysias* i. § 24).

614. Σεληναίης: as in other passages

'*Αθηναίη* (602 n.), so this Ionic form
 may be used here for its grandiose effect
 (cp. 'the moony light' Shelley); even
 Σεληναία is strange, cp. Plato, *Cratyl.*
 409 b Σελαναίαν δέ γε καλοῦσιν αὐτὴν
 πολλοί (where Plato mentions the word
 in order to give a jesting etymology),
 Eur. *Phoen.* 175, Theoc. ii. 165. Both
 Teuffel-Kaehler and Kock think it to
 have been a survival in the λαλουμένη
 γλῶσσα (Bekk. *An.* 73. 31); but it is
 more probable that Aristophanes re-
 garded it as a jesting formation, on the
 analogy of '*Αθηναίη*.

615. Schol. V (ext.) οὐ παρατηρεῖν
 ἀκριβῶς τὰς κατὰ σελήνην ἡμέρας: id.
 (ext.) καὶ εἰς ἄλλα ὑμᾶς φησιν εὐεργετεῖν.

616 sqq. See Appendix.

616. ἄνω τε καὶ κάτω: cp. *Ach.* 21 n.
 κυδοιδοπᾶν: schol. V (int.) <ἀντὶ τοῦ
 R> συνταράττειν (γράφει δὲ ἐξ ἑκατέρου
 τὸ πράττειν [τίνες δὲ ἐξ ἐκ. τὸ πράττειν

said she was wroth with you, for she had been treated scurvily, —she who had showered blessings on you all, not in words but by clear and open deeds: first, by saving you not less than a drachma a month, in the matter of links; so much so that each, when going abroad at sunset, has said to his slave, ‘boy, don’t buy a link, since the light of Lady moon is bright.’ Other boons she claims as of her gift, while you do not count the days aright, but turn all topsy-turvy: so that, she says, the Gods are threatening her, whenever they are swindled out of their suppers, and have to return home, scanted of the joyance that their calendar ordains. Further, when you ought to be sacrificing, you ply the rack and sit in judgment; and sundry times when we, the Gods, have lenten entertainment, and bewail the death of Memnon or Sarpedon, you quaff toasts with loud guffaws. In vengeance whereof, when this year Hyperbolus was elected Remembrancer, we Goddesses deprived him of his fillet of office. For such a mishap will teach him that he should reckon the days of his life in accordance with the phases of the moon.

Su.], καὶ τὸ μὲν ἀπὸ τοῦ κυκᾶν, τὸ δὲ ἀπὸ τοῦ κυδοιμός [-οῦ MS.] [Su. s.v.]. Cp. *Pax* 1152 (of the weasel breaking ‘china’); an unknown word.

618. **ψευσθῶσι**: schol. V (interlin.) ἀποτύχῳσι.

619. **κατὰ λόγον**: schol. V (int.) κατὰ λόγον <ἀντὶ τοῦ R> (τὸ) εὐτάκτως καὶ ὀριζμένως. διὰ γὰρ τὸ [R: τοῦ V] πλανᾶσθαι τὴν τάξιν, καὶ τὰς ἑορτὰς ὑπερβαίνειν δέήσει [R: -η V]. ‘According to the fixed order of the days’ (Sobol. *Praep.* p. 127), viz. the Greeks thought that they sacrificed κατὰ τὰ πάτρια if they held the same festivals in honour of the same gods at the same time in every succeeding year (Geminus, *Isag.* 6). For the omission of the article with λόγον cp. 855 n.

620. **στρεβλοῦτε**: viz. in taking the testimony of slaves, cp. *Ran.* 616, 618 sqq.

δικάζετε, ‘you keep leets and law-days,’ viz. the courts were closed on the occasions of the very numerous festivals, cp. *Eq.* 1316 sq., [Xen.] *Ath. Pol.* 3 § 8.

621. **ἀπαστίαν**, ‘doing Banting’; schol. V (int.) νηστείαν, (καὶ ἀγνευστίαν, παρὰ τὸ πάσασθαι [Su. s.v.] ἀπὸ δὲ τοῦ πενθεῖν) διαβάλλει τοὺς ποιητάς. The ritual abstinence from meat was imposed on the occasion of certain feasts, e.g. on

one of the days (νηστεία) of the Thesmophoria. ἀπαστία is probably a jest κατὰ παρωνυμίαν, as it is unknown to Attic, and is used here in a passage which has epic associations, cp. Hom. *Od.* iv. 788 ἀπαστος. ἀγειν ᾧ. is on the analogy of ᾧ. ἑορτὰς, and is ironical, cp. Aristoph. (?) *fr.* ap. Poll. vi. § 31 (ii. p. 667 M.) τὸν Πειραιᾶ <δὲ> μὴ κεναγγίαν ἀγειν.

622. **τὸν Μέμνονα**: H. Weber (*Aristoph. Stud.* p. 173), with Meineke, objects to the article; but it is anaphoric, since ‘Memnon’ is not merely a proper name, but his feast was an institution among the Gods. With Σαρπ. the article must be supplied, cp. 1465 n.

624. **τῆτες**: schol. V (int.) <ἐν R> τούτῳ τῷ ἔτει (περιττεύει δὲ τὸ κάπειτα): cp. *Ach.* 15 n.

ἱερομνημονεῖν: see Appendix.

κάπειτα post particip., cp. *Vesp.* 49 n.

625. **εἰσεται κτλ.**: see Appendix.

ἀφῆρέθη, ‘was lurchd of the garland’ (Shak. *Cor.* II. ii. 106 ‘since He lurchd all swords of the garland’).

626. **κατὰ σελήνην**: it was Solon’s desire to effect this (Diog. L. i. 2 § 57), but his *octaëteris* was faulty, cp. 616 sqq. App., Plato, *Legg.* 809 D. In later inscriptions the days κατὰ θεόν are contrasted with the days κατ’ ἀρχοντα, which were often erroneous (Mommson, *Philol.* ix. p. 125).

ΣΥΖΥΓΙΑ Α

ἐπίρρημα

- ΣΩΚ. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσμονα·
ὅστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων, 630
ταυτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.
ΣΤΡ. ἀλλ' οὐκ ἐώσιν μ' ἐξευεγκεῖν οἱ κόρεις.
ΣΩΚ. ἀνίσας τι κατὰθου, καὶ πρόσεχε τὸν νοῦν.
ΣΤΡ. ἰδοῦ. 635

627 Porson αἰθέρα (with schol. *Ran.* 892)
R: ἄνδρα ἄγροικον V Ald. || οὐδένα] οὐδαμοῦ V
631 ταυτ'] Dobree αὐτ': v. Herwerden κᾶτ'
note of interrogation at the end of the line

628 ἄνδρα γ' ἄγροικον
630 καλὰ θυρμάτι' V
633 Dobree places a

627-813. First Syzygy, divided by Zieliński (*Glied.* p. 199) into Epirrheme 627-99, Ode 700-6, Antepirrheme 723-803, Antode 804-13. A parody of the intellectual tests to which the neophyte in the Orphic mysteries submitted after the παράδοσις τῆς τελετῆς (Dieterich, *Rh. Mus.* xlviii. pp. 275 sqq.). The humour of the scene would be increased if Socrates, who resembled a Silenus (cp. schol. 223), were dressed to represent the figure of the Silenus who appears as an officiator in such scenes (Baumeister, *Denkm.* i. p. 449, Jane Harrison, *Proleg.* p. 520).

627. Schol. V (int.) (ἐντεῦθεν φασὶ τὸν Ἀριστοφάνη χαριζόμενον τοῖς περὶ

Ἀντων καὶ Μέλhton [Μέλητα MS.] γεγραφένας τὸ δράμα διαβάλλοντα [-ων MS.] εἰς ἀθέτητα τὸν Σωκράτην· διὰ πολλοῖς χρόνοις λείπεται, εἰπομεν [cp. Hypoth. I. 1 n.]. διαβάλλει οὖν ἀπλοῖκῶς τοὺς φιλοσόφους, ἐπεὶ καὶ ὁ Σωκράτης προεῖπε μὴ ἡγεῖσθαι θεοῦ, πλὴν τὸ Χάος καὶ τὴν Γλῶτταν καὶ τὸν Ἀέρα—ταυτὶ τρία). Schol. R (not in V) πάλιν εἰς ἀθέτητα τὸν Σ. διαβάλλει διὰ τῆς πολυθείας· δυσφορεῖ δὲ ὁ Σωκράτης ἐπὶ τῇ τοῦ Σ. ἀμαθίᾳ. Like Bobadil in Jonson's *Every Man in his Humour*, the Athenian thought his oaths should smack of originality, and be in character. Thus Socrates swore 'by the dog' 'by the goose'; others,

like the Welshman in Shak. *Wives* 1. i. 124, 'by worts' (μὰ κράμβας), 'by almonds'; the Hoopoe (*Aves* 194), μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα, cp. *Vesp.* 83 n. For the triple invocation here cp. 264 n. For Χάος, 'Air' cp. 424 n. ἀναπνοή is a καινὸν κόμμα, 'breathing' and 'thinking' being identical, according to Diogenes of Apollonia. There may be a reminiscence here of the beginning of [Pythagoras'] work on Natural History: οὐ μὰ τὸν αἶρα, τὸν ἀναπνέω, οὐ μὰ τὸ ὕδωρ, τὸ πῖνω, οὐ κοτ' οἶσω ψόγον περὶ τοῦ λόγου τοῦδε (Diog. L. viii. § 6, Diels, *Vorsokr.* 2 p. 27. 46). Possibly there may be a reference to the Orphic rites, in which invocations of 'Chaos,' 'Air,' etc. are prefixed to the prayers (Dieterich, *Rh. Mus.* xlviii. p. 281).

628. οὐκ εἶδον: after μὰ κτλ., μὴ ἐγὼ εἶδον would have been idiomatic, cp. *Aves* 194 sq.

ἄγροικον, 'homely villain' (Shak. *Lucr.* 1338), 'dull and muddy-mettled clown' (*Hamlet*. II. ii. 602). Schol. V (intramarg.) ἀπαίδευτον; cp. *Vesp.* 1820 n. 629. σκαιόν, 'lubber,' 'cockney,' 'untaught,' 'unmannerly.' Schol. R (not in V) ἀντὶ τοῦ μωρὸν, ἢ οὕτως· σκαιοὺς ἐλεγον τοὺς ἀμαθεῖς καὶ δυσπαρακολουθήτους [similarly in Su.]; cp. *Vesp.* 1183 n.

630. σκαλαθυρμάτια: schol. V (ext.)

SYZGY A

EPIRRHEME

SOCR. By Respiration, by Void, by Air, I never saw such a homely clown, so shiftless and left-handed, such a sieve. No sooner does he learn some sophisticated scraps, than he forgets them,—even before he has learnt them. However, I'll call him out of doors into the bright sun. What ho, Strepsiades! Come out, not forgetting your pallet-bed.

STREPS. But the bugs won't let me take it out. (STREPSIADES appears, carrying the pallet-bed in his arms.)

SOCR. Quick, set it down: and mark, perpend.

STREPS. (Throwing down the bed, with an air of disgust) There!

λεπτά καὶ μικρά παντάπασι νοήματα (καὶ μαθήματα), <καὶ μικρά R> σκαριφήματα. (ἡ δὲ λέξις σύνθετος ἀπὸ τοῦ σκαλεῦματα καὶ ἀθύρματα, οἷον παίγνια καὶ μηδενὸς δξια). 'The mole-dug trifles' of the Sophists, 'some slender orts' (Shak. *Tim.* iv. iii. 402), 'sophisticated scraps' (*Lear* III. iv. 109); from σκάλλειν (σκάλοψ 'a mole' *Ach.* 897 n., σκαλαθῦρειν *Eccl.* 611) and ἀθυρμάτιον (of a dish in *Philox.* 3 B.⁴, *Eupol.* i. p. 355 K.; v. p. 40 M. (Herm.'s emendation); of a bear's cub, *Lucian.* *D. mar.* i. 5). For the divided anap. cp. 3 n.

631. ταῦτα: cp. *Ach.* 7 crit. n.; but perhaps the pronoun is governed by μαθεῖν.

πρίν: tragic writers do not allow πρίν with an infin. after a perf., unless it has a pres. signification, like τέθνηκα; hence ἐπιλ. may be a perf. of habit here (cp. *Vesp.* 494 n., *Prause, De part. πρίν usu trag. et Ar.* p. 33; another exception is *Eccl.* 649—*Pax* 273 is spurious). For the oxymoron cp. *Plut.* 597.

632. πρὸς τὸ φῶς: not merely=πρὸς τὸν ἥλιον (771), since φ. implies that he was to be extracted out of the darkness of the cave of Trophonius, cp. *Pax* 307, 445 (of 'Peace' who has been buried in a cavern), *Aves* 700, *Herod.* iii. 79 (on the day of the *Magophonia*) μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς (but they must bury themselves in darkness).

633. ξέει: schol. V (int.) <ἀντὶ τοῦ R> ἔξελεθε, (φησὶν), ἀσκάκων δὲ τὸν σκίμποδά

φῆσιν, ἢ δίφρον τι εἶδος· οἱ δὲ τὸν κράβατον [*Su.* s.vv. ξέει, δσκαντος]. Possibly the scholiast took the form as an imperat. (cp. *ex-i*), as Brugmann does (*Comp. Gram.* iv. p. 497 ET.). If it is a fut. equivalent to an imperat., cp. 811, 1299, *Ach.* 896, 901 n., *Vesp.* 671 (?) n., *Pax* 259.

ἀσκάκων: cp. 254 n. Probably he carried his σκίμπος with him into the cave at 509, as votarists carried their beds into the cave of Trophonius.

634. The 'Bedouins' seem to display an unanimity which was wanting in the case of Curran who said that if all the fleas in his bed had been unanimous and had pulled together, they would have dragged him out of bed.

635 sqq. It is difficult not to believe that Molière had read these lines when he wrote II. iv. of *Le Bourgeois gentilhomme*, where M. Jourdain receives his lessons in *l'orthographe* from the *maître de philosophie*. This scene almost equals that in the *Clouds*. In one famous passage it is superior: "Par ma foi, il y a plus de quarante ans que je dis de la prose sans que j'en susse rien, et je vous suis le plus obligé du monde de m'avoir appris cela."

635. ἀνύσας τι: schol. V (interlin.) σπεισας; cp. *Vesp.* 30 n.

πρόσεχε τὸν νοῦν, 'perpend' (Shak. *Wives* II. i. 117); cp. 575 n. The 'Cynic' reference (575 n.) would be more apt here.

ἰδοῦ: cp. 82 n.

- ΣΩΚ. ἄγε δὴ, τί βούλη πρῶτα νυνὶ μανθάνειν
ὧν οὐκ ἐδιδάχθης πάποτ' οὐδέν; εἰπέ μοι.
πότερον περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν;
ΣΤΡ. περὶ τῶν μέτρων ἔγωγ'. ἔναγχος γάρ ποτε
ὑπ' ἀλφитаμοιβοῦ παρεκόπην διχοινίκῳ.
ΣΩΚ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον
ἡγῇ; πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;
ΣΤΡ. ἐγὼ μὲν οὐδὲν πρότερον ἡμικτέου.
ΣΩΚ. οὐδὲν λέγεις, ὦνθρωπε.

640

637 ὦν] Naber ὡς || πάποτ'] v. Leeuwen πρότερον || in RV, ΣΤΡ. is inserted before οὐδέν, ΣΩ. before εἰπέ, an arrangement which, though ungrammatical, is not without humour 638 πότερον R Longinus, fr. 3. 5, with a few inferior MSS.: πότερα V etc., Ald. (these words are often confounded in MSS., cp. 642, 845, Ludwig, *De enunt. interrog. ap. Ar. usu*, pp. 60 sq.) || ἢ περὶ ἐπῶν ἢ ῥυθμῶν R etc., Ald. (V omits περὶ): Longinus, l.c. with a few inferior MSS. ἢ περὶ ἐπῶν ἢ περὶ ῥυθμῶν: Hermann ἢ ῥυθμῶν ἢ περὶ ἐπῶν (which receives some colour from V) 640 Blaydes διχοινίκου 641 ὅτι τοῦτο V

636. Schol. V (intramarg. int.) (ὥσπερ ἡμεῖς ἐρωτῶμεν τοὺς παῖδας).

πρῶτα: as Strepsiades' instruction had been begun inside, and had already broken down (628 sq.), much difficulty has been caused by this word. Naber, Köchly, G. Schwandke (*De Nub. prior*, pp. 148 sqq.), and Kock (*Einkl.* § 45) assign 627-34 and 635-93 to different editions; but the difficulty seems to me to be largely imaginary. The instruction in the open air is really 'the beginning' so far as the spectators are concerned. Thus πρῶτα is dramatically correct, even if open to logical objections.

637. ἐδιδάχθης κτλ.: the line has been rejected by v. Leeuwen, "since no one wishes to learn what he has been taught before"; but it is not without point, since there is an allusion to Protagoras' boast that his pupils become better every day, and that they learn—not their old studies in a new shape (as they are taught by ordinary Sophists), but what they have come to acquire, viz. ὅπως ἂν ἀριστα τὴν αὐτοῦ οἰκίαν διοικοῖ, καὶ περὶ τῶν τῆς πόλεως ὅπως τὰ τῆς πόλεως δυνατάτατος ἂν εἴη καὶ πράττειν καὶ λέγειν (Plato, *Prot.* 318 E, Diels, *Vorsokr.*² p. 528. 32, Brentano, *Untersuch.* p. 72).

638. Schol. V (sup.) (ὅτι διαφέρεται) [-φέρει δὲ R] μέτρον καὶ ῥυθμός, καὶ ὅτι

πατὴρ μέτρον (δ) ῥυθμός, καὶ ὅτι ἀρχαία ἢ τῶν μέτρων καὶ ῥυθμῶν διδασκαλία.

μέτρων, 'verses,' τὰ γὰρ μέτρα ὅτι μόρια τῶν ῥυθμῶν φανερόν (Aristot. *Poet.* 4=1448 b 21); viz. 'rhythms,' with certain fixed sections, such as trimeters, tetrameters, hexameters, cp. F. Blass, *Hermathena*, no. xxx. p. 164.

ῥυθμῶν: properly 'time' or 'pace' (including rhythm in language, and in the movements of the dance, as well as that in music, cp. Bywater on Aristot. *ib.* 1=1447 a 22), esp. 'the versification which is left, when the so-called μέτρα are deducted,' F. Blass, l.c. Instruction in 'Metrik,' etc. was given by the Sophists, especially Hippias, cp. Plato, *Hipp. mai.* 285 d sqq., id. *H. minor* 368 d, Brentano, *Untersuch.* p. 73.

ἐπῶν: viz. ὀρθοέπεια ('etymology'), first cultivated by Prodicus (361 App.), and by Protagoras (Plato, *Phaedr.* 267 c, *Cratyl.* 384 b, 391 c, Aristot. *Rhet.* iii. 5=1407 b, *Soph. el.* 14=173 b 17, *Poet.* 19=1456 b 15, Diels, *Vorsokr.*² p. 535. 16 sqq.). The latter was the first scientifically (δρθεῖς) to divide (1) ὀνόματα into ἀρρενα, θήλεα, σκεύη (*Rhet.* l.c.); and (2) 'speech' into εὐχολή, ἐρώτησις, ἀπόκρισις, ἐντολή (Diog. L. ix. § 53, Bergk, *Reell. com. Att.* p. 333). Valuable as were the beginnings of grammatical analysis, it often degenerated

SOCR. Come, tell me, what would you like to learn first,—something you were never disciplined in before? Is't measures, or rhythms, or the proper use of words?

STREPS. (*Eagerly*) Measures for me! For some days ago I was choused by a corn-seller,—with his quart measure.

SOCR. (*Pettishly*) That was not my question: but what poetic measure think you most excellent—the triple or quadruple measure?

STREPS. To me, the gallon measure surpasses all.

SOCR. Sirrah, you talk bedlam.

into mere puerilities; e.g. Protagoras criticized Homer for making *μήνις* feminine, and for using a command, instead of a prayer, to the Muses in the first line of the *Iliad*. *Flickwerk* of this kind made the comic poets 'hold their sides and loff' (cp. *Ach.* Introd. p. lx.), as it did Plato (so it can be seen from his *Cratylus*), but such novelties in literary criticism were passionately admired by refined circles at Athens, where a favourite amusement was to hunt for hidden meanings in the old poets, who were represented as profound philosophers (*Ran.* 1034, Plato, *Prot.* 316 D, P. Girard, *Éduc. athén.* p. 225, Bywater on Aristot. *Poet.* 19=1456 b 20). *ὀρθότης ἐπῶν* is mentioned in *Ran.* 1181, and is one of the tests employed to distinguish the relative merits of Euripides and Aeschylus. Joël (*Der echte Sokr.* etc. ii. p. 828) sees a 'Cynic' allusion here, since Antisthenes wrote on music, musical forms, and *ὀρθοέπεια*.

639. *ἔγωγε*: schol. V (intramarg. int.) (λείπει τὸ θέλω μαθεῖν); id. (ext.) ὡς ἀγροικος (πάλιν) ὁ πρεσβύτερος ἀπεκρίνατο' (ὁ μὲν γὰρ τὰ τῶν ποιημάτων ἔλεγε μέτρα, ὁ δὲ) ὡς ἐπὶ τῶν γεωργικῶν [R: γεωργῶν V] (μέτρων) ἐδέξατο [δεξιόμενος R]. (λέγει δὲ ὅτι ἐγὼ χθὲς ὑπὸ μετρητοῦ ἐξημιώθην δύο χοίνικας.) ἀλφिताμοιβολὶ δὲ [οὖν R] οἱ τὰ ἀλφита ἀμείβοντες καὶ πιπράσκοντες.

ἔναγχος: rare, cp. *Ecol.* 823, Eupol. i. p. 308 K. (ii. p. 500 M.; again, from the *Maricas*), Men. iii. p. 181 K. (iv. p. 300 M.).

640. ἀλφिताμοιβού: cp. *Aves* 491, *Ecol.* 424. For the character of such κάπηλοι cp. *Vesp.* 35 n., Plato, *Legg.* 918 D; all such employments διαβέβληται τε καὶ ἐν αἰσχροῖς γέγονεν οὐκ εἰδέναι—doubtless for their cheating ways.

παρεκόπην: cp. *Eq.* 807 (c. gen.),

859, Aesch. *Ag.* 1252 (if the reading is right) ἡ κάρτα τὰρ' ἂν παρεκόπησεν χρησμῶν ἐμῶν. παρακρούεσθαι is more common in this sense, and Lucian substitutes it in a passage imitated from this, viz. *Τίμων* § 57 μὴν παρακέκρουσμά σε; καὶ μὴν ἐπεμβαλὼν χοίνικας ὑπὲρ τὸ μέτρον τέτταρας, Pollux iv. § 169 παρακρουσι-χοίνικος (*Com. adesp.* iii. p. 590 K.; iv. p. 682 M.), κρουσιμετρεῖν (ib., cp. *Eq.* 859 κρουσιδημῖν). For παρα- cp. *Ach.* 518 n., Amphis ii. p. 245 K. (iii. p. 315 M.) παραδεδειπνημένος 'swindled out of a dinner.'

δοχοῖνικω: if this reading is right, it must mean 'by means of a two-choenix-measure,' which the purchaser used in measuring the corn sold to him by Strepsiadēs, so that he received two bushels for every one for which he paid.

642. Schol. V (int.) εἶδη μέτρων, οἷς καὶ Ἀρχιλοχος κέχρηται ἐν τριμέτροις καὶ τετραμέτροις.

643. Schol. V (int.) πρὸς τὸ τετρά-μετρον ἀπήντησε' τὸ γὰρ ἡμικτεον [R: -έον V] μέτρων [-ον MS.] ἐστὶ τεσσάρων. ὁ γὰρ μέδιμνος μέτρα ἔχει μῆ, ὁ δὲ ἑκτεὺς [-έης MS.] ἡ, τὸ δὲ ἡμικτεον [R: -έον V] δ' (παρρητηρέον δὲ ὅτι διὰ τοῦ πέμπτου <ε> δὲ λέγειν ἡμικτέον, καὶ οὐ διὰ τοῦ α κατὰ κοινὴν χρῆσιν ἡμακτέον) [sic!] [cp. Su. s.v. ἡμικτέον]; the metre *par excellence* in common usage was the χοῖνιξ ('quart') which was the measure of corn allowed to a slave for his daily food (*Vesp.* 440 n.). The ἡμικτέον (=½ of a medimnus) was really, in one sense, a 'tetrameter,' as it held four quarts; and it was obviously preferable to a 'trimeter,' holding three quarts.

644. οὐδὲν λέγεις, 'you speak unskilfully' (Shak. *Meas.* III. ii. 160), cp. *Vesp.* 75 n.

- ΣΤΡ. περίδου νυν ἐμοί,
 εἰ μὴ τετράμετρον ἔστιν ἡμικτέον. 645
- ΣΩΚ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
 ταχύ γ' ἂν δύναιο μαρθάνειν περὶ ῥυθμῶν.
- ΣΤΡ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφिता;
- ΣΩΚ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
 ἐπαίονθ' ὁποῖός ἐστι τῶν ῥυθμῶν 650
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.
- ΣΤΡ. κατὰ δάκτυλον; νῆ τὸν Δί' ἀλλ' οἶδα.
- ΣΩΚ. εἰπὲ δῆ.
 τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου;
- ΣΤΡ. πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί.
- ΣΩΚ. ἀγρεῖος εἶ καὶ σκαῖός.
- ΣΤΡ. οὐ γάρ, ῥῆζυρέ, 655
 τούτων ἐπιθυμῶ μαρθάνειν οὐδέν.
- ΣΩΚ. τί δαί;
- ΣΤΡ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.

644 ΣΤΡ. om. V, but inserted before next line || περίδου RV Ald.: περιδοῦ Su. (s.v.) (cp. Ach. 772 crit. n.) 645 ἡμικτέον V dett. al., Su. (s.v. περιδοῦ: ἡμικταίου in some codd.) 647 Reiske τάχα δ' ἂν, but see comm. 649 κομψόν] σοφὸν V (a gloss) 650 ἐπαίοντ' R: εἴτ' ἐπατεῖν cett. codd., Ald., schol.: Blaydes ἐπατεῖν θ': Schneer stands alone in accepting (*contra metrum*) the reading of the majority of the codd. 652 Hirschig gives νῆ τὸν Δί' to Socrates (cp. Ran. 51) 653 sq. Naber τ. ἀ. α. τ. τυννουτουί | πρὸ τοῦ μὲν ὄντος, νῦν δὲ τηλικουτουί: a schol. (not in RV) and Willems (Bull. de l'Acad. roy. de Belg., 1906, p. 659) assign 653 to Socrates, 654 to Strepsiades 654 πρὸ

περίδου: schol. R (not in V) συνθήκην ποιήσον (ποιῶ Su. s.v.).

646. ἐς κόρακας: cp. Vesp. 51 n.

647. ταχύ . . ἂν: not here as τάχ' ἂν in Vesp. 281 n., but ironically (= 'soon'), cp. Lys. 25 ταχύ γὰρ ἂν κτλ., Aeschin. i. § 181 (Porson), Dem. xxi. § 209 ταχύ γ' ἂν χαρίσαιο, [id.] xxv. § 95 ταχύ γ' ἂν φροντίσειε τι τοῦ παρ' ἐνὸς λόγου, Cobet, Mnem. iii. p. 145.

γε: ironical, cp. Vesp. 46 n., 859 n., Lys. 29; so σχολῇ . . γε Plato, Phaedo, 65 b.

648. πρὸς τάλφिता: cp. 106 n., 176 n.

649. πρῶτον μὲν: solitarius (Vesp. 77 n.), as often.

κομψόν: schol. V (int.) πιθανὸν καὶ εὐχαριν ἐν συνόδῳ καὶ τῇ πρὸς τοὺς ἐταίρους κοινωνίᾳ [also Su. s.v.]: (τὸ δὲ ἐπατεῖν ἀντὶ τοῦ) αἰσθάνεσθαι καὶ νοεῖν. κομψόν =

'clever')(φορτικόν, cp. 1030, Vesp. 1317 n., Eur. Cyc. 315 κομψὸς γενήσῃ καὶ λαλίστατος Κύκλωψ: first found in Euripides; a favourite with polite circles (Ach. 1016, Vesp. l.c.), especially with the pupils of the Sophists; hence it was used of them ironically by Aristophanes (Thesm. 93, Ran. 967 Θηραμένης ὁ κ.) and Plato (see Ruhnken ad Tim. p. 88 n. r Valpy), but, in both writers, it often expresses genuine admiration (Aves 195, Phaedr. 230 c etc.); predicated of Plato himself by Aristot. Pol. ii. 6=1265 a 12.

ἐν συνουσίᾳ: such a man is called ξυμποτικὸς καὶ ξυνουσιαστικὸς Vesp. 1209; cp. Dio xxxviii. 31 von Arnim ἀλλὰ μὴν οὐδὲ συμποτικὸς εἰμί τις, οὐδὲ κοινὸς ἐν ταῖς τοιαύταις συνουσίαις.

650. ἐπαίοντα: cp. Vesp. 517 n.

STREPS. Will you wager, then, that the quadruple measure is not a gallon?

SOCR. A pox on you, what a clod and peasant slave you are! you'd make an apt student of the science of rhythm!

STREPS. But how will rhythms stead me in the matter of corn?

SOCR. First, they will teach you, in society, to be a man of refinement, one who can distinguish between a war-march, and a song of the dactylic mood.

STREPS. (*Eagerly*) Dactylic? Marry, I know all about it.

SOCR. Then say: (*Playfully, holding up his forefinger*) What else than this dactyl finger of mine?

STREPS. (*Holding out his middle finger, with a wink*) Of old, indeed, when I was but a crack, this other one.

SOCR. You clown! you brute!

STREPS. (*Impatiently*) Well but, poor fool, I've no wish to learn any of these things.

SOCR. Then, what do you want?

STREPS. (*Striking an attitude, and excitedly*) Why, that, and naught but that,—the all-unjust sophistic logic.

τοῦ V etc., Ald.: πρῶτον R dett. al. || εἴ' Δ dett. al.: ἐπ' RV etc. The former is the better reading, as ὄντος would be out of place with ἐπί (Ijzeren, *De uit. princ. codd.* p. 87, v. Herwerden, *Mnem.* xxx. pp. 49 sq.) 655 sqq. Curiously divided in V: 655 . . τοῦτων ἐπιθυμῶ, 656 . . ἀδικῶ, 657 . . μαυθάνειν, 661 . . κριός, 662 ταῦρος τράγος κύων ἀλεκτρυνών, 663 . . ἀλεκτρυνόνα 656 οὐδέν om. V || δαί V etc.: δῆ R: δέ Ald. 657 Meineke ἀδικώτερον: Kock ἀδικον τοῦτον (cp. 116, 885)

651. See Appendix.

652. νῆ τὸν Δία: for the position of the oath cp. *Vesp.* 209 n.

εἰπὲ δῆ: cp. *Vesp.* 293 n.

653. Schol. V (ext.) δέικνυσι τὸν μέσον δάκτυλον αἰσχροῦς· λέγει οὖν ὡς οὐκ ἔστιν οὐδεὶς ἀντὶ τοῦτου τοῦ δακτύλου· καὶ γὰρ παιδίῳ ὅντι μοι ὁ αὐτὸς ἦν καὶ νῦν [δὲ] γεγηρακότε.

ἀντί: equivalent to ἡ after ἄλλος, cp. *Vesp.* 210 n., *Ecol.* 925 πρότερον . . ἀντ' ἐμοῦ, Sobol. *Praep.* p. 107.

τουτοῦ: possibly pointing to the *phallus*, which (in spite of 538, where see n.) he may have worn; but I agree with Willems, who gives the line to Socrates. The philosopher holds out his forefinger and asks jokingly, 'what "finger" is there other than this?'

654. πρὸ τοῦ μέν: a natural instance of μέν *solitarium*, which is common with adverbs of time (*Vesp.* 77 n. (5));

v. Leeuwen wrongly says *inutiliter abundat*.

οὐτοσί: stretching out the *infamis digitus*, with an implication, for which cp. *Ach.* 444 n.; being a boor, κατὰ δάκτυλον suggests only καταδακτυλίζειν (= καταπυγίζειν, cp. *Eq.* 1381).

655. ἀγροῖος, 'woodland fellow' (Shak. *All's well* iv. v. 50), 'country vassal,' 'peasant slave.' Schol. R (not in V) ἀγροικος καὶ ἀμαθής (also Su.); cp. *Thesm.* 160 (of Euripides ἄ. καὶ δασύς, a possible allusion to his mother, the λαχανοπωλήτρια). Not again in Greek until *Anth. P.* vi. 35 (ἄ. πλάτανος); used, like ἀγροικος and σκαιός, of ignorance of the ways of good society.

σκαίος, 'rudesby' (Shak. *Shrew* iii. ii. 10), cp. 629 n.

ᾤζυπέ: cp. *Vesp.* 1504 n.

657. ἀδικώτατον: schol. R (not in V) ὃν εἶπεν ἤττονα, cp. 112 sqq.

- ΣΩΚ. ἀλλ' ἔτερα δεῖ σε πρότερα τούτων μανθάνειν,
τῶν τετραπόδων ἅπ' ἐστὶν ὀρθῶς ἄρρενα.
ΣΤΡ. ἀλλ' οἷδ' ἔγωγε τάρρεν', εἰ μὴ μαίνομαι
κριός, τράγος, ταῦρος, κύων, ἀλεκτρυνών.

660

* * * * *

- ΣΩΚ. ὀρᾶς ὁ πάσχεις; τήν τε θήλειαν καλεῖς
ἀλεκτρυνόνα—κατὰ ταῦτὸ—καὶ τὸν ἄρρενα.

- ΣΤΡ. πῶς δὴ, φέρε, πῶς;

- ΣΩΚ. ἀλεκτρυνὼν κάλεκτρυνών.

- ΣΤΡ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

665

- ΣΩΚ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.

658 τούτων R: τούτου V etc., Ald. || acc. to v. Leeuwen, there is a lacuna after this line 659 ἅτ' V || ὀρθῶς] Kiehl ὄντως, but cp. 251 n.

661 ταῦρος τράγος RV || Bentley held that two lines were lost after this; certainly Socrates' observation about ἀλεκτρυνών is unintelligible at present, as Strepsiades had not used the same word for a 'cock' and 'hen' (cp. W. H. Thompson, *J. of Phil.* xii. pp. 169 sqq.) 662 Hanovius (*Exerc.*

p. 107) τήν γε θήλειαν, but τε is idiomatic in a sentence with ὁ αὐτός, cp. Xen. *Mem.* i. 6 § 2, *Soph. Phil.* 119 σοφός τ' ἂν αὐτὸς κάγαθός κεκλήῃ ἅμα (Sobol. *Praep.* p. 129) 663 κατὰ ταῦτὸ R etc., Ald.: κατ' αὐτὸ

(τᾶ superscr. κᾶ) V: καὶ ταῦτὸ Φ (=Flor. Ab. 2715). The reading of the best codd. would be metrically defensible if κατὰ ταῦτὸ were printed in a

658. πρότερα: cp. πρῶτον 786; the emphasizing of the importance of a preliminary training in ὀρθόπειρα is 'Cynic' (Joël), cp. Plato, *Euthyd.* 277 ε (Socrates criticizes the Sophists Euthydemus, etc.) νῦν οὖν νόμισον τὰ πρῶτα τῶν ἱερῶν ἀκούειν τῶν σοφιστικῶν· πρῶτον γάρ, ὡς φησι Πρόδικος, περὶ ὀνομάτων ὀρθότητος μαθεῖν δεῖ, a passage which shows that the allusion here is, at least, Sophistic.

659 sqq. Strepsiades' attitude towards grammar is that of the cook, Martine, in Molière, *Les Femmes savantes* II. vi., which is reminiscent of this scene.

659. ὀρθῶς: cp. 228 n., *Ach.* 397 n., *Vesp.* 772 n.; the word was associated with Prodicus (*Aves* 690, 692), and Protagoras (Aristot. *Rhet.* iii. 5=1407 b 7), and means 'accurately,' viz. in a way corresponding to the idea, since, according to the philosophers, words and things correspond, so that everything is in essence what its name conveys; thus ὀρθῶς φίλος='a friend in the true sense of the word.' See Wilam., *Eur. Herc.* 56.

660. εἰ μὴ μαίνομαι: common in dogmatic asseverations, cp. *Thesm.* 470, Plato, *Euthyd.* 283 ε ἡ δοκεῖ σοι οἶόν τε εἶναι ψεύδεσθαι; νῆ Δία, ἔφη, εἰ μὴ μαίνομαι γε.

661. Schol. V (int.) <καὶ R> ταῦτα γελοῖον χάριν παρελήπται [R: προ- V]· ἡ καὶ πρὸς τὴν ἀθεότητα <τοῦ R> Σωκράτους, ὅτι (καὶ) κατὰ τούτων [-ον R] ὤμνουν· (ἔπαιξε δὲ τὸν ἀλεκτρυνόνα ὡς τετράπουν καταριθμήσας, ἢ ἡ ἀφορμὴ τοῦ λοιποῦ παιγνίου ἐκ τούτου γενήσεται). The nominatives in this line (to which H. Weber, *Aristoph. Stud.* p. 175 objects) are outside the construction (as they would be in English); it was the Greek idiom to inflect in such cases, and to use an article, cp. *Ach.* 10 n. The idea of the scholiast that there is a sneer here at the 'atheism' of Socrates is fantastic.

662. In stigmatizing the supposed solecism of Strepsiades, Socrates fails to notice the greater blunder of classing ἀλεκ. among four-footed beasts. There seems to be a lacuna in the text, since Strepsiades had not used ἀλεκτρ. for 'hen' (in the Greek of all times ἡ ὄρνις,

SOCR. But there are other things you must first learn,—for instance, the four-footed animals that are veritably of the masculine gender.

STREPS. (*Contemptuously*) I know well enough which are of the masculine gender,—else call me daft: such are the ram, the he-goat, the bull, the dog, the rooster.

SOCR. Do you see what you've done? You use the same name for the cock and the hen alike.

STREPS. (*With a puzzled expression*) How so,—tell me, how?

SOCR. You've called both rooster.

STREPS. (*Smiling*) Marry, so I have. But how should I call them *now*?

SOCR. You should differentiate them as 'rooster' and 'roostress.'

parenthesis (cp. *Ach.* 47 n.; in R there is a colon before *κατὰ*): Meineke ἀλέκτορα (which gives a wrong division of a tribrach, cp. *Vesp.* Introd. p. xl.): Porson ἀλεκτρυνῶ (which is without authority): the objection to the reading of Φ (which is accepted by most edd.) is that *καὶ ταὐτὸ* separates the contrasted words *τὴν τε θ.* and *καὶ τὸν ἄρ.* and *καί* is mere surplusage 664 πῶς δὴ φέρε. ΣΩ. πῶς R etc., Ald.: πῶς om. V: ὅπως Ln. 6 (Porson, Teuffel-Kaehler, etc.), which produces a wrong division of the anap.: Elmsley (*Eur. Med.* 1103) πῶς δὴ φέρε πῶς; which seems right (v. Bamberg, *De Rav.* p. 28): Ludwig (*De enunt. inter. ap. Ar.* p. 11) φέρ' ἴδω 666 Cobet ἔτερον δ'

cp. *Men.* iii. p. 49 K.; iv. p. 118 M., as ὁ ὄρνις was 'cock,' cp. *Vesp.* 815 n.).

ὄρῳ δ' πάσχεις; an indignant reproach (*Eur. Med.* 403), like ὄρῳς ὅτι ληρείς; (*Ran.* 1132), ὁ ἔν' ἡκεῖς; (*Soph. OC.* 937).

δ: cp. *Ach.* 118 n.

πάσχεις: cp. *Vesp.* 1 n.

663. Schol. V (int.) (οἱ Ἀττικοὶ οὔτω καὶ τὰς θηλείας ἐκάλουν, ὡς καὶ Θεόπομπος λέγουσι δ' αὐτὴν καὶ ἀλεκτρυάιναν): id. (interlin.) τῷ αὐτῷ δυνάμει; cp. Phrynichus p. 228 Lobeck, p. 308 Rutherford, but ἀλέκτωρ is found in old writers (e.g. Cratinus, cp. *Vesp.* 1490 n.) for the masc., and ἀλεκτορίς in Epich. 152 K., as well as in Hippocrates and Democrates. Demades, who was a *πρέσιευς*, is quoted by Athen. 99 D as calling a *σαλπικτής*, κοῖνός Ἀθηναῖον ἀλέκτωρ (*Jr.* 4 Tur.).

664. πῶς . . πῶς: schol. V (interlin.) (λείπει λέγει); cp. 79 n. The double question is natural in one who has never troubled himself about such grammatical

questions, and has accepted the anomalies of ordinary speech as a part of the order of nature.

φέρει: generally placed before a question (324, 769), but sometimes interposed, when the question is not confined to a single word, cp. 366 n., *Ran.* 993; see crit. n.

665. νῆ τὸν Ποσειδῶ: being a Conservative, he swears by the 'Tory god' (*Ach.* 560 n.), but as θαλάττιος, not ἵππιος (84 n.). On account of the equestrian character of the god, Bücheler (*N. Jahrb.* lxxxiii. p. 672) thinks the oath unsuited to Strepsiades. He suggests that, in the first edition, the following instruction may have been addressed to Phidippides. This is the veriest fantasy.

666. ἀλεκτρυάιναν: schol. V (intramarg.) (τὴν μὲν ἀλεκτρυάιναν, τὸν δ' ἕτερον ἀλέκτορα); an excellent jest *κατὰ σχῆμα λέξεως* (*Ach.* Introd. p. lxi.), on the analogy of *λέαινα*, *θεράπαινα*. For a

- ΣΤΡ. ἀλεκτρύαιναν; εὖ γε νῆ τὸν Ἀέρα
ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφιδώσω σου κύκλω τὴν κάρδοπον.
- ΣΩΚ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον 670
ἄρρενα καλεῖς, θήλειαν οὖσαν.
- ΣΤΡ. τῷ τρόπῳ;
ἄρρενα καλῶ ἐγὼ κάρδοπον;
- ΣΩΚ. μάλιστά γε,
ὥσπερ γε καὶ Κλεώνυμον.
- ΣΤΡ. πῶς δὴ; φράσον.
- ΣΩΚ. ταῦτόν δύναταί σοι κάρδοπος Κλεωνύμφ.
- ΣΤΡ. ἀλλ', ὦγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ. 675
ἀλλ' ἐν θυεῖα στρογγύλῃ ἐνεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν;

669 Cobet σοι || κύκλω] v. Herwerden (*Mnem.* xix. p. 393) καλῶς
671 Lenting (*Obs. crit.* p. 68) τῷ τρόπῳ; all codd. omit the mark of
interrogation; but the reply shows that it is required: R omits from τῷ
to Κλεώνυμον, but the line is supplied in the margin, in the original hand
672 ἔγὼ κάρδοπον RV etc., Ald.: ἔγὼ τὴν κ. ΑΘΜ etc.; possibly the pron.
(which is often wrongly inserted, cp. *Ach.* Introd. p. lxxx. 12 (a)) should
be omitted. 673 γε Ald.: om. RV etc. 676 θυία R: θυία V ||
γ' ἀνεμάττετο R etc., Ald.: ἀνεμάττετο V: γ' ἂν ἐμάττετο Δ Oxford edd.:
Dobree <ἐ>νεμάττετο

similar jest cp. κηρύκαινα (*Eccl.* 713),
μαγείραινα, ἰχθυοπόλαινα (Pherecr. i. p.
162 K.; ii. p. 277 M., *Ach.* Introd. p.
lii. (3)).

667. νῆ τὸν Ἀέρα: schol. V (int.)
μμεῖται καὶ αὐτὸς τοὺς φιλοσόφους κατὰ
τοῦ ἀέρος ὀμνύς. Like Master Stephen in
Jonson's *Ev. Man in his Humour*, Strep-
siades labours to acquire the new method
of swearing (814, 1150) without, however,
abandoning the old (652, 665, 724, 732,
781, 784).

668. διδάγματος, 'in requerdon of
this lore,' an adventure in philosophical
jargon, since the word is found only in
Hippocrates, *Περὶ ἀγμάτων* 1=iii. p. 414
Littre, *Eur. fr.* 291 N.², Critias, *fr.* 1.
25 p. 771 N.², [Plato], *Clitoph.* 409 v.

669. διαλφιδώσω, 'I will crown the
roundure of your trough with barley-
meal' (cp. Shak. *John* II. i. 259), 'the
rigol' (*2 Hen. IV* iv. v. 35); schol. V (int.)
πᾶσαν ἀλφιδίων πληρώσω (τὴν κάρδοπον).
κάρδοπον (δὲ φησι) μαγίδα, ἐν ἡ τοὺς ἀρτους

ἐματτον, ἢ σκαφίδιον [σκάφη R], ἐν ᾧ [ἢ
R] ἀναμάττειν καὶ ἀναφυρᾶν [-φύρειν R]
ἔθος τὰ ἄλφια. Another experiment,
cp. *Ach.* Introd. p. li., ἐπαλφιστοῦν *Athen.*
432 B (= 'to put barley in wine'; Cobet's
emendation). There must be some
allusion here, not now discoverable, to
give point to the unusual expression.
Joël (*Der echte Sokr.* etc. ii. p. 829) sees a
sneer at the vegetarianism of the Cynics;
cp. 176 n. Strepsiades' ecstacy can be
paralleled by M. Jourdain's expression of
delight at learning the pronunciation of
the verb (Molière, *Bourgeois gent.* ib.)
"Vive la science!" "Ah! que n'ai-je
étudié plus tôt, pour savoir tout cela!"
"Ah! mon père et ma mère, que je vous
veux de mal!"

670. Schol. V (int.) ἰδοὺ, φησι, διή-
μαρτες [διαμάρτει R] ἕτερον, (τὴν καρδόπην
[κάρδοπον MS.] εἰπὼν κάρδοπον· κοινῶς
γὰρ κέκληται) [cp. Su. s. v. κάρδοπος].

ἰδοὺ μάλ' αὖθις: cp. *Pax* 5; for μ.
αὖ. cp. *Aves* 1415, *Plut.* 935, *Soph. OC.*
1477, *El.* 1410.

STREPS. (*Clapping his hands*) 'Roostress'? By Air, I thank you for that word. (*Striking a posture*) In requerdon of this lore alone, I'll crown the roundure of your kneading-jack with barley-meal.

SOCR. There you are again with a fresh blunder. You make the vessel masculine, though it is feminine of gender.

STREPS. How so? Do I call the vessel masculine?

SOCR. Certainly; just as you would if naming Cleonymus.

STREPS. How so? say.

SOCR. To you the vessel and Cleonymus alike are 'jack.'

STREPS. (*Compassionately*) Nay, my good sir, Cleonymus never *had* a kneading-jack, but he did his work in a round mortar. But how must I call the thing in future?

τοῦθ' ἔτερον : nom., cp. *Lys.* 925.

671. ἄρρενα : Protagoras tried to fix the gender of substantives according to their terminations, e.g. he blamed Homer for making μήνις and πήληξ fem. (cp. 638 n.).

672. κάρδοπον : viz. 'the word "κάρδοπος,"' cp. 678 n.

673. Schol. V (ext.) τῶν πολιτευομένων εἰς ἣν ὁ Κλεώνυμος ὥς γυναικιζόμενον δὲ [αὐτὸν R] οἱ τῆς ἀρχαίας κωμῳδίας ποιηταὶ (αὐτὸν) διαβάλλουσι· φησὶν οὖν, τὴν κάρδοπον ἀρσενικῶς καλεῖς, δεόν θηλυκῶς, ὥσπερ Κλεώνυμον ἄρρενα καλοῦσι τινες, (οὐδὲν διαφέροντα τὴν αἰσχύνην τῶν γυναικῶν R). || (ἄλλως. ἀντὶ τοῦ) [ἔτι R] ὁμοιοκατάληκτά ἐστι [εἰσιν R]. ἅμα δὲ (ἔτι) καὶ γυναικῶδης ὁ Κλεώνυμος, (ἄλλως τε ὅτι καὶ ταῦτόν γένος σημαίνει διὰ τὴν κατάληξιν· ἔχει δὲ ἀδελφείας διαβολὴν τοῦτο κατὰ Κλεωνύμου· τρόπον γὰρ μάκτρας ἔστω σοι, φησί, Κλεώνυμος).

ὥσπερ γε : γε is elliptical, cp. *Vesp.* 88 n.

Κλεώνυμον : viz. 'the word "Cleonymus,"' which has a masculine termination.

674. δύναται : here δύναμις seems to mean 'value.' 'There is no distinction between the word *cardopus* and the word *Cleonymus*,' with the insinuation that both are of the same gender; hence, as *cardopus* is fem., Strepsiades should have said *cardope* and *Cleonyme*; there is a further insinuation that Cleonymus is a 'trough' (cp. *Vesp.* 19 n.) either in shape (like δοκός *Ach.* 1002 n.), or from its other associations. Strepsiades combats this identification by pointing out

that the two had nothing in common, as Cleonymus did not require a 'trough,' since he lived at the expense of others (cp. *Eg.* 1292 sqq.). For δύναται cp. *Plut.* 842 τὸ τριβώνιον δὲ τί δύναται, πρὸς τῶν θεῶν; Herod. iv. 110 δύναται τὸ οὐνομα τοῦτο κατὰ Ἑλλάδα γλῶσσαν ἀνδροκτόνοι, *Aristot. Pol.* iii. 2 = 1276 a 1 ὡς ταῦτ' δυναμένον τοῦ τ' ἀδίκου καὶ τοῦ ψευδοῦς, *Poet.* 6 = 1450 b 15 δ καὶ ἐπὶ τῶν ἐμμέτρων καὶ ἐπὶ τῶν λόγων ἔχει τὴν αὐτὴν δύναμιν ('which is practically the same thing,' Bywater).

σοι : ethic dat., cp. 688.

676. Schol. V (int.) (μικρὰ γὰρ ἡ θυεῖα, ἢ δὲ κάρδοπος μεγάλη), id. (int.) ἐπειδὴ πένης ἦν <ὁ Κλεώνυμος R>, (καὶ παράσιτος), διασύρει αὐτὸν ὡς ἀποροῦντα μάκτρας καὶ θυεῖα [-la MS.] χρώμενον. The meaning here is doubtful; v. Leeuwen fancies Cleonymus was once an apothecary, and used to knead his corn in the mortar which served for pounding medicines; but this may be mere fantasy. According to the scholiast, the sneer is at Cleonymus' former poverty, with which is contrasted his present magnificence (like that of Diotrepes, *Aves* 797 sqq.); but Willems (*Bull. de l'Acad. roy. de Belg.*, 1906, p. 661) is probably right in seeing a *sensus obscurus* (as in τοῦ γυνυκλον *Lys.* 1162), cp. Theocr. iv. 61 καὶ ποτὶ τῇ μάκτρᾳ κατελάμβανον ἄμος ἐνέργει, the insinuation being that Cleonymus is addicted to καταπυγισσύνη, the vice of his profession (1089 n.).

ἐνεμάττετο, 'kneaded for his own pleasure'; a servant is said μάπτει, *Pax* 14, 23.

- ΣΩΚ. ὅπως ;
 τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
 ΣΤΡ. τὴν καρδόπην ; θήλειαν ;
 ΣΩΚ. ὁρθῶς γὰρ λέγεις.
 ΣΤΡ. ἐκείνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη. 680
 ΣΩΚ. ἔτι δέ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
 ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.
 ΣΤΡ. ἀλλ' οἷδ' ἔγωγ' ἃ θήλε' ἐστίν.
 ΣΩΚ. εἰπὲ δή.
 ΣΤΡ. Λύσιλλα, Φίλιννα, Κλειταγόρα, Δημητρία.
 ΣΩΚ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων ;
 ΣΤΡ. μυρία. 685
 Φιλόξενος, Μελησίας, Ἀμυνίας.
 ΣΩΚ. ἀλλ', ὦ πονηρέ, ταῦτά γ' οὐκ ἔστ' ἄρρενα.
 ΣΤΡ. οὐκ ἄρρεν' ὑμῖν ἐστίν ;
 ΣΩΚ. οὐδαμῶς γ', ἐπεὶ
 πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία ;
 ΣΤΡ. ὅπως ἄν ; ὠδὶ, δεῦρο δεῦρ', Ἀμυνία. 690
 ΣΩΚ. ὀρᾷς ; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

677 ΣΩΚ. om. R (but a space is left) 679 ΣΩ. om. RV etc. || ὁρθῶς γὰρ RV : ὁρθότερον al. 680 ΣΤΡ. om. RV 681 ἔτι γε RV etc. : ἔτι δὴ γε Ald., Oxford edd. (but γε after δὴ is intolerable) : Meineke ἔτι δέ γε : Bachmann (*Zur Krit.* p. 252), following Bergk, ἀλλ' ἔτι γε (but γε is surplussage, and *Vesp.* 940 is not parallel, as there γε emphasizes σύ) : Dobree ἔθ' ἐν τι (*Vesp.* 818 ἐν ἔτι ποθῶ) : Oxford edd. propose ἔτι δέ τι 682 ἅττα δ'] ἅττ' ἄρ' V || αὐτῶι V 686 In order to preserve

678. τὴν Σωστράτην : here the 'word "Sostrate"' is introduced by the article, as, indeed, is the rule, cp. *Ach.* 638 n. Otherwise, the article would have been omitted with a proper name. Müller-Strübing suggests that Sostrate (cp. *Thesm.* 375, *Eccl.* 41) was no more a woman than Σικύθη *Eq.* 969 ; but this, as I think, would spoil the jest which is that καρδόπη and Κλεωνύμη are feminine as Σωστράτη undoubtedly is, cp. *Vesp.* 1397 n.

The name Sostratus occurs in *Lysias* i. § 22.

679. γάρ, 'indeed,' in an affirmative reply, as is frequent in Plato, cp. *Ran.* 262, *Soph. Phil.* 756, *OR.* 1117, Kühner-Gerth, *Gram.* § 545. A. 2 ; but see crit. n.

680. ἦν ἄν : used, as γίγνεται often is (e.g. *Vesp.* 663), in the conclusion of an argument ; 'argal, you would have had

me say *Cardope*, *Cleonyme*.' The imperf. is almost equivalent to a pres. opt., cp. *Vesp.* 961 n. As feminine nouns should have a termination in η, Strepsiades concludes that he should have said Κλεωνύμη. For the jest cp. *Pediatia* Hor. *S.* i. 8. 39, *Gaia* Caesar Tac. *Ann.* vi. 5 (an emendation of Orelli), *Egilia* Cic. *De orat.* ii. § 277.

681. ἔτι δέ γε, 'moreover' ; γε is not found elsewhere with this phrase, though common with δέ (cp. *Vesp.* 94 n.). The sense seems to be 'you must learn more about the "names," since your replies show that you have not yet grasped the rules of gender.' "The primary distinction between masculine and feminine terminations seems to have been generalized from the names of objects in which there is a visible distinction of sex, and more especially

SOCR. How? Why, 'kneading-gill,' just as you call Sostrata 'a gill.'

STREPS. A gill? A wench's name?

SOCR. Yes, you have it right now.

STREPS. Argal, the proper style and addition for both is 'gill.'

SOCR. You must learn further which names are masculine, and which are feminine.

STREPS. Ah, but I know those which are feminine.

SOCR. For example?

STREPS. Lysilla, Philinna, Clitagora, Demetria.

SOCR. And masculine?

STREPS. Oh, heaps,—Philoxenus, Melesias, Amynias.

SOCR. Nay, but, poor fool, these are not masculine.

STREPS. (*Annoyed*) 'Not masculine,' quotha.

SOCR. Surely not: for example, how would you address Amynias, if you met him?

STREPS. How? Why, of course, 'come here, come here, Amynia.'

SOCR. (*Slyly*) Do you observe? You give Amynias a woman's name.

uniformity in the termination, O. Schneider proposes Φιλίας, Ξενίας M., A. 687 οὐκ ἔστ' P 25, Cobet (*Mnem.* iii. p. 310): ταῦτ' οὐκ ἔστ' Ln. 4: ἔστ<ιν> οὐκ cett. codd. 688 ὑμῖν Ald.: ἡμῖν R etc. 689 πῶς γ' ἂν R (a curious error) 690 Om. R

from the names of men and women" (Bywater on Aristot. *Poet.* 21=1458 a 8).

684. Δύσλλα, Φιλιννα: schol. V (intramarg. ext.) (αὐται πόρνοι ἦσαν). The divided anap. is allowable in the case of a rapid enumeration, cp. *Vesp.* Introd. p. xxxvii. I. (b) n. 3. These ladies were probably of the characters of Salabaccho and Cynna, *Eq.* 765.

686. Schol. V (intramarg. ext.) οὗτοι ἐπὶ μαλακίᾳ διαβάλλονται.

Φιλόξενος: cp. *Vesp.* 84 n., Bergk, *Reil. com. Att.* p. 208, Kirchner, ib. i. p. 377.

Μελισσίας: unknown. The father of Thucydides, the statesman, bore this name (*Vesp.* 947 n.), and Bergk (ib. p. 213) suggests that the M. here was his grandson; in Plato, *Lach.* 179 c, and *Menon* 94 d, he is mentioned as having fallen below the reputation of his father, Thucydides. See also Beloch, *Att. Pol.* p. 70, Kirchner, *Prosop. Att.* ii. p. 62.

Ἀμυνίας: cp. *Vesp.* 466 n., 1267 sqq. 687. Schol. V (int.) (ᾧ ἄθλιε· τὸ μὲν γὰρ κατηγορεῖ τύχης, τὸ δὲ φύσεως).

πόνηρε, 'poor fool' (Shak. *Gentl.* iv. iv. 100); expressing anger or contempt, cp. Neil, *Eq.* p. 208.

688. ὑμῖν: cp. 674 n.

οἰδαμῶς γε: cp. *Vesp.* 79 n.

690. ὅπως ἂν; very rarely is any particle attached to ὅπως, when, as here, it is a repetition of πῶς; otherwise, ὅπως ἂν is common, cp. 5 n., *Aves* 356 οὐκ οἶδ' ὅπως ἂν.

691. Schol. V (int.) (πρὸς κατάπληξιν τοῦ δνόματος ἔπαιξεν εἰς διαβολὴν τοῦ ἀνδρός); id. (int.) (ἐνταῦθα μὲν εἰς δειλίαν αὐτὸν κωμῶδε· Κρατῖνος δὲ ἐν Σεριφίοις [-φοῖς MS.] ὡς ἀλαζόνα καὶ κόλακα καὶ συκοφάντην· Εὐπόλις δὲ καὶ παραπρεσβευτήν, ὅπερ καὶ ἐν τοῖς Σφήξι [1171 n.] φαίνεται).

- ΣΤΡ. οὔκουν δικαίως ἦτις οὐ στρατεύεται ;
 ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω ;
 ΣΩΚ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ
 ΣΤΡ. τί δρῶ ;
 ΣΩΚ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 695
 ΣΤΡ. μὴ δῆθ', ἰκετεύω, ἐνταῦθά γ' ἄλλ' εἶπερ γε χρή,
 χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
 ΣΩΚ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα.
 ΣΤΡ. κακοδαίμων ἐγώ,
 οἷαν δίκην τοῖς κόρεσι δώσω τήμερον. >

ὦδῃ

- HMI. A. φρόντιζε δὴ καὶ διάθρει, 700
 πάντα τρόπον τε σαυτὸν
 στρόβει πυκνώσας.

692 ἦτις RV (sic): ὅστις codd. cett., Ald. 693 ἅπαντες (sic) V
 694 οὐδὲν] v. Herwerden οὐ δὴ || v. Leeuwen thinks there is a lacuna
 here; see comm. 696 σ ἐνταῦθ' RV: Dobree ἐνταῦθά γ', a good
 reading since the pron. is unnecessary (*Ach.* Introd. p. lxxx. 12 (a)): Oxford
 edd. σ' ἐνγεταῦθ', which is solecistic, as γε is not so treated, except where
 there is a deictic ἱ (as in *Aves* 11, if ἐνγετευθενὶ is right there) || ἄλλ' om.
 V || εἴ γε RV etc.: εἶπερ γε Ald. Aldina seems to preserve the right
 reading (*Ach.* 307, 1228 n., *Vesp.* 1153 n.) 700-6 In codd. Ald.
 assigned to Socrates: corr. Hermann 700 διάρθρει RV

692. Perhaps from Eur. *fr.* (in schol. Hom. xiii. 153) οὔκουν <δικαίως> εἶπερ ἐργασται τάδε; (not in Nauck *TGF.*²).

693. As Strepsiades has not shown much acquaintance with grammar, the insinuation must be that every one knows the real gender of Amynias and his friends.

694. οὐδὲν: a well-known crux, which some have attempted to remove by emendation (see crit. n.); others (e.g. Bücheler, *N. Jahrb.* lxxxiii. p. 673, Fritzsche, *De fab. ab Ar. retract.* iii. p. 4, Teuffel, *Philol.* vii. p. 328) think that at 693 a passage, inserted in the second edition, came to an end, without being properly welded to the original text of the play; others think that a line was lost after οὐδὲν, 'by my troth, you at any rate know nothing about what you say is familiar to all.' Lenting (*Obs. crit.* p. 69) thinks οὐδὲν . . ἄλλ᾽ is the same as οὐκ . . ἄλλ᾽, but even this would make poor

sense. In itself οὐδὲν is unobjectionable in a reply, where one wishes to close a discussion, e.g. *Aves* 1360 οὐδὲν γε, Eur. *Med.* 64 οὐδὲν μετέγνω καὶ τὰ πρόσθ' εἰρημένα ('it is nothing'), *Ion* 256, 403, *IT.* 781, and there is no reason why this should not be the sense here. Socrates will not discuss the matter with his boorish pupil, but dismisses it with 'never mind,' 'don't be anxious.' So *de rien* (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 661), οὐδὲν πρᾶγμα (Plato, *Gorg.* 447 B, *Cratyl.* 393 D). See Heidhüs, *Über d. Wolken*, p. 23 n. Socrates has already come to the conclusion that Strepsiades is hopeless.

κατακλινεῖς: cp. *Vesp.* 1208.

695. ἐκφρόντισον, 'cudgel your brains'; schol. V (int.) σκέψαι τι τῶν σοι συμφερόντων καὶ ἐννοήθητι. A rare word, cp. Eur. *IT.* 1323, Thuc. iii. 45 § 5 ὁ τὴν ἐπιβουλὴν ἐκφροντίζων ('laboriously excogitating').

696. ἐνταῦθα: schol. R (not in V) ἐπὶ

STREPS. And am I not right, since he never shoulders the pike? (*Impatiently*) But why do I learn things that we all know?

SOCR. (*Shrugging his shoulders*) Nay, 'tis no matter. (*Dropping the subject, and pointing to the bed*) Come, lie down here, and——

STREPS. (*Starting back*) What am I to do?

SOCR. Cudgel your brains about some trifle of your own affairs.

STREPS. Anywhere but here, I implore you; but if the 'cudgelling' *must* be done, allow me to do it lying on the ground.

SOCR. There is no way but this.

STREPS. (*Striking an attitude*) Alas, poor perdu, what a penalty I'll pay these bugs to-day!

ODE

SEMICHORUS I. Perpend, and ponder: and let your mind grow to a point, and whirl it round and round like a potter's

τοῦ ἀσκάντου, viz. ἐπὶ τῆς στιβάδος τῆς τῶν κόρεων μεστῆς (*Plut.* 541).

ἐπερ γε: cp. *Vesp.* 1153, 1263 n.

698. Equivalent to the common Elizabethan phrase 'why, there's no remedy' (*Oth.* I. i. 35); schol. V (int.) (τοῦτο, φησί, πάντως δέδοκται, καὶ οὐκ ἔστιν ἑᾶσαιμὶ σε, φησὶν, ἑτερόν τι ποιῆσαι). For the same verse cp. *Vesp.* 1166 n.

699. Schol. V (int.) (ἀντὶ τοῦ σήμερον· καὶ τήμερον ὁ) [ὥς R] σημερινός· καὶ ἐστὶ τεταγμένον ἐπὶ σώματος [v. Leeuwen, *Mnem.* xxxiii. p. 2 καὶ ἐστὶ τὸ ἄττικὸν ἀντὶ σίγματος, a very ingenious correction], τὸ δὲ τήμερον ἐπὶ χρόνου λέγεται καὶ ἐν τῇ Εἰρήνῃ [viz. the lost edition; so Su.: Ald. attributes the line to the Ὀλκάδες, cp. i. p. 468 K. (ii. p. 1068 M.)] "ὡς Λακεδαιμον, τί ἄρα R> πείσῃ τήμερον" <perhaps τήμερον>; ἀντὶ τοῦ σημερινῆ. Common in a threat, cp. 1307 n., *Vesp.* 643 n.

700-22. It is left uncertain what becomes of Socrates while the Chorus sings the Ode—whether he leaves the orchestra, or whether he stands apart lost in thought. This uncertainty may be due, as Teuffel and Bücheler (*N. Jahrb.* lxxxiii. p. 673) suggest, to the unfinished state of the play, but it seems to me (as to Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, pp. 665 sq.) more

probable that Socrates remains in the orchestra, in one of his normal fits of abstraction; at 723 he is awakened by the screams of Strepsiades, and says 'hallo! are you not meditating?'

700. Schol. V (ext.) ἐκάθισεν αὐτὸν ἐπὶ τοῦ ἀσκάντου· τὸ δὲ δὴ λουδυναμεῖ [εἰς R: -ον Su.] τῷ [τὸ R] νῦν [also Su. s.v. δῆ].

φρόντιζε: according to Joël, the repetition of this verb (700, 723, 735) is important; the meditation of Strepsiades is represented as a search in the manner of that carried out in Plato's *Theaetetus* and *Euthydemus*, which are supposed to have had reference to Antisthenes' *Protrepticus*.

διάθρει: schol. V (intramarg. ext.) <ἀντὶ τοῦ R> βλέπε.

701. Schol. V (ext.) τουτέστιν, ἐπὶ πολὺ [πολλὰ R] τὴν διανοίαν σου τρέπε (καὶ) [ἀντὶ τοῦ R, which places this note first] ἀνάκρινε (καὶ) δοκίμαζε· περίφερε τῇδε κάκεισε, πυκνὸν τι καὶ συνετὸν ποιήσας φρόνημα, καὶ [φρόνιμον Su.] σκεψάμενος [also Su. s.v. στρόβει]—a jumble of notes on διάθρει κτλ.

702. στρόβει πυκνώσας: schol. V (intramarg. ext.) δοκίμαζε, ἀνάκρινε (perhaps originally on διάθρει, cp. Zacher, *Handschr.* p. 684). Both words, as well as πῆδα, have a ridiculous aptness here,

ταχύς δ', ὅταν εἰς ἄπορον πέσης,
 ἐπ' ἄλλο πῆδα
 νόημα φρένος· ὕπνος δ' ἀπέ-
 στω γλυκύθυμος ὁμμάτων.

705

>

* * * *
 * * * *

ΣΤΡ. ἀτταταῖ ἀτταταῖ.

ΚΟΡ. τί πάσχεις; τί κάμνεις;

>

ΣΤΡ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος
 δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι,
 καὶ τὰς πλευρὰς δαρδάπτουσιν,
 καὶ τὴν ψυχὴν ἐκπίνουσιν,

>

710

703 ἐμπέσης Su. (s.v. μεταπήδα, ταχύς)
 706 After this line Hermann marks a lacuna (cp. 812 sq.)
 ατταταῖ R: ἀτταταῖ, α. V: ἰατταταῖ i. Ald.
 in RV 712 Naber ψωλὴν

704 ἐπ' RV etc.: εἰς Ald.
 707 ἀτταταῖ
 712 sq. In inverse order

in view of the contortions of the back-bitten Strepsiades.

στρόβει, 'whirl' (as in a στρόβιλος), cp. *Vesp.* 1528 n., *Eg.* 387 ('harass'), *Ran.* 817, Aesch. *Ag.* 1216 ὕπ' αὐ με δεινὸς ὀρθομαντείας πόνος | στροβεῖ.

πυκνῶσας, 'gathering,' 'concentrating' (your mind), 'plighting' (Shak. *Lear* I. i. 283 'plighted cunning'), cp. *Ach.* 445 n. The use of the verb in respect of the mental powers is unexampled until Plut. *Qu. conv.* VII. x. 2 § 5; even πυκνός is used metaphorically (after the early poets) only by Eur. (and by his parodist, Aristophanes). The sense which Strepsiades probably gives to the word is that of Herod. ix. 18 συστρέψαντες ἑωυτοὺς καὶ πυκνῶσαντες ὡς μάλιστα. The advice here is that of Morose's father (B. Jonson, *Epicœne*, v. i.) 'my father, in my education, was wont to advise me, that I should always collect and contain my mind, not suffering it to flow loosely,' and was the practice of H. Spencer. "Whenever he was confronted with a problem whose solution was not obvious to him, he would push it aside, and abandon all conscious effort to solve it. But the matter would not usually be entirely lost sight of; it would stick in the back of his mind, and, by and by, very likely while thinking of something else, a little inward flash would occur, making the solution

somewhat less obscure than it was before" (*Letters of J. S. Mill*, p. xxviii.).

703. ἄπορον: viz. νόημα. Schol. V (ext.) (ἐὰν ἀπορήσης εἰς τι, ταχέως εἰς ἄλλο πῆδημα καὶ διανόημα μετάβηθι· διαβάλλει δὲ τὸν Σωκράτην ὡς καὶ αὐτὸν ἐν ταῖς συζητήσεσιν, ὅταν στενοχωρῆται καὶ ἀπορῇ, μεθιστάμενον εἰς ἕτερον· ὁ γὰρ ὑποτιθέμενος ἄλλω δηλονότι αὐτὸς ἐν πείρᾳ γενόμενος τῶν ὅσα λέγει ὑποτίθεται· || ἄλλως.) οὐ πόρον οὐκ ἔστιν εὐρεῖν· φησὶ δὲ ὅτι ἐὰν εἰς διάνοιαν ζήτημα ἀπορον ἐμπέσῃ [ἢ διάνοια εἰς ζήτημα ἄ. ἐμπ. Su. s.v. μεταπήδα], μετάβηθι ἐπὶ ἄλλο· σκώπτειν δὲ διὰ τούτου [-ων R] βούλεται (καὶ) τὸν Σωκράτην ὡς χλευαζόμενον ἐν ταῖς συζητήσεσιν καὶ μεθιστάμενον ὑπὸ στενοχωρίας [cp. Su. s.v. ταχύς].

704. πῆδα: an allusion to Socrates' desultory method of dialectic which readily abandons one method of attack, when difficulties present themselves, so as to adopt another; cp. *Ran.* 537 sqq., Eur. *Tro.* 67 τί δ' ὦδε πηδᾶς ἄλλοτ' εἰς ἄλλους τρόπους; Freeman, *Schools* etc. p. 167.

705. The warning to keep sleep from his eyes is ironical in view of the condition of the pallet-bed.

706. γλυκύθυμος, 'let the honey-heavy dew of slumber (Shak. *Caes.* II. i. 230) not peize your eyelids down' (*Rich.* III v. iii. 106), cp. *Lys.* 551 (epithet of Love); an epic word (*Il.* xx. 467). This line became a proverb ἐπὶ τῶν βουλομένων

wheel, and whenever you find yourself gravelled, forthwith skip to another problem: and let the honey-heavy dew of slumber not peize your eyelids down. . . . (STREPSIADES *lies down upon his couch, and, like Hecuba in the play, covers his head with a sheep-skin. After a few moments he commences to toss violently.*)

STREPS. (*Screaming*) Ah! Ow! Ah! Ow!

FIRST LEADER. (*Tragically*) What make you? What throes you?

STREPS. (*Tragically*) I'm sped, I'm sped! I'm galled and pinched by the creepers o' the blankets, these Bedouins. (*Breathlessly, as he tosses in an ecstasy of agony*) They're mincing my ribs, they're swilling my life-blood, like wash, they're tearing

φιλοσοφῆν (*Mantissa* prov. iii. 35), Cic. *Ep. ad div.* vii. 30 § 1, *nilil tamen <Caninio> consule mali factum est: fuit enim mirifica uigilantia, qui suo toto consulatu somnum non uiderit* (since he was consul for only a single day).

707-22. According to Fritzsche (*De fab. ab Ar. retract.* iii. p. 5), to be assigned to the second edition, in which, as he and others hold, the 'κόρπεις-motif' was introduced!

707 sqq. In this parody of the *Hecuba*, the humour was doubtless as much in the attitudes of Strepsiadés as in the language and rhythm (Mazon, *Comp.* etc. p. 57). Probably Strepsiadés, like Hecuba, covered his head with his mantle and rolled in agony on the ground (*ἐντυπᾶς ἐν χλαίῃ κεκαλυμμένος* Hom. *Il.* xxiv. 163).

707. ἄτταται: schol. R (not in V) καταπονούμενος ὑπὸ τῶν κόρπειν στενάζει ὁ Στρεψιάδης. The poetical exclamation (*Ach.* 1190 n.) and the cretic metre are very amusing in respect of the cause of the shriek.

708. τί πάσχεις; 'what make you?' (*Shak. Wives* iv. ii. 56). Schol. R (not in V) . . . βακχιακὸν [-χικὸν MS.] δῖρονθμον: the bacchiac metre and the form of the question (*Vesp.* 1 n.) are equally ludicrous.

710. Schol. V (ext.) ἴσως μὲν ὅτι κατ' ἐκείνον τὸν καιρὸν [χρόνον R] ἐπέκειντο αὐτοῖς οἱ Κορινθιοί, ἅμα δὲ (ὅτι) παρὰ τὸ κόρπεις πεποληται οἱ [τὸ Ruth.] Κορίνθιοι: καί τῶν οὖν παρονομαζέει, ἅμα μὲν πρὸς τὸ τῶν κόρπειν ὄνομα, ἅμα δὲ διὰ τὸν πόλεμον καὶ ὅτι ἐχθροὶ ἦσαν Ἀθηναίων (οἱ) Κορίνθιοι: a Didymean scholium (Meiners, *Qu. ad schol. Ar. hist. pert.* p. 33). For the surprise cp. *Shak. Tw.* ii. iii. 83 'my lady is a Cat-a-lan,' *Ran.* 438 τοῦτ' ἐπὶ τὴν τὸ πρᾶγμα; | ἀλλ'

ἡ Διὸς Κόρινθος—ἐν τοῖς στρώμασι; which is also a jest on κόρπεις. The article is anaphoric, as K. does not mean the name of the people, although some commentators think there is an allusion to the battle with the Corinthians in July 425 B.C. (*Thuc.* iv. 42 sqq.), and to subsequent inroads.

δάκνουσι, 'gall and pinch,' 'nettle and sting'; cp. *Ach.* 1 n.

711 sqq. An excellent parody of the *θρήνοι* of tragedy, in a threnodic metre (*Ach.* *Introd.* p. xlviii. (b), Rossbach-Westphal, *Metrik*³, pp. 154 sqq., Christ, *Metrik*, p. 257). Notice the comic effect of the dactyl in 715, terminating a series of spondee of a solemn, religious character. Similar is the lament of Cinesias in *Lys.* 954. The rhyming of the beginnings and ends of the lines indicates that the whole is delivered in a single breath (as in a *PNigus*).

For the effect of rhyme cp. 494 n., *Ach.* 547 sqq., *Thesm.* 54 sqq.

711. δαρδάπτουσιν: the epic word (*Ran.* 66) is very happily used of the κόρπεις; it is more grandiose than δάπτειν, which is associated with the ἀγρίαὶ γνάθοι of the fires of Aetna (*Aesch. Prom.* 368), cp. Marlowe, *Faustus* i. iv. 'I'll turn all the lice about thee into familiars, and make them tear thee to pieces.'

712. ψυχῇν, 'swill my life-blood like wash' (*Shak. Rich. III* v. ii. 9), 'tap out' (*Rich. II* ii. i. 127), 'sluice out my soul' (*ib.* i. i. 102 'sluiced out his innocent soul through streams of blood'); cp. *Soph. El.* 784 τοῦμὸν ἐκπλῖνους' αἶμα | ψυχῆς ἀκρατον αἶμα, *Herodas* 5. 7 καὶ μὴ τό μιν αἶμα νύκτα κήμερην πίνει, *Theocr.* ii. 55, *Plaut. Epid.* 188, *Virg. Aen.* ix. 349 *purpuream uomit ille animam* (which is from [*Hom.*] *H. Apoll.*

- καὶ τοὺς ὄρχεις ἐξέλκουσιν,
καὶ τὸν προκτὸν διορύττουσιν,
καὶ μ' ἀπολοῦσιν. 715
- ΚΟΡ. μὴ νυν βαρέως ἄλγει λίαν.
ΣΤΡ. καὶ πῶς; ὅτε μου
φρούδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχή, φρούδη δ' ἐμβάς·
καὶ πρὸς τούτοις ἐπὶ τοῖσι κακοῖς 720
φρουρὰς ἄδων
ὀλίγου φρούδος γεγένημαι. >>

ΔΝΤΕΠΙΡΡΗΜΑ

- ΣΩΚ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;
ΣΤΡ. ἐγώ;
νῆ τὸν Ποσειδῶ.
ΣΩΚ. καὶ τί δῆτ' ἐφρόντισας;
ΣΤΡ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται. 725
ΣΩΚ. ἀπολῇ κάκιστα.

713 Reiske ἐξελκοῦσιν (Eur. *Alc.* 878), but cp. *Eq.* 772, *Aves* 442
716 ΣΩ. prefixed in R (late hand) V 717 Blaydes μοι: in V this line
ends with φρούδα 720 ἐπὶ R: ἔτι V etc., Ald. || κακοῖσι RV 721 sq.
In one line in V 721 φρουρὰς RV dett. al., Su. (s.v. φρούδος, cod. A):
φρουρὰς Ald., Apostol. xvii. 95: Vollgraff and v. Herwerden φρούδας (viz.
'singing φρούδα,' cp. τάχας Bekk. *An.* i. 382. 20, v. Herw. *Coll. crit.* p. 46)
722 ὀλίγον V

361 λέιπε δὲ θυμὸν | φοινὼν ἀποπνεύουσα,
a text which has been questioned; see
Gemöll, *ad loc.*). The choice of the
word here is probably due to its philo-
sophical import (cp. 94 n.); and Strep-
siades wishes to be grandiloquent, so as
to lead up to the bathos in the next
line.

716. 'Be not too panged' (Shak.
Cymb. III. iv. 98), 'passionate' (*Gentl.*
I. ii. 121), 'amort' (*Shrew* IV. iii. 36);
cp. *Pax* 83, in a similar parody.

717. Schol. R (not in V) πῶς δυνατόν,
φησὶ, μὴ ἀλγεῖν;

ὅτε: cp. *Ach.* 401 n.

718 sqq. From Eur. *Hecuba* 162 sqq.
(acted in 425-4 B.C.), cp. Wilam. *Anaï.*
Eur. p. 151, Lessing, *De Ar. Eur.*
irrisore, pp. 24, 30. Similar is *Andr.*
1078 φρούδη μὲν αὐδῇ, φρούδα δ' ἄρθρα
μου κάτω.

718. φρούδα (=ἐκποδών): a tragic

word, especially common in Euripides.
In Aristophanes only in parody (at any
rate in his earlier plays), cp. *Ach.* 210,
470 n., *Pax* 197, *Lys.* 106, *Thesm.* 691,
794, *Ran.* 94, 305, 1343, *Eccl.* 311, 341,
950, *fr.* i. p. 491 K. (ii. p. 1104 M.).

χρήματα: viz. through Phidippides'
extravagance. Some commentators think
that a passage was lost, in which Strep-
siades had to pay an honorarium before
entering upon his studies (cp. 98); but
such an hypothesis is quite gratuitous.

χροιά: cp. 103 n., 504.

719. Schol. V (sup.) μέχρι τοῦ εὐτελοῦς
κτήματος <ἀντὶ τοῦ ἀπαντᾶ μοι ἀπόλωλε
μ. τ. εὐτελεστάτου κ. Ruth.>· τοῦτο δὲ
εἶπεν διὰ τὸ ὑπολῦσασθαι τὰς ἐμβάδας
ὅτε καὶ ἀπεδύσατο ὡς μέλλων εἰσιέναι εἰς
τὸ φροντιστήριον: cp. 858. 'I have not
got a single shoe left' seems to be the
sense. The commentators are much
troubled by the fact that the removal of

out my bauble, they're channelling my stern: they'll soon make an end of me.

FIRST LEADER. (*Tragically*) Be not so passionate.

STREPS. What remedy? My chinks have vanished, vanished my healthy hue, my life-blood, and e'en my shoes: and withal, to crown my sorrows, as I 'keep quarter,' singing the while, I myself am quartered, and well-nigh vanishing.

ANTEPIRRHEME

(SOCRATES, who has been in a brown study, is recalled to himself by the screams of STREPSIADES. He returns and contemplates his disciple who still tosses about wildly on the bed.)

SOCR. Hallo, what are you at? Are you not pondering?

STREPS. I? Certes, I am.

SOCR. And what is the fruit of your meditations?

STREPS. I'm pondering—whether the bugs will leave a square inch of me.

SOCR. (*Turning his back upon him and moving away*) You'll come to no good.

the shoes has not been mentioned before. G. Schwandke (*De Nub. prior.* p. 146) thinks Strepsiades was deprived of his shoes only in the first edition (at 497 sqq.), while he was allowed to retain his cloak, which served as a covering in 727 sqq. Bücheler thinks that there has been an omission of a passage—in which the shoes were mentioned. But this is needless ingenuity. It is surely conceivable that when Strepsiades was compelled to lay aside his mantle, *a fortiori* he had to remove his shoes, before entering 'the holy of holies'; even the scholiast saw this. A poet should be allowed to leave something to the intelligence of his hearers.

721. φρουράς ᾄδων, 'singing while I keep quarter' (Shak. *John* v. v. 20). Schol. V (ext.) (διαγρυπνῶν περὶ τὴν φρουράν· δις δὲ ἐστὶν ἡ γραφή [διχῶς δὲ λέγεται Su.], φρουράς ᾄδων, καὶ φρουράς ἰδών· τὸ δὲ φρουράς ᾄδων ἀντὶ τοῦ συνεχῶς ᾄδων φρουράς, καὶ τὸ φρουράς ἰδών ἀντὶ τοῦ φυλάττων, ἐπειδὴ φύλακες ἦσαν τῶν τοῦ φροντιστηρίου θυρῶν. || ἄλλως δὲ τὸ φρουράς ᾄδων ἀντὶ τοῦ (δι)αγρυπνῶν· οἱ γὰρ φρουροῦντες πρὸς τὸ ἀποσοβεῖν τὸν ὕπνον καὶ <δηλοῦν H. Graeven> τὴν ἀγρυπνίαν

αὐτῶν ἦδον. καὶ οὕτως ἦν λεγόμενον ἐπὶ τῶν ἀγρυπνούωντων, φρουράς [φρουράς R] ᾄδειν [Ald.: -ων MS.] [also Su. s.v. φρουδός]. Editors quote Aesch. *Ag.* 16 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος, but the sense is better given by Lucr. v. 1405 *et uigilantibus hinc aderant solatia somni, | ducere multimodis uoces et flectere cantus*, viz. 'to sing on watch' was a proverbial phrase for 'to keep a good heart in unpromising circumstances.' A sentinel was delivered over to the most deadly of enemies, viz. ennui; the only way to drive this away was to—sing (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 664). For the acc. cp. Aesch. *Ag.* 2 φρουράς ἐτέλας μῆκος, ἦν κοιμώμενος κτλ., and possibly Aristoph. *Vesp.* 2 φυλακὴν καταλύειν νυκτερινήν 'to rest during my watch' (Richter).

722. ὀλίγου: cp. *Ach.* 348 n.

723 sqq. See Appendix.

723. οὗτος, τί ποιεῖς; also in *Ran.* 198.

726. ἀπολὴν κάκιστα: perhaps equivalent to an opt., in an imprecation, perhaps with the ironical meaning 'will you be so kind as to—go to the devil' (*Vesp.* 484 n.); used, like *pereas*, in

ΣΤΡ. ἄλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.

ΚΟΡ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποσπτερητικός
καπαϊόλημα.

ΣΤΡ. οἷμοι, τίς ἂν δῆτ' ἐπιβάλαι
ἐξ ἀρνακίδων γνώμην ἀποσπτερητρίδα;—

730

ΣΩΚ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾷ, τουτουί.
οὗτος, καθεύδεις;

ΣΤΡ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὔ.

727-9 Assigned by Willems (*Bull. de l'Acad. roy. de Belg.*, 1906, p. 665) to the Coryphaeus whose function it is to encourage Strepsiades (cp. 700 sqq.):

codd. σω^κ 728 ἐξευρετέος Su. (s.v. παϊόλημα, codd. RV): ἐξευρητέος RV etc.: εὐρητέος Ald., Oxford edd. 729 καὶ παϊόλημα Su. l.c. ||

οἷμοι] Piccolomini ἐμοὶ 730 ἀποσπτερητρίδα V etc., Su. (s.v. ἀρνακίδα, in codd. ABVC): ἀποσπτερητικήν (from 747) R: ἀποσπτερητρίδα Su. (s.v.), Ald. 731-9 According to many, an addition made in the second edition

disapprobation of a bad joke, cp. διαρρα-
γείης *Eccl.* 803.

κάκιστα: cp. *Ach.* 1153 n. For the
elision at a change of speaker cp. ib.
178 crit. n.

ἀπόλωλα: schol. V (int.) ὑπὸ τῶν
κόρεων δηλονότι· ἐπειδὴ Σωκράτης εἶπεν
“ἀπολεῖ,” ὃ ἐστὶ “μέλλεις ἀπολέσθαι,”
οὗτος λέγει (<δτι R> “ἀπόλωλ' ἤδη.”

ἀρτίως: cp. *Vesp.* 11 n.

727. μαλθακιστέα, ‘you must not be
womaned’ (Shak. *All's well* III. ii. 53);
schol. V (int.) οὐ μαλθακιστέον πρὸς τὰ
τῶν κόρεων δήγματα. Joël compares
[Plato], *Alc. I* 124 D (a ‘Cynical’ treatise),
where Socrates says οὐκ ἀποκνητέον οὐδὲ
μαλθακιστέον, ὡ ἐταῖρε, *Phileb.* 21 D. For
μαλθακός, a poetical word, cp. *Ach.* 70 n.

περικαλυπτέα: schol. R (not in V)
ἀντὶ τοῦ καλύψει <-ασθαί α see δὲ Ruth.>. The
covering of the head is Orphic, cp.
Jane Harrison, *Proleg.* p. 521. Perhaps
there is also an allusion to the custom of
the pupils of Pythagoras to veil their
faces during his lectures, as though
they were present at the Mysteries. The
practice is parodied in Plato, *Phaedr.*
237 A, where Socrates attempts to outdo
Lysias in his own style: οἷσθ' οὖν ὡς
ποιήσω; ἐγκαλυψάμενος ἐρῶ, ἵν' ὅτι
τάχιστα διαδράμω τὸν λόγον καὶ μὴ
βλέπω πρὸς σέ ὑπ' αἰσχύνῃς διαπορώμαι.
G. Schwandke (*De Nub. prior.* p. 146)
argues that Strepsiades must still have
his cloak; but why should not the σισύρα
suffice? or rather the ἀρνακίς which,

according to custom, in Orphic purifica-
tions, lay on the σκίμπος (Dieterich, *Rh.*
Mus. xlviii. pp. 275 sqq.; it is to be
seen on a vase published by Lavatelli,
Bull. di comm. arch. com. di Roma,
1879, vii. 2, tav. i.-iii.). Joël (*Der echte*
Sokr. etc. ii. p. 817) finds the inevitable
‘Cynic’ allusion here.

728. νοῦς: cp. 477 n.

ἀποσπτερητικός: a jest κατὰ παρ-
ωνυμίαν. For sneers at such sophistic
formations cp. 483 n., *Eq.* 1378 sqq.,
Vesp. 1209 n., *Xen. Mem.* iii. 1 § 6;
for ἀποσπτερεῖν cp. 487 n.

729. ἀπαϊόλημα, ‘cautel’ (Shak.
Hamlet i. iii. 15); schol. V (int.) κίνημα
<μηχάνημα Ruth., but cp. Römer, *Stud.*
zu Aristoph. p. 194>, ἀποπλάνημα, καὶ
ἀπάτην τινά, πανούργημα [also Su. s.v.
παϊόλημα]. || ἢ οὕτως· δεῖ σε, φησί,
καλύψασθαι καὶ σκέψασθαι, ἐπεὶ οἱ εἰς τι
τεινόντες τὸν ὀφθαλμὸν ἀποπλανῶνται τὴν
γνώμην [really a note on περικαλυπτέα,
see Zacher, *Handschr.* p. 684]; cp. 1150.
A tragic word (Aesch. *Cho.* 1002, *Soph.*
fr. 915 N.²), which also appears in the
form ἀπαϊόλη (Aesch. *fr.* 186 N.²), cp.
ἀπαϊολᾶν (or -εῖν), Eur. *Ion* 549;
apparently derived from αἰδῶλον ψεῦδος
(‘shifty falsehood’), Pind. *N.* viii. 25.

τίς ἂν: equivalent to a wish, cp. *Lys.*
1086; so πῶς ἂν, *Eq.* 15, *Pax* 68,
Kühner-Gerth, *Gram.* § 396. 6.

ἐπιβάλαι: cp. *Soph. Aj.* 51 δυσφόρους
ἐπ' ὅμμασι | γνώμας βαλοῦσα.

STREPS. Don't say 'will,' my good Sir: I've come to no good already.

FIRST LEADER. (*Coming to the side of the couch, and watching STREPSIADES' contortions*) Tush, play the man, and gird up your coverlet about you. (*Grandiloquently*) 'Tis your part to invent a pass of practice, a cautious device.

STREPS. (*Still tossing*) Ah, would that out of these downy rugs some one would invest me with a downy scheme to secure me quittance of my debts. (*STREPSIADES again covers his head with the mantle, and after some convulsive motions, settles down into the repose of exhaustion. A silence ensues for a short period: then SOCRATES returns to visit the couch.*)

SOCR. Come, I must first see what this clown is doing. (*To Strepsiades*) Hallo, are you asleep?

STREPS. (*Popping out his head from under the clothes*) 'Slight, not a wink.

730. *ἐξ ἀρνακίδων*, 'would that some inmate of these fleeces might inspire me with a plan for fleecing my creditors' (W. H. Thompson); schol. V (int.) *ἀρνακίς λέγεται τὸ τοῦ ἀρνοῦ κώδιον· ἔπαιξε δὲ πρὸς τὸ ἀρνεῖσθαι· δέον γὰρ* [R: δὲ V] *εἰπεῖν <δτι R> τίς ἄν με περιβάλοι ἐξ;* [ἀπὸ R] *ἀρνακίδων ἐγγενόμενον* [R: γεν- V] *περιβάλοιον, ἔπαιξε (δὲ) παρονομάσας [-ήσας V: -ύσας R] ἀπὸ τοῦ ἀρνός [τῶν ἀρνῶν Su.] καὶ τοῦ ἀρνεῖσθαι τοὺς δανειστάς [τοῖς δανεισταῖς Ruth.] ἐξ ἀρνακίδων·* (τὸ δὲ ἀποστερητρίδα ἅμα μὲν) [καὶ R] ἀπὸ τοῦ ἀποστερεῖν, (ἅμα δὲ καὶ ἀντὶ τοῦ περιβάλοιον) [also Su. s.v. ἀποστ-]. In addition to the jest κατ' ἐξαλλαγὴν φωνῇ (noticed by the scholiast), there seems to be a contrast between the skins of the 'silly sheep,' which Socrates has thrown over him, and the γνώμη ἀποστερητρίδς. For ἀρνακίς (= σισύρα) cp. Plato, *Symp.* 220 B, Theoc. v. 50.

ἀποστερητρίδα: for the jesting formation cp. *Ach.* *Intro.* p. lii. (3). Strepsiades does not dare as yet, "in his uneducated condition, to use the -κός form that his master has employed, but goes to the extreme of personifying γνώμη by the use of the feminine suffix of agency in order to avoid the -κός form that belongs to the learned," Peppler, *Am. J. of Phil.* xxxi. p. 434. But later on (747), taking courage, he does rise to the height of the form in -κός.

731 sq. G. Schwandke (*De Nub. prior.* p. 157) places here 804 sqq. (the Antode

of 700 sqq.). This arrangement is plausible, as giving a sense to *δε* in 807, which is now questioned; and dramatic propriety might seem to require a pause after 730, of which there is no indication in the text: but, on the other side, it may be pointed out that, by this arrangement, Strepsiades would have heard the words of the Chorus, although, from their tenour, it is clear he was not intended to do so.

731. Schol. R (not in V) *ἐρχεται πάλιν ἐπ' αὐτὸν ὁ Σωκράτης.*

πρῶτον: this word, which has disturbed many commentators, seems natural, in spite of the question in 723. The aim of Socrates is to encourage his pupil to apply the 'heuristic' method (to use a vile phrase); for this, time is required: at 723, he questions him, not because he thinks he has achieved something, but because he has been disturbed by his screams, and he is anxious to know their cause. But his examination of his pupil does not begin until 731. With G. Schwandke's arrangement there is no difficulty, since the scene of examination, which was broken by the *μαλακία* of Strepsiades, is renewed after the *canticum*. Heidhüs (*Über d. Wolken*, p. 25) takes *πρῶτον* with *δρᾶ*.

732. *καθεύδεις*: the 'Schlaf-motif' of the German commentators does not carry us far. It is obvious that Strepsiades has not been asleep, even from

ΣΩΚ. ἔχεις τι ;

ΣΤΡ. μὰ Δί' οὐ δὴτ' ἔγωγε.

ΣΩΚ. οὐδὲν πάνυ ;

ΣΤΡ. οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.

ΣΩΚ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ; 735

ΣΤΡ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.

ΣΩΚ. αὐτὸς ὃ τι βούλη πρῶτος ἐξευρὼν λέγε.

ΣΤΡ. ἀκήκοας μυριάκις ἀγῶ βούλομαι,
περὶ τῶν τόκων,—ὅπως ἂν ἀποδῶ μηδενί.ΣΩΚ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα 740
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
ὀρθῶς διαιρῶν καὶ σκοπῶν.

ΣΤΡ. οἴμοι τάλας.

733 ΣΩ. before οὐδὲν om. R: so quoted in Su. (s.v. ἔχεις τι;) μὰ τὸν Δί' οὐδὲν ἔγωγε· οὐδὲν πάνυ; | οὐδὲν πλὴν τὸ π. ἐν τῇ δ. (in cod. E ἐγὼ μὲν οὐ and οὐδὲν γε πλὴν ἦ): Cobet (*Mnem.* iii. p. 310) μὰ Δί' οὐδὲν γ' ἔγωγε
734 ΣΤΡ. om. R || Meineke πλὴν εἰ (cp. 361 crit. n.) 737 πρῶτος RV etc., Ald.: πρῶτον codd. dett. al., Blaydes || ἐξευρὼν RV: ἐξευρεῖν Ald., Blaydes, v. Leeuwen 739 Blaydes ἀποδῶσω, but there is no objection to ὅπως ἂν if there is a dash before it (cp. Ach. 931 crit. n.) 740 ἴθι νυν, καλύπτου] Cobet ἴθ' ἐγκαλύπτου

weariness; he has buried his head in the clothes, on hearing Socrates' footsteps (v. Leeuwen), and shams sleep. There is no evidence that the 'Bedouins' have ceased troubling him, but Aristophanes, as well as the spectators, is weary of what the Germans call the 'κόρεϊς-motif.'

μὰ τὸν κτλ.: schol. V (ext.) παρεπιγραφή· δεῖ γὰρ αὐτὸν καθεζεσθαι, ἔχοντα τὸ αἰδοῖον (καὶ μμεῖσθαι τὸν δερμύλλοντα [σερμ. MS.] ἐαυτὸν), a needlessly gross interpretation; cp. Ach. 59 n.

733. ἔχεις τι; schol. V (ext.) (ὡς ἐπὶ τῶν ἀγρευνόντων ἦτοι δρυν [δφιν Su.] ἢ ἰχθύιν, εἶπε [λέγεται Su.] τὸ "ἔχεις τι," ἀντὶ τοῦ συνεληφᾶς [εἰληφ. Su.: -ἐν MS.] τι; ἀναρίσσαι [-ῆσαι MS.: ἀναπτῆναι Su.] γὰρ αὐτῷ ἐκέλευσε [συνεβούλευε Su., who expresses the same idea differently] τὴν διάνοιαν καὶ τὴν φροντίδα. The same metaphor is prominent in Soph. Aj. 875, Eur. Suppl. 818, Cycl. 683, especially Plato, Symp. 175 D δεῦρο, Σώκρατες, παρ' ἐμὲ κατὰκεισο ἵνα καὶ τοῦ σοφοῦ ἀπολαύσω ὃ σοι προσέστη ἐν τοῖς προθύροις· δῆλον γὰρ ὅτι ἡρᾶς αὐτὸ καὶ ἔχεις· οὐ γὰρ ἂν προσπέστης; but not so in Soph. Ant. 9 ἔχεις τι κείσῃκουσας; The reply

is a good instance of the jest καθ' ὁμωνυμίαν.

736. It must be admitted that the question, though natural, is unnecessary, as Strepsiades is quite alive to his requirements (730, 739 sq.), and Socrates (or rather the first Leader) has already told him (727 sq.)—at any rate in general terms—what the subject of his meditation should be. Strepsiades wishes to 'escape from the clutches' of his creditors; this is the answer to his question περὶ τοῦ; dubiety remains only as regards the method of escape. The commentators are satisfied that there is evidence of a double recension here; but without cause. φροντιεῖς is a philosophical word, implying metaphysical speculation; and Strepsiades, who is nothing if not practical, does not understand it as referring to the non-speculative subject in which alone he is interested. His φροντίς he had already been exercising on his private concerns, in 725, cp. Heidhüs, *Über d. Wolken*, p. 26.

737. ἐξευρὼν λέγε: cp. Aesch. Cho. 113 αὐτὴ σὺ ταῦτα μανθάνου· ἦδη φράσαι. In philosophy, originality is everything

SOCR. Have you caught anything?

STREPS. Marry, not I.

SOCR. Not a jot?

STREPS. Not a jot, but my bauble in my right hand.

SOCR. (*Angrily*) Cover your head I say, once more, and set your mind quickly to work.

STREPS. At what? Tell me that, Socrates.

SOCR. Nay, you must first discover what you want, and tell me.

STREPS. (*Impatiently*) You've heard ten thousand times what I want—to wit, about the interest—a device whereby I may not repay a soul.

SOCR. Come then, veil your head, and, paring your intellect to a tickle point, survey your affairs, by items,—with strict logical division and analysis.

STREPS. (*Beginning to toss about again*) Ah! Ow! Ah! Ow!

(Plato, *Theaet.* 150 D); merely derived information is of little value, viz. οὗτος μὲν πανάριστος ὃς αὐτὸς <αὐτῷ Hes.> πάντα νοήσῃ (Hesiod, *Op.* 293, ap. Aristot. *Eth. N.* i. 4=1095 b 10), an anticipation of the 'heuristic method,' which Socrates called the 'maeutic.'

739. Strepsiades' philosophy was like Biron's, 'to study where I well may dine' (*LLL.* i. i. 61).

ὄπως ἂν: cp. *Ach.* 931 crit. n., *Vesp.* 141 n.

740. καλύπτου: cp. 727. Tragic for ἐγκαλύπτου, cp. *Soph. fr.* 333 N.²; so καλυπτός (*Thesm.* 890) is used only in paratrag.

σχάσας: schol. V (int.) ἀντὶ τοῦ καταπαύσας, στήσας, ἀτρεμίσας [R: -ήσας V]. καὶ Πίνδαρος [*P.* x. 51] "κώπην σχάσας" ἀντὶ τοῦ τὴν εἰρεσίαν καταπαύσας· ἐνιοι δὲ σχάσας ἀντὶ (τοῦ) ἀπλώσας [cp. *Su.* s.v.]. The metaphor 'to launch' (Shak. *Learn* II. i. 54) is suggested by λεπτὴν 'subtle' and διαιρῶν (742); here the sense is 'bring the acies of your mind to a needle-point,' so as to concentrate it, with microscopic care, upon every item (κατὰ μικρόν) of your subject. 'To divide the swift mind' is a familiar metaphor in Latin and English; cp. 107 n.

741. λεπτὴν: schol. V (ext.) ἀντὶ τοῦ ἀκριβῆ, ἐνθεν καὶ λεπτολόγος (ὁ ἀκριβῆς λόγος). περιφρόνει δὲ ἀντὶ τοῦ ἐρεῦνα [*Su.*

s.vv. λεπτὴν πλέκει, περιφρόνει]; cp. 230 n., *Ach.* 445 n.

κατὰ μικρόν, 'point by point,' by means of analysis. Socrates' advice is now valuable, as he no longer tells Strepsiades to meditate on things in general, but to concentrate himself; cp. Plato, *Prot.* 338 E δώσειν λόγον κατὰ σμικρόν ἀποκρινόμενος.

περιφρόνει: cp. 225 n.

742. ὁρθῶς, 'logically,' cp. 228 n.

διαιρῶν: schol. V (ext.) (ἀντὶ τοῦ) ἀναπτύσσω καὶ δοκιμάζω καὶ διακρίνω τὰ ποιήματα [πράγματα *Su.*], καὶ ὅλον διαιρεῖν αὐτῶν ποιῶν· (τὸ δὲ) σκοπῶν [δὲ R] ἀντὶ τοῦ ἀκριβῶς καὶ ἐπιμελῶς καταμερίζω [*Römer, Stud. zu Aristoph.* p. 194 καταμεριμνῶν] περὶ οὗ ἂν τὴν σκέψιν ποιῇ: an amusing allusion to the Socratic διαιρέσις ('analysis with a view to classification,' cp. *Xen. Mem.* iv. 2, ib. 5 § 12, *Römer, Sitzungs.* p. 228; according to Joël, *Der echte Sokr.* etc. ii. p. 828, 'the method of difference' of Antisthenes), which originated with Prodicus (Plato, *Prot.* 341 c, *Charm.* 163 D). Without the power κατ' εἶδη διαιρεῖσθαι τὰ ὄντα καὶ μὴ ἰδέα . . . καθ' ἓν ἕκαστον περιλαμβάνειν, it is impossible for a man to become τεχνικὸς λόγων περί (*Phaedr.* 273 E). In Prodicus, however, the 'analysis' was not metaphysical, but merely in the interest of his ὁρθόπειρα ('distinction of synonyms,' cp. Diels, *Vorsokr.*² p. 565 §§ 13 sqq.).

ΣΩΚ. ἔχ' ἀτρέμα· κὰν ἀπορῆς τι τῶν νοημάτων,
ἀφείς ἀπελθε· κᾶτα τὴν γνώμην πάλιν
κίνησον αὖθις αὖ σὺ καὶ ζυγώθρισον.

745

ΣΤΡ. ὦ Σωκρατίδιον φίλτατον.

ΣΩΚ. τί, ὦ γέρον;

ΣΤΡ. ἔχω τόκου γνώμην ἀποστερητικὴν.

ΣΩΚ. ἐπιδείξον αὐτήν.

ΣΤΡ. εἰπὲ δὴ νῦν μοι—

ΣΩΚ. τὸ τί;

ΣΤΡ. γυναικα φαρμακίδ' εἰ πριάμενος Θετταλὴν,
καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὴ
αὐτὴν καθείρξαιμ' εἰς λοφεῖον στρογγύλον,
ὥσπερ κάτοπτρον, κᾶτα τηροῖν ἔχων,—

750

ΣΩΚ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σε;

ΣΤΡ. ὅ τι;

εἰ μὴ κέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἂν ἀποδοίην τοὺς τόκους.

744 ἀπελθε] A. Platt (*Cl. Rev.* xiii. p. 28 b) ἀπόλυε || κατα R: κατά V: κᾶτα codd. dett., Ald.: Bergk καὶ κατὰ || Reiske τῇ γνώμῃ, but the accusative is right (cp. 477 διακίνει τὸν νοῦν) || πάλαι RV: v. Herwerden (*Mnem.* xxiv. p. 299) ἀφ. ἐπ' ὀλίγον, κατα τῇ γνώμῃ πάλιν | κίν. αὖ. ταυτό τε ζ. 745 αὐτὸ codd.: Kuster αὖ σὺν, which is probable

747 ΣΤΡ. om. R 748 R prefixes ΣΤΡ^e to ἐπιδείξον, ΣΩ. to εἰπὲ, ΣΤΡ^e

743. ἔχ' ἀτρέμα: schol. V (int.) μένε ἐφ' ἡσυχίας, ὡς αὐτοῦ κινουμένου διὰ τοὺς κόρεις· (τὸ δὲ ἀπορῆς [-εἰς MS.] ἀντὶ τοῦ κὰν ἀπορῆς εἰς νόμα τι), cp. 702 sq. The repetition of the same idea has been taken as evidence of "faulty revision of the play," but it is dramatically in place, since Socrates was not present during the *canticum* of the Chorus, or at any rate had not heard it, cp. 700-22 n., Heidhüs, *Über d. Wolken*, p. 26.

744. ἀπελθε: cp. *Vesp.* 1261, *Pax* 111, *Ran.* 83, *Plut.* 69 sq.

τὴν γνώμην: see crit. n. Schol. V (int.) ἀντὶ τοῦ καὶ δεύτερον ἐπίστησον περὶ τῶν αὐτῶν καὶ τρίτον· ζυγώθρισον δὲ ἀντὶ τοῦ ἴσωςον [ζυγαστάτησον Su.]. || ἄλλως· ἔασον τὸ ἀπορούμενον, ἔπειτα πάλιν ἀνασκοπεῖν [-ησον Su.] καὶ ὅλον ἀνοίγειν ἀποπειρᾶ [-άηγι Su.]. τὸ γὰρ ἀναζητοῦν ἐστὶ τὸ ἐξωθεν ἀνοίγειν τὴν θύραν· ἐνιοὶ δὲ (τὸ) ζυγώθρισον, ἀντὶ τοῦ συνάρμοσον, σύμπηξον. || (ἄλλως· ὑποτίθεται πῶς δεῖ

φροντίζειν, καὶ τίνα τρόπον· φησὶν οὖν ἔαν ὑπεισέλθῃς, ἔτι μὴ ἀμελήσῃς, ἀλλὰ πολλάκις αὐτὸ μετέλθε· καὶ οὕτως εἰς ἐν συμφορήσας τὴν ἀρίστην γνώμην ἐλοῦ).

745. ζυγώθρισον: a jesting formation (*Ach.* Introd. p. li.) from ζύγωθρον 'the tongue of a balance'; strangely interpreted by Poll. x. § 26 as κλειδον (according to Kock, a blunder for κίνησον, but schol. has σύμπηξον).

746. Schol. V (ext.) ὡς ἐνθυμηθεὶς τι ἀνίσταται καὶ βοᾷ.

Σωκρατίδιον: cp. 222 n.

φίλτατον: cp. *Ach.* 872 n.

747. ἔχω: cp. 733 n.

748. ἐπιδείξον: a Platonic word, used in a similar context *Euthyd.* 274 A, D, 275 A, *Legg.* 658 B, etc., generally of some novelty such as Sophistic σοφία; in the mid., 'to make a display of' (in a boastful sense), e.g. 935, id. *Phaedr.* 232 A.

τὸ τί: cp. *Vesp.* 818 n.

SOCR. Be still : and if you're gravelled by any problem, drop it and try another tack : and then, after a while, bestir your wit again, and set it in the balance.

STREPS. (*A long pause ensues*) O Socrates, my bawcock !

SOCR. What is it, trot ?

STREPS. I've trapped a device, whereby I'll shuffle off the interest.

SOCR. Reveal it.

STREPS. Then tell me this——

SOCR. (*Interrupting*) What ?

STREPS. How would it be, if I should fee a wise woman from Thessaly, and should draw down the moon by night, and then shut her up, in a plume-case, like a mirror, and keep her there ?

SOCR. I' the name of thrift, what's the good of that ?

STREPS. What ? If a moon should nowhere wax again, there would be an end to the paying of interest.

to τὸ τί || τοδὶ C dett. al., which is not improbable (cp. 500 crit. n., Fritzsche *ad Thesm.* 773) 749–52 Quoted by Su. (s.v. *Θετταλὴ γυνή*), who omits *φαρμακίδ' εἰ, δὴ αὐτὴν, εἰς λοφεῖον στρογγύλον* 749 Fritzsche (*l.c.*) *τί γυναικα*, dividing the anap. wrongly 750 δὴ] Hermann δὲ 754 ἀνατέλλει RV 755 οὐκ ἂν γ' Ald.

749. *φαρμακίδα*: for the divided anap. cp. 3 n.

πριάμενος, 'purchasing the services of'; like *μισθοῦσθαι Vesp.* 52.

Θετταλὴν: schol. V (ext.) (*Ἀττικοὶ βαρύνουσιν οἱ κατὰ Μένανδρον, ὡς δαμάλην*) [also Su. s.vv. *Θ. γυνή*], *διαβάλλονται* (δὲ) οἱ Θετταλοὶ ὡς γόητες. *καὶ μέχρι νῦν γε* [καὶ νῦν Su.] *φαρμακίδες παρ' ἡμῖν αἱ Θεσσαλαὶ καλοῦνται· φασὶ δὲ ὅτι Μῆδεια φεύγουσα κίστην ἐξέβαλε φαρμάκων (καὶ) ἐκεῖ ἀνέφυσαν.* For these 'wise women' cp. Plato, *Gorg.* 513 A, Lucian, *Dial. mer.* 4 §§ 1 sqq., Virg. *Ecl.* viii. 69, Hor. *Epod.* 17. 77, Ov. *Met.* vii. 207, Lucan, *Phars.* vi. 438 sqq., Pliny, *NH.* xxx. 6 § 7. For their powers they paid dearly by being deprived of their eyes and feet; hence the proverb *ἐπὶ σαυτῷ τὴν σελήνην καθέλκεις* (Apost. vii. 81), a superstition implied in *Gorg.* *l.c.* Menander wrote a comedy *Θεττάλη* on this subject (iii. p. 65 K.; iv. p. 132 M.).

751. *λοφεῖον*, 'dressing-case'; schol. V (inf.) *τὴν τοῦ κατόπτρου θήκην, ἣ τὴν θήκην τοῦ λόφου τῆς περικεφαλίας*. (ἔστιν) δὲ αὕτη περιφερὴς: cp. *Ach.* 1109 n.

There is no reason to think it has not its usual signification here, though Pollux (x. § 126) includes λ. among a woman's gear. ὥσπ. κατ. is an afterthought, which does not imply that mirrors were kept in *λοφεῖα*.

752. Schol. V (ext.) ὁ γὰρ τῆς σελήνης κύκλος στρογγυλοειδής [-λλ- MS.], καθάπερ <καὶ R> τὰ ἔσοπτρα· καὶ φασὶ [φησι MS.] τοὺς περὶ τὰ τοιαῦτα δεινοὺς τοῦτω [τοῦτο MS.] κατὰγειν τὴν θεόν· ἔστι δὲ καὶ Πυθαγόρου [R: -a V] παλγινιον διὰ (τοῦ) κατόπτρου τοιοῦτον· πληροσελήνου τῆς σελήνης οὐσης, εἰ τις <els Heinsius> ἔσοπτρον ἐπιγράψειεν αἵματι δσα βούλεται, καὶ προειπὼν ἐτέρω στήναι [Su.: σταιη MS.] κατόπιν αὐτοῦ, δέκνυνσι πρὸς τὴν σελήνην τὰ γράμματα, κάκεινος [Ald.: -ον MS.] ἀτενίσας [Su.: -σαι MS.] <ὁ Ald.> πλησίον εἰς τὸν τῆς σελήνης κύκλον, ἀναγνολὴ πάντα τὰ ἐν τῷ κατόπτρῳ γεγραμμένα ὡς <ἐπὶ Ald.> τῆς σελήνης γεγραμμένα.

754. *σελήνη*: the absence of the article is due to a jest, 'if no moon should rise anywhere.'

755. Schol. V (int.) πρὸς τὸ προειρημένον ὑπ' αὐτοῦ [17] <ὁρῶν . . εἰκάδας R>.

- ΣΩΚ. οτιῇ τί δή ; 755
 ΣΤΡ. οτιῇ κατὰ μῆνα τὰργύριον δανεῖζεται.
 ΣΩΚ. εὖ γ· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν,
εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
ὅπως ἂν αὐτὴν ἀφανίσῃς εἰπέ μοι.
 ΣΤΡ. ὅπως ; ὅπως ; οὐκ οἶδ'· ἀτὰρ ζητητέον. 760
 ΣΩΚ. μή νυν περὶ σαυτὸν ἔλλαε τὴν γνώμην αἰεί,
ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα,
λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός.
 ΣΤΡ. ἡῦρῃκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί.
 ΣΩΚ. ποῖαν τινά ; 765
 ΣΤΡ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
ταύτην ἐόρακας, τὴν καλὴν, τὴν διαφανή,
ἀφ' ἧς τὸ πῦρ ἄπτουσι ;
 ΣΩΚ. τὴν ὕαλον λέγεις ;

755 *οτιῇ τί δή* R : *οτιῇ τί δή* V etc. : *τίῃ τί δή* Ald. Both phrases are in use, see comm. 756 *τὰργύρια* Kock⁴ 758 Schol. R may have read *-όν τις δίκην* (see Rutherford.), which is accepted by Blaydes (cp. *Aves* 1052) 759 *αὐτὴν* om. V || *ἀφανίσειας* V 761 *σαντὸν* Piccolomini *ταυτὸν* || *ἔλλαε* RV etc., Su. (s.v.), Ald. ; see comm. || *αἰεί* Blaydes *ἔτι* 766 ΣΤΡ. om. V 768 Naber *δι' ἧς*

οτιῇ τί δή ; schol. V (int.) (παρὰλλήλα· καὶ παρ' Ὀμήρῳ [II. xxiii. 409] *τιῇ τιῇ τί [sic] λείπεσθε [-αι MS.] φέριστοι ;* cp. *Vesp.* 1155 n., *Plut.* 136 *οτιῇ τί*. Also in prose, cp. Plato, *Rep.* 343 A (*ὅτι δὴ τί μάλιστα*), 449 C (*ὅτι τί μάλιστα*), *Charm.* 161 C (*ὅτι δὴ τί γε*), Kühner-Gerth, *Gram.* § 504 A. 1.

756. *τὰργύριον* : for the article (generic) cp. *Vesp.* 795 n., *Plut.* 131.

757. *εὖ γε*, 'Ο brave.' The eulogy is moderate, and there is no reason to think that it is ironical, as v. Leeuwen and v. Herwerden (*Mnem.* xxiv. p. 299) hold, cp. 773. After all, 'Socrates' here is not the historical Socrates, and his pupil is certainly ingenious ; see G. Schwandke, *De Nub. prior.* p. 157.

προβαλῶ : cp. 489 sq., *Vesp.* 21 n.

758. *γράφοιτο* : schol. V (int.) *εἰ κατηγοροῖν πέντε σε δυναμένην ζημιῶσαι τάλαντα*. 'Αττικῶς δὲ τοῦ ἀριθμοῦ τὸ ἐ [πέντε R] ἐφόλαξε (viz. the Hellenistic spelling was *πεντατάλ.*) ; see crit. n.

πεντετάλαντος, 'five' (= 'a half-dozen'), was proverbial, cp. 10 n., *Ach.*

6, Excursus I, *Pax* 171 ; but it was a not unusual amount of damages, cp. Dinarch. ii. § 12 *πέντε ταλάντων τιμῆσαι τούτῳ*.

759. *ὅπως ἂν* : schol. R (not in V) *ποῖω τρόπῳ*, cp. 776 n.

760. *ὅπως* ; schol. V (intramarg. ext.) *ὥς σκεπτόμενός (φησί)*.

761. *ἔλλαε*, 'do not tire on a single thought' (Shak. *Tim.* iii. vi. 5) ; schol. V (int.) *ἀπόκλειε, ἀφέλκε* (ἐφ. MS.) *ἔθεν* [Hom. II. xiii. 572] *ἔλλασιν* [more fully in Su.] ; an antiquated word, cp. *Ran.* 1066, Soph. *Ant.* 340, Plato, *Tim.* 40 v. For the spelling cp. Jebb's Excursus on *Ant.* l.c., Rutherford, *New Phryn.* pp. 89 sq. (who takes a different view), Kühner-Blass, *Gram.* ii. p. 413 (who are inclined to distinguish *ἔλλαιω* 'to wrap' from *ἐλλαιω*, as in *ἐξούλης δίκῃ*, 'to drive'). According to v. Leeuwen, from epic *ἔελ* (= *Fe-Fl-jw*). The word and its relatives are fully discussed by Cobet, *VL* pp. 87 and 361, *NL* p. 457, *Misc. Crit.* pp. 270 sqq. (where he holds that epic *ἔελ* became *ἔλλαιω*, for which

SOCR. How so?

STREPS. Because money is lent from moon to moon.

SOCR. (*Laughing*) O brave!—But I'll propound you another riddle. Given on the records a suit against you, involving five talents:—tell me how you would make away with it.

STREPS. (*Beating his forehead*) How, how? That mates me; but I must think.

SOCR. (*Striking an attitude*) Keep not your mind revolving about yourself, but let it soar into the empyrean, like a cockchafer tied by the leg.

STREPS. (*Clapping his hands*) I have it now,—a device to make away with the suit, a device of infinite dexterity: you'll admit as much yourself.

SOCR. What's the trick of it, pray?

STREPS. You've often seen, have you not, in the 'pothecaries' shops that fine, transparent pebble, which they use to kindle fire?

SOCR. You mean the burning-glass?

copyists, by a common blunder, wrote *ἐλλειν*, Ruhnken, *ad Tim.* p. 44 n. h Valpy.

762. ἀποχάλα: viz. ἔλακε ἄνω τὴν ψυχὴν (cp. 228 sq. n.), without, however, losing your hold upon actuality. The metaphor is developed in Plato, *Phaedo*, 81 A, where Socrates describes true philosophy as a μελέτη θανάτου, which the soul may practise by fleeing from the body and having no communication with it, but συνηθροισμένη αὐτὴ εἰς εἰρήνην, and meditating on heaven; cp. also *Theaet.* 173 E.

763. Schol. V (int.) εἶδος ζωῦφιλον τινὸς παρὰ τὸν κἀνθαρον, ὃ τοῖς ἀνθεσιν ἐπικαθέζεται· ταῦταις οὖν εἰς παιδιὰν ἐχρῶντο Ἀθήνησι παῖδες, λῖνον [sic] τοῦ ποδὸς ἐξαρτάντες καὶ ζυλῆφιον, ὅπερ οὐκ ἐξισχύν [-ουσιν MS.: ἰσχ. Su.] ἀνακουφίσαι, εἰς τὸν ἀέρα <ἀφιᾶσιν Su.>, ἔχοντες ἐξουσίαν πάλιν αὐτὰς κυνηγεῖσθαι. λέγει δὲ τὸν χρυσοκάνθαρον [similarly Su.].

λινόδετον: cp. Herodas, *fr.* xii. ἡ χαλκῆν μοι μυῖαν ('blindman's buff') ἡ κύθρην παίζει, | ἡ ταῖσι μηλάνθησιν ἄμματ' ἐξάπτων | τοῦ κεσκέου μοι τὸν γέροντα λωβῆται. For this game cp. *Ach.* Excursus IX. Possibly there is an implication here that life is a δεσμός, for which cp. Plato, *Phaedo*, 67 D ἐκλυομένην ὥσπερ ἐκ δεσμῶν τοῦ σώματος.

μυηολόνθην: cp. *Vesp.* 1342; also called τίφη *Ach.* 920 n.

764. ἀφάνισιν: schol. R (not in V) ἀποφυγὴν: a jest καθ' ὁμωνυμίαν, since he takes ἀφανίζειν (759) in its natural sense (= 'to delete').

765. Schol. V (ext.) (τὰ γὰρ καλὰ ἐπαινεῖ ὁ διδάσκαλος).

766. ἡδη . . ἑώρακας: cp. 346 n.

φαρμακοπώλαις: there were no apothecaries' shops at this time, and drugs were sold by physicians, who also vended all kinds of curiosities (e.g. snakes, Aristot. *HA.* viii. 4=594 a 23).

λίθον: schol. V (interlin.) τὸν [R: τὴν V] κρύσταλλον: crystal was almost a precious stone at this time, cp. *Ach.* 74 n. The fem. of λίθος always conveys a more concrete idea than the masc. (J. H. H. Schmidt, *Syn.* ii. p. 174), and is generally used of valuable stones, with special qualities, such as the magnet.

767. ταύτην, 'the well-known'; not here contemptuous (as in 296 n.).

768. Schol. V (ext.) (ὡς διὰ τοῦ κρυστάλλου δυναμένους ἐναεῖν· παρὰ δὲ Ὀμήρῳ καὶ τοῖς ἀρχαίοις ἡλεκτρος μὲν ἐστίν, ὕελος δ' οὐ. || ἄλλως.) κατασκευασμά ἐστιν ὕαλου τροχοειδές, [ῥῆ] ἡλέκτρον Su.] εἰς τοῦτο τεχνησθέν, ὅπερ ἐλαίῳ χρίοντες [χρίσαντες Su.] καὶ ἡλίῳ θερμαίνοντες [θερμήναντες Su.] προσάγουσι θρυαλλίδα [-δι Ruth.]

- ΣΤΡ. ἔγωγε. φέρε, τί δῆτ' ἄν, εἰ ταύτην λαβών,
 όπότ' ἐγγράφοιτο τὴν δίκην ό γραμματεύς, 770
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
 τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
 ΣΩΚ. σοφῶς γε νῆ τὰς Χάριτας.
 ΣΤΡ. οἴμοι ὥς ἦδομαι
 ότι πεντετάλαντος διαγέγραπταί μοι δίκη.
 ΣΩΚ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.
 ΣΤΡ. τὸ τι; 775
 ΣΩΚ. ὅπως ἀποστρέψαι' ἂν ἀντιδικῶν δίκην,
 μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.
 ΣΤΡ. φανλότατα καὶ ῥᾶστα.
 ΣΩΚ. εἰπὲ δῆ.
 ΣΤΡ. καὶ δὴ λέγω.
 εἰ πρόσθεν ἔτι μᾶς ἐνεστώσης δίκης,

769 R prefixes ΣΩ. to φέρε, and ΣΤΡ^c to εἰ: V writes the line so: ΣΤΡ. ἔγωγε. ΣΩ. φέρε δὴ τί ἂν. . . ΣΤΡ. εἰ κτλ.: Lenting (*Obs. crit.* p. 69) rightly gives the whole line to Strepsiades 770 Su. (s.v. ὑάλη) όπόταν γράφοιτο ἡ δίκη || γράφοιτο codd.: Cobet (*Mnem.* iii. p. 30) ἐγγράφοιτο. The simple verb is used only of the accuser; [Dem.] xlix. § 5 (quoted by W. H. Thompson) is not parallel, and so does not justify the reading of the codd. 771 ὧδε R etc., Ald.: ὠδὲ V etc., Su. (l.c., in codd. ABE) 774 μοι διαγέγραπται Su. (s.v. διαγέγραπται) 776 ἀποστρέφαις RV etc.: ἀποτρέφαις Ald.: Meineke ἀποστρέψαι': Cobet (*Mnem.* iii. p. 311) thinks the text solecistic, and reads ἂν ἀποστρέφαις (which gives a faulty anap.); but see comm. On the short forms of the opt. cp. *Vesp.* 726 crit. app. || ἀντιδικῶν V Reisig (but the article could not be omitted): H. Richards (*Aristoph.* etc. p. 26) ἀντιλέγων (cp. 901, 938, 1040, etc.)

καὶ ἄπτονσι· τοῦτο οὖν φησιν ότι εἰ
 ὑφάψαιμι διὰ τῆς ὑέλου [ἡλέκτρον Su.]
 καὶ προσάγοιμι [-αγάγοιμι R, Su.] τῇ [R,
 Su.: τῷ V] δέλτῳ τὸ πῦρ τῇ τοῦ [R,
 Su.: τοῦ τε V] γραμματεῦς, ἀφανίσαιμι
 τὰ γράμματα τῆς δίκης [also Su. s.v. ὑέλη].
 ἀφ' ἧς, 'by means of which'; cp. *Eg.*
 539, *Ran.* 121, 1200, *Plut.* 377. So
 ἀπὸ χειρὸς *Vesp.* 656 n.

769. φέρε . . εἰ: cp. *Ach.* 541 n.

τί δῆτ' ἄν: cp. ib. 1011 n.

770. <ἐ>γγράφοιτο: see crit. n. The
 opt. is due to the attraction of ἐκτῆξαιμι,
 cp. 1251, *Ran.* 97, *Ecol.* 898, Sobol.
Synt. p. 145.

γραμματεύς: schol. V (ext.) ὁ γράφων
 τὰ λεγόμενα ἐν ταῖς δίκαις, ὃν νῦν καλοῦμεν
 ἐκσκέπτορα (= *exceptorum*), viz. the clerk
 of the Archon.

771. πρὸς τὸν ἥλιον: cp. 198 n.,
Vesp. 773 n.

772. γράμματα: viz. the accusation
 and the list of witnesses were inscribed
 on wax (cp. [Dem.] xlii. § 11), or on a
 λευκωμένον γραμματεῖον. Such were
 the σανίδες posted on both sides of the
 passages leading into the courts (*Vesp.*
 349 n., 848 n.). Strepsiades' drastic
 device was even surpassed by Alcibiades,
 who, wishing to oblige the actor Hegemon,
 entered the Metroum, where the
 records were kept, and deleted with a
 damp ring the summons against him
 (Athen. 407 c); see P. Girard, *Éduc.*
athén. p. 133 n. 7.

ἐκτῆξαιμι: schol. V (interlin.) (λνίοιμι).

773. Schol. V (int.) (πάλιν ἐτέρω θρκω
 κέχρηται ὁ Σωκράτης): id. (int.) (ὁ ἄ-

STREPS. That's it. Say, how would it serve if, when the suit is being listed by the clerk, I should take the burning-glass, and standing aloof—just so—with the sun behind me, were to melt the letters on the summons?

SOCR. Grace go with you! 'Tis a clever device.

STREPS. (*Clapping his hands*) I'm rapt, that I've blotted out the summons.

SOCR. Come now, let me see you quickly snap up this point.

STREPS. What is it?

SOCR. How, in default of witnesses, would you rebut an indictment, if you were on the point of being cast in a suit?

STREPS. Quite readily, with perfect ease.

SOCR. Tell me.

STREPS. (*Triumphantly*) Behold! If there remained one suit

γροικος ὡς ἤδη νενικηκώς διὰ τὸ τῆς εὐρέσεως τοῦτο λέγει· ἔστιν γὰρ καὶ ἐν τῇ συνθειᾷ πολλὰ λέγόμενον τὸ οἶμοι χαίροντός τινος).

νῆ τὰς Χάριτας: the oath suits the occasion, since 'wisdom' was the gift of the Graces, and Strepsiades' device is *χαρίεν*.

An ingenious but wrong-headed scholiast (not in RV) thinks there is a further allusion to Socrates' former profession, and his youthful work, in sculpture, of Pitho, Aglaia, and Thalia, which stood in front of the entrance to the Acropolis (Paus. i. 22 § 8, with Frazer's note, ib. ix. 35 § 7, Diog. L. ii. § 19), and which possibly may still be studied in the Chiaramonti relief. The sneer, which is certainly not intended, would be after the manner of Timon, the Sillographer (*Corp. poët. ep. lud.* p. 167 Wachsmuth) ἐκ δ' ἄρα τῶν ἀπέκλειεν ὁ λαξός, ἐννομοδόχης | Ἑλλήνων ἐπαοιδός, ἀκριβολόγους ἀποφάντας, | μυκτῆρ ῥητορόμυκτος, ὑπαστικός εἰρωνευτής.

οἶμοι: an exclamation of joy (*Pax* 425), as elsewhere of anger (*Vesp.* 1449 n.).

774. διαγέγραπται: schol. V (ext.) (κατέχυσται, ἀνήρηται ἀπὸ τῆς τοῦ γραμματέως δέλτου, ὅπου αἱ δίκαι ἀνεγράφοντο, καὶ αἱ εἰσαγωγαὶ τῶν δικῶν) [also Su.]; *inducta est* (Cic. *Ad Att.* i. 17 § 9). Common in the orators, (1) in the active, of the presiding magistrate, [Dem.] xlvi. § 26, or of the accused, 'to nullify,' Lysias xvii. § 5; (2) in the middle, 'to get a suit struck out' (*ἀναιρεῖσθαι*), Dem. xx. § 145; (3) in a general sense, 'to cancel,'

Lys. 676, Plato, *Rep.* 387 B, Eur. *El.* 1073 διὰγραφ' ὡς οἶσαν κακὴν ('expunge her name from the list of honest women'), Ruhnken, *ad Tim.* p. 49 n. n Valpy.

775. ξυνάρπασον: cp. 490 n.; so *corripere* Lucr. v. 247, *arripere* Cic. *ND.* i. § 77.

τὸ τί; cp. 748.

776. ἀποστρέψαι: schol. V (interlin.) (*φύγοις*).

ἀν: not a part of the 'ὅπως-formula,' but with the opt., in an indirect question; otherwise it could not be separated from ὅπως, except by a particle, cp. *Vesp.* 565 crit. app.

ἀντιδικῶν: of either 'party' to a suit, cp. Plato, *Legg.* 948 D etc., ἀντιπολέμιος [or -μος] Herod. iv. 134, vii. 236, viii. 68.

777. ὀφλήσιν: schol. V (ext.) <καταδικασθῆναι R> (τοῖς γὰρ γραφαιμένοις καὶ μὴ ἀποδεικνύουσιν ἐπεβάλλετο χρηματικὴ ζημία· καὶ εἰ μὴ κατὰ τὸ ὠρισμένον ἐξέτισεν [-ησεν MS.], ὑπερήμερος γενόμενος ἐξετίλυνε τὸ [om. Su.] τετραπλοῦν· οἱ δὲ μὴ ἔχοντες ἐκτίσαι καθέλκυντο ἐν τῷ δεσμοτηρίῳ [Su.: δικαστηρίῳ MS.], πολλοὶ δὲ τοῦτο πεπόνθασιν, καὶ ὁ τοῦ ῥήτορος Ἀριστογείτονος πατήρ) [also Su.].

778. Schol. V (int.) (εὐκολώτατα καὶ εὐχερῆ); cp. *Ach.* 215 n.

καὶ δῆ: cp. *Vesp.* 492 n.

779. πρόσθεν: only here in Aristophanes, in a temporal sense, cp. Bachmann, *Conj.* p. 49, Zacher, *Aristophanes stud.* p. 115; so ἐμπροσθε Nicomach. iii. p. 386 K. (iv. p. 583 M.).

ἐνεστώσης, 'pending,' cp. Dem. xxxiii. § 13, Isaeus xi. § 45.

- πρὶν τὴν ἐμὴν καλεῖσθαι, ἀπαγξαίμην τρέχων. 780
 ΣΩΚ. οὐδὲν λέγεις.
 ΣΤΡ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ
 οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
 ΣΩΚ. ὕθλεις· ἄπερρ', οὐκ ἂν διδάξαιμ' ἂν σ' ἔτι.
 ΣΤΡ. ὁτιῇ τί; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
 ΣΩΚ. ἀλλ' εὐθὺς ἐπιλήσῃ σύ γ' ἄττ' ἂν καὶ μάθῃς. 785
 ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.
 ΣΤΡ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
 τίς ἦν ἐν ᾗ ματτόμεθα μέντοι τάλφιτα;
 οἴμοι, τίς ἦν;
 ΣΩΚ. οὐκ ἐς κόρακας ἀποφθερῇ,
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον; 790
 ΣΤΡ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;

780 καλεῖσθαι om. R || ἀπαγξαίμην R 783 διδάξαίμην codd.: Elmsley (ad Eur. Med. 290), Cobet διδάξαιμ' ἂν. For the repetition of ἂν cp. *Vesp.* 171 n. || σ' om. V 784 τινὰς πρὸς R, whence Hermann suggested τί; ναὶ σε πρὸς θεῶν (the pronoun, however, is generally inserted between the prep. and the gen., cp. Soph. *Trach.* 436, OC. 250, *Phil.* 468); but the article could not be omitted with θεῶν 785 ἐπιλήθει codd.: as this word is epic and poetical (Kühner-Blass, *Gram.* ii. p. 473), v. Herwerden (*Mnem.* xxx. p. 49) reads ἐπιλήσῃ: Blaydes ἄττ' ἂν καὶ μάθῃς, ἐπιλανθάνει <γ> || γ' τ' R: om. V || ἄτ' V: σύ τ' ἂν καὶ μ. R (haplography) 786 νυνὶ RV: δῆ γε Ald.; cp. 825 crit. n. || ἐδιδάσκου Ald. 788 ματτόμεθα Ald.: ματτόμεσθα RV

780. καλεῖσθαι: viz. by the presiding magistrate, cp. *Vesp.* 825, 830, 1441.

τρέχων: the emphasis is on the pres. particip., cp. *Ach.* 202 n.

781. οὐδὲν λέγεις: cp. *Vesp.* 75 n.

νῆ κτλ.: schol. V (intramarg. ext.) λείπει <τὸ R> καλῶς λέγω.

782. εἰσάξει: cp. *Vesp.* 826, 842 n.

783-803. According to Naber (*Mnem.* xi. p. 320), Weyland (*De Ar. Nub.* p. 31), G. Schwandke (*De Nub. prior.* p. 158), Kock (*Etnl.* § 47), Zieliński (*Glied.* pp. 38 sq.), Brentano (*Untersuch.* p. 65), inserted in the second edition. These writers think the education of Strepsiades was successful in the first edition, and that, in the second edition, it was necessary to change the original plan of the play, in order to provide for the introduction of the debate between the *Λόγοι*, and for the schooling of Phidippides. There is little real evidence for this hypothesis; see 825 sqq. n.

783. ὕθλεις, 'you speak bandog and

bedlam' (Dekker, *Shoemaker's Holiday* II. iii.), 'this is clean kam' (Shak. *Cor.* III. i. 302); schol. V (int.) <ἀντὶ τοῦ R> φλυαρεῖ(s)· ὕθλος γὰρ ἡ φλυαρία [Su.: ὁ φλύαρος MS.]. (τὸ δὲ ἄπερρε ἀντὶ τοῦ φθείρου); cp. *Ephipp.* II. p. 261 K. (iii. p. 336 M.). A vulgar word ('twaddle'), adopted by Plato (*Rep.* 336 n, *Theaet.* 176 b, *Lys.* 221 n), and once by Dem. (xxv. § 25 ἄλλως ὕθλος καὶ φλυαρία).

ἂν: for the repetition of ἂν cp. *Vesp.* 171 n.

784. ὁτιῇ τί; schol. V (int.) ἀντὶ τοῦ διὰ τί; τὸ δὲ ὁτιῇ [στὶ R: τί Su.: ναὶ V] περισσόν: cp. 755 n.

ναὶ: cp. Eur. *Hipp.* 605, *Phoen.* 1665.

785 sq. The commentators think this outburst to be unjustified by anything in the play as it stands; but I see no validity in their objection. Socrates had formed his opinion of his pupil by his experience behind the scenes (627 sqq.); and his further examination of him before the spectators was in order

pending—before my own was called on—I should run off, and hang myself.

SOCR. Nonsense.

STREPS. Marry, I'm right; for, when I'm dead, no one can bring an action against me.

SOCR. (*Losing his patience*) You drivell: be off: you shall receive no more schooling from me.

STREPS. Why so? In the name of all the Gods at once, Socrates! (*He throws himself on his knees.*)

SOCR. Nay, you'll forget in a trice every jot you've learnt, —else, tell me, what was the first lesson you were taught just now?

STREPS. (*Striking his forehead*) Let me see,—what the vengeance was the first, what was the very first? What was the gear in which we knead the barley-meal? A pox on it, what was it?

SOCR. A murrain on you, you most forgetful and lubberly old trot. (*SOCRATES turns his back upon him, and walks away.*)

STREPS. (*Beating his breast and in tragic phrase*) Woe worth the day! What is to be my fate, poor wretch? This is the

to give him a last chance—and, as commentators forget, τοῖς θεαταῖς ἴν' ἢ γέλως. Even Socrates' eulogies of Strepsiades' replies were only on account of their ingenuity, not of their practical value; and Strepsiades' last reply naturally convinces Socrates that he is hopeless. Besides, the scene has lasted long enough, and the time has arrived for introducing the son.

785. καί, 'what you have learned,' cp. 840 n., 1344.

786. Schol. V (int.) ἀνακρίνει αὐτὸν εἰ μέμνηται.

νυνί, 'just now'; more frequently νυνδή (*Vesp.* 526 n.), cp. 825, *Lys.* 968, *Ran.* 791.

787. μέντοι: cp. 329 n.; here in a question of perplexity, cp. *Thest.* 630, *Eubul.* ii. p. 206 K. (iii. p. 261 M.), Plato, *Phaedr.* 236 δ δμνυμι γάρ σοι—τίνα μέντοι, τίνα θεῶν; which supplies the adversative idea latent here.

788. Schol. V (int.) τὴν κάρδοπὸν φησιν' ὥσπερ (δὲ) ἐπιλανθανόμενος [-λαθόμενος R] ταῦτα λέγει: verily, "Common is the common-place, And vacant chaff well-meant for grain."

μέντοι: as in 787, but displaced, in his perplexity.

789. ἀποφθερῆ: cp. *Ach.* 460 n., *Eq.* 892, *Pax* 72 ἐκφθαρείς, *Aves* 916 ἀνεφθάρης, *Eccl.* 248 προσφθαρείς; also in tragedy, Aesch. *Pers.* 451 νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσῶζοιτο 'driven to destruction from their ships,' Plut. *Sert.* 25 § 2, J. H. H. Schmidt, *Syn.* iv. pp. 90 sq. So ἔρρειν *Ach.* 25 crit. n., *Eq.* 4.

790. ἐπιλησμότατον: schol. R (not in V) ἰδίως <ἀντὶ τοῦ> ἐπιλησμονέστατον. Ἄλεξις δὲ λέγει [ii. p. 405 K.; iii. p. 525 M.] ἐπιλήσμη· Κρατῖνος [i. p. 123 K.; ii. p. 223 M.] ἐπιλησμονή [ἐπιλησμοσύνη MS.: ἐπιλήσμονι Su.], cp. Bergk, *Reil.* com. *Att.* p. 256; so εὐγνώματος Ephor. ap. Hdn. i. 24, πύτατος (Kühner-Blass, *Gram.* § 155).

There is probably a jest κατὰ σχῆμα λέξεως (*Ach.* Introd. p. lxi.) here, as in *Lys.* 776 καταπυγυνέστερον, Sophron 63 K. καταπυγοτέρων τ' ἀλφιστῶν (εὐσχῆμως quoted by Blaydes from Eur. *Hec.* 569 should be εὐσχῆμων, as quoted by Pliny, *Ep.* iv. 11 § 10).

791. At this point Socrates, in his disgust, should leave the orchestra, but from 804 sqq. it would appear that he is still present; see note there. Also it is implied in 867 that he was aware of

- ἀπὸ γὰρ ὁλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
 ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευέσασθε.
- KOP. ἡμεῖς μὲν, ὦ πρεσβύτε, συμβουλευόμεν,
 εἰ σοὶ τις ὕος ἐστὶν ἐκτεθραμμένος, 795
 πέμπειν ἐκείνον ἀντὶ σαυτοῦ μαθάνειν.
- ΣΤΡ. ἀλλ' ἔστ' ἔμοιγ' ὕος καλὸς τε κάγαθός·
 ἀλλ' οὐκ ἐθέλει γὰρ μαθάνειν, τί ἐγὼ πάθω;
- KOP. σὺ δ' ἐπιτρέπεις;
- ΣΤΡ. εὐσωματεῖ γὰρ καὶ σφριγᾷ,
 κᾶστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800
 ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ ἐθέλῃ,
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ ἐκ τῆς οἰκίας.
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον. >>

ΔΝΤΩΔΗ

HMI. B. ἀρ' αἰσθάνῃ πλείστα δι' ἧ-

797 ἔστ' ἔμοιγ' Ald.: ἔσται μοιγ' RV 800 τῶν Su. (s.v. εὐπτέρων),
 Ald.: καὶ V: om. R: Bachmann (Zur Krit. p. 235) γυναικὸς εὐπτέρου του
 (which misplaces του): Sobolewski (Praep. p. 81) γυναικὸς εὐπτέρου τῶν
 Κοισύρας (cp. Eq. 786 μῶν ἔκγονος εἰ τῶν Ἀρμοδίου τις ἐκείνων, Vesp.
 1267 n.) 802 ἐξολῶ R 803 Rejected by Kock, as having come
 from 843 804 sqq. Written mostly as prose in V 804 ἀρ']
 ἀρά γ' R etc.

the proposition made here by the Chorus to Strepsiades, cp. Heidhūs, *Über d. Wolken*, p. 15.

οὖν δῆτα: rare, cp. 87 crit. n., Eq. 875, Aves 969; οὐκ οὖν δῆτα is more common (Vesp. 171 n.).

792. Schol. V (adscr. int.) (ὑπέρβατον, ἀπολοῦμαι γάρ) [also Su.]; id. (ext.) τὴν γλῶτταν στρέφειν καὶ ποικίλον ἐν τῷ λέγειν καθεστηκέναι, <ἧ ἐκστρέφειν τὰ πράγματα, καὶ εὐπορεῖν ἐν τῷ λέγειν Su.>.

ἀπὸ γάρ κτλ.: cp. 1440, Vesp. 437 crit. app., 784 n., Aves 1506, Plut. 65. For the division of the tribrach cp. Vesp. Introd. p. xl. (3), γάρ being treated as an enclitic. This licence occurs only in the first foot.

γλωττοστροφεῖν: a jesting formation (Ach. Introd. p. li.), with an allusion to his name; cp. Kan. 892 γλώττης στρόφιγξ, Hom. Il. xx. 248 στρεπτή δὲ γλώσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθῳ | παντοίοι: formed on the analogy of ἡμιοστροφεῖν Eur. Phoen. 172.

797. καλὸς τε κάγαθός: cp. 101 n.

798. ἀλλὰ . . γάρ: cp. Vesp. 318 n. πάθω, 'what can I do withal?' (Shak. Merch. III. iv. 72), 'how will it fadge?' (Tw. II. ii. 34), of one who acts, but against his will, cp. Vesp. 1 n., Aves 1432, Lys. 884, Eccl. 860; also in Euripides (Phoen. 895, Suppl. 257, Hec. 614), and in Plato (Euthyd. 302 D). πάθωμεν Legg. 799 c is similar.

799. ἐπιτρέπεις, 'permit him' (not to learn), cp. Plut. 1081.

εὐσωματεῖ: schol. V (ext.) ἀντὶ τοῦ ἰσχυρότερός μού ἐστι τὸ σῶμα [also Su. s.v. σφριγῶν]; a tragic word, cp. Eur. Andr. 765.

σφριγᾷ, 'he is in flush youth' (Shak. Ant. I. iv. 52), 'in blood' (1 Hen. VI iv. ii. 48 'if we be English deer, be then in blood'), 'a gallant in the brow of youth' (2 Hen. VI v. iii. 4); cp. Lys. 80. Tragic, e.g. Eur. Andr. 196, Suppl. 478, Achaeus 4. 2 (p. 747 N.²); in prose, only in Hippocrates (ἐπὶ τῶν εὐεκτικῶς πεπληρωμένων 'full of sap') and Plato (Legg. 840 B). Connected with σφριγῶς

day of doom, if I learn not to turn my tongue to every twist. (*Turning to the Chorus*) O Clouds, I appeal to you for some good counsel.

FIRST LEADER. Greybeard, our counsel is that, if you've got a son of ripe age, you send him here to school, in your stead.

STREPS. (*Eagerly*) Nay, I've a son, the nonpareil of men: but what can I do withal, since he refuses to be schooled?

FIRST LEADER. And do you submit?

STREPS. (*In tragic phrase*) Nay, he's a man of thews, in his flush youth—a scion of the 'high-pitched' maidens of Coesyra. But I'll fetch him; and, if he refuse, by yea and nay, I'll thrust him out of house and home. But (*to SOCRATES*) go in, and wait a moment for me.

(STREPSIADES hurriedly enters his house. SOCRATES remains for a few moments in order to listen to the song of the Chorus.)

ANTODE

SEMICHORUS II. (*To SOCRATES*) Dost see that a rich store

(Hermipp. i. p. 241 K.; ii. p. 402 M. κόμη τε νεανική | σφρίγχει τε βραχυόνων).

800. Schol. V (ext.) (ἡ μεταφορὰ ἀπὸ τῶν ὀρνέων τῶν μετεώρων καὶ ὑπερῆφάνων, ἢ εὐπτέρων <ἢ Su.> τῶν τιμίων καὶ εὐγενῶν [also Su.]. ἢ τῶν φρονουσῶν τὰ [φορότων τοῖ MS.] Κοισύρας, ἀντὶ τοῦ μέγα φρονουσῶν. ἄλλως.) ἢ εὐγενῶν, ἀπὸ τῶν ὀρνέων, ἢ κούφων καὶ ὧν ὁ λογισμὸς ἔπταται· ἢ τὴν Κοισύραν τὴν Μεγακλέους ἀστυζόμενος ὡς δραπέτης αὐτῆς <ὁ πατὴρ Ruth.> αὐτοὺς διασύρειν θέλει (possibly the writer thinks εὐπτέρων refers to speed).

εὐπτέρων, 'high-pitched' (Shak. *Lucr.* 41), 'high-reaching' (*Rich. III* iv. ii. 31), 'giddy-paced' (*Tiv.* ii. iv. 6), 'unstead and skittish' (ib. 18); a jest κατ' ἐξαλλὰν φωνῇ for εὐγενῶν, cp. *Aves* 1437 sqq. For the plur. cp. *Eg.* 786, *Vesp.* 1267 οὐκ τῶν Κρωβύλων 'of the top-knot clan.'

Κοισύρας: cp. 48 n., *Ach.* 614 n., *Aves* 1703.

801. ἀτὰρ . . γε: cp. *Vesp.* 15 n.

μέτεμι, 'I will fetch,' cp. *Ach.* 728 n.

802. ἐξελῶ: cp. 123 n.

803. Schol. V (ext.) τοῦτο πρὸς τὸν Σωκράτην φησί: if so, Socrates does not, as might have been expected, leave the orchestra, but waits in order to listen to the words of the Chorus, and then re-enters his house (cp. Mazon, *Comp.* etc.

p. 58). Bücheler (*N. Jahrb.* lxxxiii. p. 673) thinks the line is out of place, and that Socrates left the orchestra at 790.

804-13. Schol. V (Heliodor.) (ext.) (χοριαμβος δίμετρος ἀκατάληκτος, χοριαμβος δίμετρος [δι]καταληκτικός [Thiemann: δικαταλ. MS.], ταμβος πενθημιμερής, ἀπὸ χοριάμβου βάσεως εἰς χοριαμβον (the text is corrupt here), ταμβος δίμετρος καταληκτικός, ταμβος δίμετρος ἀκατάληκτος, ἀπὸ χοριάμβου βάσεως εἰς ταμβον, χοριαμβικὸν τρίμετρον ἀκατάληκτον, <ταμβος δίμετρος ἀκατάληκτος,> χοριαμβος ἐφθημιμερής).

In the Ode, cola 7-9 (=811 sqq.) are absent. On these difficult lines see J. W. White, "*Logaoedic*" *Metre* etc. p. 4, Schroeder, *Ar. cantica*, p. 46, Wilam. *Isyllos von Epid.* p. 136 (who scans the lines as ionics, in ὡς ἔτοιμος δδ' and -ρα τραπέσθαι a long syllable being substituted for a short).

804 sqq. Römer (*Sitzungsab.* p. 244) and Piccolomini seek to show that the Antode is addressed to Strepsiadēs, and that δδε (807) refers to Phidippides; but this pronoun cannot be used of an absent person, and it is not true that Phidippides, either now or at any other time, is ready to submit himself with alacrity to his father's desires. It is generally assumed that there is here a survival of the first edition which is not very well suited to

μᾶς ἀγάθ' αὐτίχ' ἔξων
 μόνας θεῶν; ὥς
 ἔτοιμος ὃδ' ἐστὶν ἅπαντα δρᾶν
 ὅσ' ἂν κελεύῃς.
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου
 καὶ φανερώς ἐπηρμένον
 <καιρὸν ὅπως> γνοὺς ἀπολά-
 ψεις ὃ τι πλείστον δύνασαι
 ταχέως· φιλεῖ γάρ πως τὰ τοι-
 αῦθ' ἐτέρα τρέπεσθαι.

805

810

> ≈

ΣΥΖΥΓΙΑ Β

ἐπίρρημα

ΣΤΡ. οὔτοι μὰ τὴν 'Ομίχλην ἔτ' ἐνταυθοῖ μενεῖς·
 ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας.

815

806 μόνας] μόνος RV 811 To fill the lacuna, Schroeder reads
 καιρὸν ὅπως || ἀπολάψεις RV etc., Su. (s.v.): ἀπολαύσεις codd. dett. al.:
 ἀπολέψεις Ald. (v.l. in Su. *l.c.*, on margin of cod. E) 813 ἔτερα RV
 etc.: Su. (s.vv. φιλεῖ γάρ πως) writes the line so: φ. γὰρ τὰ πολλὰ ἐτέρως
 τρέπεσθαι

the present context. Thus G. Schwandke (*De Nub. prior.* p. 153) places the Antode after 730 (where see note); Bücheler (*N. Jahrb.* lxxxiii. p. 673) substitutes it for 457 sqq. (where see note), and thinks that, in the first edition, the Parabasis began at 803; Textor (*Zur dram. Tech. Ar.* p. 27 n. 35) thinks the lines ought to stand between 731 and 745 (which, according to him, are a survival from the first edition). See further Teuffel, *Philol.* vii. pp. 330 sqq., Kock, *Einkl.* § 47, Weyland, *De Ar. Nub.* p. 31, Naber, *Mnem.* xi. p. 320, Heidhüs, *Über d. Wolken*, p. 30. But the advice to strike the iron while it is hot is natural here, since Socrates' harshness to his pupil was calculated to damp his enthusiasm. The warning would not have been in place earlier in the play.

806. μόνας θεῶν: a curious vaunt in respect of Socrates who had ceased to believe in the existence of 'gods.'

807. Schol. V (int.) (ἀντὶ τοῦ ἔτοιμός ἐστι) μισθοὺς σοι [R: σὸν V] χορηγεῖν οὐς ἐὰν θέλῃς [βούλει R].

808. κελεύῃς: as Strepsiades had been expelled from the school, he was no longer likely to get any further orders. Possibly the words mean that, as Strepsiades is willing to fetch his son, so he will submit to any demand of Socrates, cp. Heidhüs, *Über d. Wolken*, p. 16.

809. ἐκπεπληγμένου, 'struck into amazement and admiration' (Shak. *Hamlet* iii. ii. 346), 'mated or stark mad' (*Err.* v. i. 282), viz. by his delusion that his salvation depends on his acquiring the Sophistic Arts, cp. Heidhüs, *Über d. Wolken*, p. 16.

810. ἐπηρμένον, 'rapt,' 'a-tiptoe' (*Hen.* V iv. iii. 42), cp. 800 n., *Vesp.* 1024 n.

811. γνοὺς: according to the codd., followed by a gen., as in Hom. *Il.* iv. 357 ὡς γινῶ χωμόμενιο, and elsewhere, e.g. Xen. *Cyr.* vii. 2 § 18, Plato, *Apol.* 27 A ἀρα γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζόμενον; so with ἀποδέχεσθαι (id. *Phaedo*, 92 E, etc.), ὑπονοεῖν (Thuc. i. 68 § 2, etc.), Kühner-Gerth, *Gram.* § 417 A. 10. But the construc-

of blessings will come to thee soon from us, and from none else of the heavenly powers? For this clown is ready to do thy bidding, whate'er it be. But now that it is clear that the man is mazed, and a-tiptoe with exaltation, grasp thou the happy chance, and gobble up whatever is to hand. Waste not a moment: for (*sotto voce*) such things, I know not how, are wont to belie our hopes.

(SOCRATES leaves the Orchestra.)

SYZYGY B

EPIRRHEME

(STREPSIADES re-enters, in the company of his son.)

STREPS. By holy mist, you shall bide here no longer, but be off, and break your teeth upon the pillars of your uncle Megacles' halls.

tion is questionable, and there may be a lacuna in the text; see crit. n.

ἀπολάψεις: schol. V (int.) <γνοῦς R> ἀπολάψεις: ἀφαρπάσεις, ἀποκερδανείς, ἀποσπάσεις, "λάβοντες γλώσσησιν" [N. xvi. 160]. The original form of this note is given in Su.: ἐὰν διὰ τοῦ ε, ἀπολέψεις, τουτέστιν ἀπολεπίσεις, "ἀπολέψαντα τὸ λέμμα" (Aves 673 sq.), ἀπολεπίσαντα ὥσπερ ὧν· ἐὰν δὲ ἀπολάψεις, ἐκπιῖ[s]. ἀπὸ τῶν κυνῶν ἡ μεταφορά, καὶ ὅσα λάπτοντα πίνει· καταστρέφει δὲ εἰς τὸ ἀποκερδανείς, ἀφαρπάσεις, ἀποσπάσεις: cp. Ach. 1229, Pax 885, Antiphanes ii. p. 28 K. (v. Herw.) (iii. p. 22 M.); elsewhere the future is λάψομαι. The metaphor here, of a man, is unexampled, but cp. Eq. 700 sq. ἐγὼ δέ γ' εἰ μὴ σ' ἐκπῖω | κάπεκροφήσας αὐτὸς ἐπιδιαρραγῶ, Ter. Eun. 1087 (Bentley) *hunc comedendum et ebibendum nobis propino*.

812. ταχέως: emphatically placed, as hinting at the final *dénouement*, which, in its present form, belongs to the second edition (Hypoth. VII.), but which must have had a parallel in the first edition.

φιλεῖ γάρ κτλ.: schol. V (int.) (εὐμετάβολοι [-οῦλοι MS.]) γὰρ αἱ τῶν τοιούτων ἀνδρῶν γνώμαι [more fully in Su. s.vv. φιλεῖ γάρ πως]; cp. Plato, Rep. 563 E τὸ ἄγαν τι ποιεῖν μεγάλην φιλεῖ εἰς τοῦναντίον μεταβολὴν ἀνταποδιδόναι. For similar moralizing cp. Pax 945 sqq., Thesm. 723.

814-88. Second Syzygy. Divided by Zieliński (Glieder. p. 206) into Epirrheme

814-65, Antepirrheme 866-88. The Ode and Antode are missing in the surviving play, but cp. 865, 888 nn. Mazon (Comp. etc. p. 58) points out that at this point the play commences again with a new actor, and that this scene serves as a kind of prologue to the new piece. Those who hold (with G. Schwandke, *De Nub. prior.* p. 161) that StrepsiaDES' schooling had a successful termination in the first edition, assign 816-88 and 843-53 to that edition.

814 sqq. For a similar scene see *Tartuffe* III. vi., where Orgon expels his son Damis, with the words, 'Vite, quittons la place. Je te prive, pendard, de ma succession. Et te donne de plus ma malédiction,' and *L'Avare* IV. v. where Cléante shows like indifference in the face of Harpagon's threats.

814. οὔτοι κτλ.: cp. *Vesp.* 1442; StrepsiaDES now carries out the threat of 122, and 802.

Ὀμίχλην: schol. V (int.) (ὥς μύστης γεγεννημένος τῶν φιλοσόφων τὴν ὀμίχλην δμῦσαι, μιμούμενος αὐτούς); cp. 830, 423 sqq., Diels, *Leukipp.* etc. p. 138. Socrates is full of strange oaths, but his former pupil "goes one better" here.

815. κίονας: schol. R (not in V) ἀντὶ τοῦ τοὺς λίθους τῆς Μεγακλέους οἰκίας· οὔτοι γὰρ μόνοι κατελείπησαν [-ελεῖφθησαν Su.] αὐτῷ πάντα καταφαγόντι [φαγ. Su.], cp. Su. s.vv. ἀλλ' ἐσθί'.

For similar uninviting food cp. Pax 1116 τὴν Σίβυλλαν ἐσθίε. In Men. iii. p.

ΦΕΙ. ὦ δαιμόνιε, τί χρήμα πάσχεις, ὦ πάτερ ;
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤΡ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον· τῆς μωρίας·
τὸ Δία νομίζειν, ὄντα τηλικουτονί.

ΦΕΙ. τί δὲ τοῦτ' ἐγέλασας ἐτεόν ;

ΣΤΡ. ἐνθυμούμενος

820

ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.
ὁμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα,
καί σοι φράσω τι πρᾶγμ' ὃ μαθὼν ἀνὴρ ἔσῃ.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙ. ἰδοὺ· τί ἔστιν ;

ΣΤΡ. ὁμοσας νυνὶ Δία.

825

ΦΕΙ. ἔγωγε.

ΣΤΡ. ὀρᾶς οὖν ὡς ἀγαθὸν τὸ μανθάνειν ;
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς.

816 ὦ πάτερ] om. ὦ V 817 Meineke οὐ, τὸν Ὀλύμπιον : Hermann μὲν μὰ τὸν Ὁ. Δία : Bachmann οἰμαί σε μὰ Δί' Ὀλύμπιον (see v. Bamberg, *De Ran.* p. 30 n., Bachmann, *Zur Krit.* p. 253) 819 τὸν Δία codd. : Valckenaer τὸ Δία 820 δὲ] δαι R 821 ἀρχαῖκα V etc. : ἀρχαῖκα R Phrynichus (p. 39 Lobeck, p. 111 Rutherford, cp. *Vesp.* 40 n.). On the other hand see Kühner-Blass, *Gram.* §§ 50 A 5, 334. 5 823 ὃ σὺν V 824 διδάξης RV etc. 825 νυνὶ V dett. al. : νῦν R : νῦν νῆ Ald. : νῦν δὴ codd. dett. al. (followed by Cobet, *Mnem.* iii. p. 311). Blaydes places a note of interrogation after the line 826 ἔγωγε V || ΣΤΡ. om. R (a space being left) 827 οὐκ ἔνεστιν R : Porson οὐκ ἔστ' ἔτ' (*Thesm.* 946) : Hermann ἀλλά τις, giving the words to Strepsiades (cp. 1470 sq.)

105 K. (iv. p. 178 M.) a prodigal (who had sold the stones of his father's tomb) says ὡς ἐκεῖνος <Κτήσιππος> κατέδομαι καὶ τοὺς λίθους | ἀπαξάπαντας, οὐ γὰρ οὖν τὴν γῆν μόνην, but this is the ordinary metaphor of 'devouring' in connexion with waste.

816. δαιμόνιε : cp. *Vesp.* 962 n.

τί χρήμα : cp. ib. 266 n.

817. Δία τόν : this unusual division of the tribrach may be allowed, since the words are rapidly pronounced together, and form one idea (*Vesp.* Introd. p. xl. (4)), as being a formula (ib. (6)), cp. *Lys.* 24 καὶ νῆ Δία παχύ. This irregular division is most common in the first foot. For oaths by 'Olympian Zeus,' which were borrowed from public documents (in which νῆ Δία was thought banal) cp. Aeschin. i. § 55, Alex. ii. p. 381 K. (iii. p. 489 M.), Cuq in Daremberg et Saglio, *Dict.* iii. p. 749 b.

818. Schol. V (ext.) εἰ γε καὶ αὐτὸς

ἐπετιμήθη ἐπὶ τοῖς παρὰ Σωκράτους· ταῦτα [Herm. : ταῦτα MS.] δὲ πειράται (καὶ) διδάσκειν τὸν υἱόν, καταγελῶν αὐτοῦ ὡς μὴ δεόντως [R : μὴδὲ δντος V] μὴδὲ Δία νομίζοντος [μῆτε ὁμνόντος μῆτε Δία ν. R]· (τὸ δὲ ἀρχαῖκὰ) ἀντὶ τοῦ μῶρα, εὐήθη, (λήρα).

ἰδοὺ γ' ἰδοὺ : cp. 1469, *Lys.* 441, *Thesm.* 206, *Eccl.* 136, ἰδοὺ 872, *Eq.* 87, 344, 703, *Pax* 198 ; followed by an acc. *Eccl.* 94 ἰδοὺ γέ σε ξαίνουσαν (although ξαίνουσα precedes).

μωρίας : cp. *Vesp.* 161 n. ; followed, as here, by an exclam. infin., *Eccl.* 787.

819. τὸ . . νομίζειν : cp. *Vesp.* 835 n. For Socrates' supposed atheism cp. Plato, *Apol.* 26 b.

τηλικουτονί : schol. V (int.) ὁλον τελείαν ἔχοντα τὴν ἡλικίαν καὶ ὀφείλοντα πάντα εἰδέειν (similarly in Su. s.vv. τῆς μωρίας).

820. τοῦτο : cp. *Ach.* 7 crit. n., *Ran.* 748 καὶ τοῦθ' ἥδομαι.

PHID. My good sir, what ails you, father mine? By Zeus, by heavenly Zeus, you're not in your right mind.

STREPS. (*With a sarcastic laugh*) 'Heavenly Zeus,' in good hour! What folly! A man of your age to believe in Zeus!

PHID. (*With a look of blank amazement*) What can be the cause of this your mirth?

STREPS. I laugh to think that, though you're but a lad, your thoughts are wrinkled. However, come here, and I'll improve your education: for I'll tell you something that will make a man of you. (*Whispering*) But mind you never breathe it to a soul.

PHID. (*Placing his ear near his father's mouth*) There! What is it?

STREPS. You swore by Zeus just now.

PHID. So I did.

STREPS. Observe what a fine thing learning is. (*In a thrilling whisper*) Phidippides, there's no such being as Zeus.

ἐγέλασας: cp. *Ach.* 266 n.

ἑτέον: cp. *Vesp.* 8 n.

821. ἀρχαϊκά, 'your thoughts are wrinkled' (cp. *Shak. Meas.* I. iii. 5); a humiliating charge at Athens, cp. 1469, *Vesp.* 1480 n. The use of the rare adj. in -κός is a jest, cp. 483 n. Even so early, Strepsiades shows he is a half-baked Sophist.

822. Similar are the words of the drunken Heracles in the *Alcestis* 779 δεῦρ' ἐλθ' ὅπως ἂν καὶ σοφώτερος γένη. Strepsiades, like the 'pedant' in 143, treats the Socratic instruction as a mystery.

823. ἀνήρ: cp. *Ach.* 707 n., *Vesp.* 1185 n.; it appears from *Vesp.* l.c. that the word, in the sense of 'fine gentleman,' had been appropriated by the very set to which Phidippides belonged; hence the irony here. Similar is M. Jourdain's (Molière, *Bourgeois gent.* III. iii.) 'je veux avoir de l'esprit, et savoir raisonner de choses parmi les honnêtes gens.'

824. Schol. V (ext.) ὡς ἐπὶ τῶν φθορούντων διδασκάλων, (ἦ) ὡς καὶ αὐτὸς παρηγγέλη [143] "νομίσαι . . μυστήρια."

ὅπως: cp. *Vesp.* 289 n.

825 sqq. The commentators (see G. Schwandke, *De Nub. prior.* p. 158) have been much troubled by the specimens of Sophistic lore displayed by Strepsiades, which they hold to be inconsistent with

the failure of his instruction; but there is a lack of humour in this objection. Strepsiades has a shrewd wit ('bon-homme,' Deschanel, *Études sur Aristoph.* p. 136), but it is not of a metaphysical cast, and, after all, his specimens of Sophistic lore are only 'the scraps and orts' of the Sophistic banquet which he has attended. Even apart from this, a comic writer's (e.g. Shakespeare's) own genius often peers through in the case of his boors: Strepsiades (335 sqq.), though illiterate, knows all about dithyrambs; Dame Quickly is able to describe the death of Falstaff in a way of which only Shakespeare was capable; Molière allows Sganarelle (in *Don Juan* I. i.) to refer to Aristotle and Plato, on the question of snuff; and Strepsiades' wisdom is not deeper than that of Shakespeare's learned clowns. If such incongruities did not offend Molière and Shakespeare, they may pass muster with the critics of this scene.

825. ἰδού: cp. 82 n.

νυνί: cp. 786 n.

826. ὅρᾳς οἶν: cp. Plato, *Gorg.* 475 E, *Symp.* 202 D. So ὅρᾳς, argumentatively, at the beginning of a clause, cp. 355 n.

ἀγαθόν: so M. Jourdain (*Bourgeois gent.* ib. II. ii.) 'ah! la belle chose, que de savoir quelque chose!'

827. So Socrates in 367; but neither the naïf Strepsiades nor his son has

ΦΕΙ.

ἀλλὰ τίς ;

ΣΤΡ. Δίνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΦΕΙ. αἰβοῖ, τί ληρεῖς ;

ΣΤΡ. ἔσθι τοῦθ' οὕτως ἔχον.

ΦΕΙ. τίς φησι ταῦτα ;

ΣΤΡ. Σωκράτης ὁ Μήλιος

830

καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.

ΦΕΙ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθῃ χολῶσιν ;

ΣΤΡ. εὐστόμει,

καὶ μηδὲν εἴπῃς φλαῦρον ἀνδρας δεξιούς

καὶ νοῦν ἔχοντας· ὦν ὑπὸ τῆς φειδωλίας

835

ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἡλείψατο

οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ

ὥσπερ τεθνεῶτος μου καταλούεις τὸν βίον.

ἀλλ' ὥς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.

832 τοσοῦτον V etc., Su. (s.vv. μανιῶν, χολῶσι [omitting τῶν]): τοσοῦτο R etc.: Blaydes τοσουτονῶν, objecting to the article in this idiom (but his instances are Ionic [Herod. i. 124, vii. 16] and tragic [Soph. OC. 748, Eur. Med. 371]) || ἐλήλυθα Ald. 838 καταλούει μου RV etc., Su. (s.v. καταλούῃ), Ald.: Bekker καταλόει (but the short penult is found only where the connecting vowel is ὀ or ἔ [except in a Doric scholium in Athen. 695 B, PLG. iii. p. 650 B.⁴], cp. *Vesp.* 118 n.): v. Herwerden μου καταλούεις. In *Mnem.* xxiv. p. 300, he proposes μου καταλοῆς (Eubul. ii. p. 170 K.; iii. p. 211 M.)

risen to the idea of the world's being governed by natural laws. For them the expulsion of Zeus meant the substitution of another form of personal government. The tyrant has been expelled, as so often happened in the case of earthly 'tyrants,' by his son—Dinus.

828. ἐξεληλακώς: comic, 'hoisted from his seat' (Shak. 2 *Hen.* VI i. i. 170), 'sowled out by the ears' (*Cor.* iv. v. 213).

829. αἰβοῖ, 'hoy-day' (Shak. *Tim.* i. ii. 139); schol. R (not in V) γελῶν λέγει τὸ αἰβοῖ· ἔστιν δὲ ἐπίρρημα σχετλιαστικόν.

830. Σωκράτης: in reality, Diogenes of Apollonia, cp. 380 n.

ὁ Μήλιος: see Appendix.

831. Χαιρεφῶν: cp. 104 n.

τὰ ψυλλῶν ἔχνη: an instance of the use of the article as equivalent to inverted commas, cp. *Ach.* 10 n., 648 n.; otherwise, the gen. would require an article, cp. *Ach.* 863 n., 1150 crit. n.

832. μανιῶν, 'you are so blasted with ecstasy' (Shak. *Hamlet.* iii. i. 169), 'raging-wood' (*1 Hen.* VI iv. vii. 35); schol. V (sup.) ἀπικῶς τὸ μανιῶν ἀντὶ τοῦ (τῆς) μανίας, (τὸ δὲ χολῶσιν ἀντὶ τοῦ μαινομένου) [also Su.]. The plural is common, cp. *Pax* 65, *Lys.* 342, *Thesm.* 680, 793.

833. πείθῃ: the infin. would be more usual in Aristophanes (1342 n., *Vesp.* 1089 n.), but cp. *Lys.* 700, *Plut.* 141 sq.

χολῶσιν, 'brain-sick men' (Shak. *Troil.* ii. ii. 122), = μελαγχολῶσιν (*Aves* 14, *Eccl.* 251, *Plut.* 12, 366, 903); so Demostratus ὁ Βουζύγης was nicknamed ὁ Χολοζύγης (*Lys.* 397). In later days, χολᾶν came to mean 'to be angry,' cp. Antiphan. ii. p. 47 K. (iii. p. 368 M.), Strato iii. p. 361 K. (iv. p. 545 M.). For -ᾶν cp. *Ach.* Intro. p. liii. (6) (b).

εὐστόμει: schol. V (sup.) ἀντὶ τοῦ εὐφῆμει καὶ μηδεμίαν εἴπῃς περὶ αὐτῶν ἀμαρτίαν [μηδὲν . . βλάσφημον R]: λέπει (δὲ) ἢ εἰς (ἢ ἢ εἰς) ἀνδρας δεξιούς. Δ

PHID. Then who is there?

STREPS. Son Whirligig is king, having hoisted Zeus from his seat.

PHID. Pish! What nonsense is this?

STREPS. I assure you, 'tis the fact.

PHID. Who says so?

STREPS. The Melian Socrates, and Chaerephon, who can track the flight of fleas.

PHID. (*Striking an attitude*) And are you so 'blasted with ecstasy' as to give credit to brainsick men?

STREPS. Peace, good words: and scandal not men of light and leading: of whom, for thrift, no one has ever cut his hair, or used bear's grease, or gone to the baths, for a wash: while you, as though to lay me out, are washing clean away my fortunes. But come, pack off to school in my place.

tragic formation (Aesch. *Cho.* 997, Soph. *Phil.* 201 εὐστομ' ἔχε), used with comic effect. Also in a reminiscence in [Lucian], *Philopatr.* § 17 εὐστρέμει, καὶ μηδὲν εἰκῆς φλαῦρον θεοῦ δεξιῶ.

834. φλαῦρον: schol. V (interlin.) <ἀντὶ τοῦ R> κακόν [also Su.]; the vox propria in this context, cp. *Lys.* 1043 sq., Soph. *Aj.* 1162.

835. ὑπὸ τῆς φειδωλίας: schol. V (int.) δοκῶν ἐπαίνειν ψέγει (αὐτοῦς). ἀντὶ γὰρ τοῦ εἰπεῖν καρτερίας, εἶπε φειδωλίας. || (ἄλλως· ὡς κομῶντας διαβάλλει τοὺς φιλοσόφους διὰ καρτερίας, ὁ δὲ φησιν, οὐ δι' ἀρετὴν ταῦτα ἐποιοῦν, ἀλλὰ διὰ σμικρολογίαν) [similarly in Su. s.v. κομήσης]; cp. *Ach.* 350 n.

836. ἀπεκείρατο: the philosophers (like the 'Knights,' cp. 14 n.) wore long hair, but for different reasons, cp. *Aves* 1282 ἐκόμων, ἐπέων, ἐρρύπων, ἐσωκράτων.

ἡλείψατο: cp. 442 n.

837. βαλανεῖον: cp. *Aves* 1554 ἄλυντος Σωκράτης, Plato, *Symp.* 174 A. Socrates objected to hot baths, as being effeminate, but he was not averse from cold water. Joël sees here an allusion to the Cynics, who went much further (*Plut.* 85, where Patrocles, according to some the half-brother of Socrates, οὐκ ἐλούσατ' ἐξ ὄνου περ ἐγένετο), or possibly to the Pythagoreans (cp. Aristophon ii. p. 281 K.; iii. p. 363 M., who speaks of their φθειράς τε καὶ τρίβωνα τὴν τ' ἄλυνσιν, which οὐδεὶς ἂν ὑπομείνειε τῶν νεωτέρων), who resembled Cleomenes of

Lys. 279 sq. (πινῶν ρυπῶν ἀπαράτιλτος, ἐξ ἐτῶν ἄλυντος).

838. τεθνεῶτος: schol. V (int.) ἔθος ἦν μετὰ τὸ ἐκκομισθῆναι [Su.: εἰσκ- MS.] τὸ σῶμα καθαρμοῦ χάριν ἀπολούεσθαι τοὺς οἰκείους τοῦ τεθνεῶτος· λέγει δὲ οἱ [ἢ Su.] εἰς τρυφήν [Su.: τροφὰς MS.] καταναλίσκει· <βίον δὲ τὴν περιουσίαν [λέγει νῦν Su.] ἢ εἰς [τὰ Su.] λουτρὰ καταναλίσκει· R, Su.> (τὴν δὲ κατὰ πρόθεσιν εἰς ἐπίτασιν παραλαμβάνουσιν [ἐπιτατικῶς λ. Su.], ὡς ἐπὶ τοῦ καταφαγεῖν· οὕτως δὲ ἐπὶ τοῦ καταλούειν μου τὸν βίον); cp. Plato, *Phaedo*, 115 A, Soph. *Ant.* 1201, Eur. *Hec.* 611 sqq.

καταλούεις: cp. Plaut. *Asin.* 134 sq. nam mare haud est mare, uos mare acerrimum; | nam in mari repperi (viz. treasure), hic elauī bonis; Rud. 578 sqq. CH. eho an te paenitet, | in mari quom elauī, ne hic in terra iterum eluam? | SC. eluas tu anne exinguare ciccum non interdum; Stich. 669, Trin. 405 sq. LE. quid factum est eo? | ST. comessum, exrotum: exussum: elotum in balineis. The latter passage shows that κατὰ must have the same sense as in 857, *Eq.* 1352, *Vesp.* 911 (where see note).

The ἐπίλουτρον (entrance-fee to warm baths) was small (2 χαλκοί), but there is no need to think that Strepsiades' money was really wasted on paying this. The desire to pun justifies the use of the word.

βίον: a surprise for σῶμα.

839. ὑπέρ, 'instead of me' (ἀντὶ 796).

- ΦΕΙ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν; 840
 ΣΤΡ. ἄλῃθες; ὅσαπερ ἔστιν ἀνθρώποις σοφά.
 γνώση δὲ σαντὸν ὡς ἀμαθῆς εἰ καὶ παχύς.
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.
 ΦΕΙ. οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός;
 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 845
 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;
 ΣΤΡ. φέρ' ἴδω, σὺν τούτῳ τί ὀνομάξεις; εἰπέ μοι.
 ΦΕΙ. ἀλεκτρύονα.
 ΣΤΡ. καλῶς γε. ταυτηνὴ δὲ τί;
 ΦΕΙ. ἀλεκτρύονα.
 ΣΤΡ. ἄμφω ταυτό; καταγέλαστος εἰ.
 μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν 850
 ἀλεκτρύαναν, τουτονὶ δ' ἀλέκτορα.

840 χρηστόν om. RV || τίς RV 841 ΣΤΡ. om. R || ὅσα πέρ
 ἔστιν A etc.: ὅσα πάρεστιν R: ὁ. πάρεστ' ἀνθ. V etc.: ὅσαπερ ἔστ' ἐν
 ἀνθ. Ald.; see comm. 843 με V 845 πότερον Ald., Su. (s.v.
 παρανοίας): πότερ' ἂν RV (cp. 638 crit. n.) || ἔλω R etc., Ald.: λέγω V
 847 τουτονὶ RV etc.: τοῦτον Ald. || τίνα νομίζεις codd.: Meineke τί
 ὀνομάξεις: Mehler τίν' ὀνομάξεις: Reisig τουτονὶ τί νομίζεις (which is
 metrically faulty, cp. *Vesp.* Introd. p. xxxix. III. n. 2) 848 Om. R
 which has, after 849, ^β καλῶς γε· ταυτηνὴ δὲ τί; ^γ ἀλεκτρύονα || καλῶς
 γε om. V 849 ἀλεκτρύονα RV || ταυτό Ald.: ταυτόν RV etc. (cp.
 234 crit. n.)

840. καί, 'what could one learn from them?' cp. 785 n. Common with the interrog. particle, to which it adds emphasis, cp. 1344, *Eq.* 342, *Pax* 1289, *Lys.* 526, *Aesch. Ag.* 278, *Soph. Ant.* 772, 1314, *Eur. Phoen.* 1354, *Hec.* 515.

841. ἀλῃθες; schol. V (int.) ἀντὶ τοῦ ἀληθῶς πάνν' οὕτω λέγει ἐπὶ τοῦ (ἐπιρ)ρηματικοῦ.

ἀνθρώποις, 'everything that men call wise,' cp. *Ach.* 1126 n., *Plut.* 145. This use must be distinguished from that of ἐν ἀνθρώποις (*Andoc.* i. § 67 πίστιν τὴν ἐν ἀνθρώποις ἀπιστοτάτην, *Plato, Lys.* 211 E), ἀνθρώπων (μάλιστ' ἀνθρώπων *Xen. Lac. Pol.* 10 § 3) with a superlative, ἐξ ἀνθρώπων (*Plato, Theaet.* 170 E οἱ γέ μοι τὰ ἐξ ἀνθρώπων πράγματα παρέχουσιν 'all the trouble in the world,' *Lysias* xiii. § 73, *Aeschin.* i. § 59 Πιττάλακον ἐμαστίγουν τὰς ἐξ ἀνθρώπων πληγὰς 'every kind of blow that the wit of man could devise').

842. γνώση: possibly, as Süvern (*Über Ar. Wolken*, p. 7) suggests, an allusion

to the Delphic γνώθι σεαυτὸν (*Xen. Mem.* iv. 2 § 24).

ἀμαθῆς: a charge that would be bitterly resented by the *jeunesse dorée*, since ἀμαθία, like σκαϊότης (*Vesp.* 1183 n.), meant, in particular, ignorance of the usages of good society. Hence ἀγροικία is defined by Theophrastus (*Char.* 4) as ἀμαθία ἀσχέμων; and one who omits to cultivate his mind is described by Plato (*Rep.* 411 E) as acting βία . . . καὶ ἀγριότητι ὥσπερ θηρίον, and as living ἐν ἀμαθίᾳ καὶ σκαϊότητι μετὰ ἀρρυνθμίας τε καὶ ἀχαριστίας.

In like manner, M. Jourdain (*Bourgeois gent.* III. iii.), in the pride of his new learning, says to his wife and Nicole "vous parlez toutes deux comme des bêtes, et j'ai honte de votre ignorance."

παχύς: schol. V (ext.) <ἀντὶ τοῦ R> ἀνόητος, ἀνασθητος, <παχύς R, Su.> eis τὸ νοεῖν: cp. *Hippocr. Περί ἀέρ.* ὁ. τόπ. ii. p. 92 L. (of men living in an enervating climate) ἐς τὰς τέχνας παχέες καὶ οὐ λεπτοὶ οὐδὲ ὀξέες, *Lucian, Iurp. trag.* § 25,

PHID. But what worth knowing could one acquire from fellows like these?

STREPS. Indeed? Why, every kind of wisdom that man can conceive; and you will learn that you are untaught, of wits dull and fat. (*Hurrying into the house*) But wait for me here a moment until I return.

PHID. (*Soliloquizing*) What the good-year am I to do, now that my father is stark mad? Am I to bring him into court, and 'beg him for a fool'? or shall I advertise the undertakers of his lunes?

STREPS. (*Returning, with a cock and hen in either hand*) Let me see: (*holding out the cock*) tell me what name you give to this?

PHID. Rooster.

STREPS. Good: (*holding out the hen*) and this?

PHID. Rooster also.

STREPS. What, both the same? Dotard! You must change all that in future: and call this roostress, this rooster.

Shak. *LLL.* III. i. 110 'a fat *l'envoy*; ay, that's a fat goose,' ib. v. ii. 269 'well-liking wits they have; gross, gross; fat, fat,' ib. i. i. 26 'fat paunches have lean pates, and dainty bits Make rich the ribs, but bankrupt quite the wits.') (*λεπτός*, *Ach.* 445 n.

843. cp. 803 n.

844-86. According to Naber (and others) from the second edition; but cp. 783 sqq. n.

845. *παρὰ νόμος*: schol. V (ext.) (πρὸς τὸν πατέρα δικάσσομαι, καὶ δέξας αὐτὸν μαινόμενον, οὕτω τὴν μανίαν παύσω <eis τὸ δικαστήριον ἀγαγὼν Su.> τὸ δὲ εἰσαγαγὼν ἔλω.) ἀντὶ τοῦ κατηγορήσω αὐτοῦ ὥς) παραφρονοῦντος.

For *παράνοια* cp. J. H. H. Schmidt, *Syn.* iv. p. 247. As *παρὰ νόμῳ* is 'to hear falsely,' so *παρὰ νόμῳ* is 'to think wrongly' (*delirare*), by allowing one's fancies to interfere with facts. As this is often the effect of age, Phidippides thinks his father may be dying. Such accusations by sons against their fathers were not unheard of at Athens, and Socrates was accused of encouraging them (*Xen. Mem.* i. 2 § 49). They were legal, but entailed disgrace (Plato, *Legg.* 928 E). The well-known story of the prosecution of Sophocles by his son Iophon (Plut. *An seni sit ger. resp.* 3 § 3, [Lucian,] *Macr.* § 24) was, like many

other malicious inventions which have passed into history (*Ach. Excursus* I.), derived from a comedy (the *Δράματα* of Aristoph., cp. Kock, *CAF.* i. p. 460).

εἰσαγαγὼν: generally of the presiding magistrate (cp. *Vesp.* 842 n.); here of the plaintiff.

ἔλω: cp. *Vesp.* 1207 n., J. H. H. Schmidt, *Syn.* iii. p. 213.

846. *σοροπηγίς*: schol. V (ext.) τοῖς τὰς σοροῦς τῶν ἀποθησκόντων (ποιοῦσιν), τουτέστιν ἄλλην λαοῦ οὐχ ἔξει ἢ [Su.: οὐκ ἔχει V: οὐκ ἔστιν ἐξιέναι R] τὸν θάνατον. καὶ δεόν αὐτῷ (τὰ) πρὸς τὴν ταφὴν [τὰ R, Su.] ἐπιτήδεια κατασκευάζειν <ἵνα ποιήσωσιν αὐτῷ σορόν, δηλονότι ἐγγὺς ὄντι τοῦ ἀποθανεῖν R>. In like manner Bdeleycleon addresses his father *Vesp.* 1365 νοεῖς, ἔρᾶν τ' εἰκας ὥρατας σοροῦ, cp. *Lys.* 599 sqq.

847 sqq. Cp. 666 sqq.

849. *ἀλεκτρούνα*: for the division of the anap. after an elision, in the second foot, cp. *Vesp.* Introd. p. xxxviii. II. The division and elision, at a change of speakers, are rare, cp. *Vesp.* 793 n.

850. *καλεῖν*: schol. R (not in V) ἀντὶ τοῦ οὕτως καλέσσης, cp. 1080, 1352 crit. n., *Vesp.* 386 n.

851. Cp. 666. Here again Strepsiades recalls M. Jourdain (*Bourgeois gent.* III. iii.), when he seeks to instruct his wife in the nature of the language which she

- ΦΕΙ. ἀλεκτρυάιναν; ταῦτ' ἔμαθες τὰ δεξιὰ
εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;
ΣΤΡ. χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθωμ' ἐκάστοτε,
ἐπελανθανόμεν ἂν εὐθύς ὑπὸ πλήθους ἐτών. 855
- ΦΕΙ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας;
ΣΤΡ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
ΦΕΙ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ;
ΣΤΡ. ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα.
ἀλλ' ἴθι, βάδιζ', ἴωμεν· εἴτα τῷ πατρὶ 860
πιθόμενος ἐξάμαρτε· κἀγὼ τοί ποτε,
οἶδ', ἐξέτει σοι τραυλίσαντι πιθόμενος,

855 ἂν om. V etc. || ἐτών Ald.: τῶν ἐτών RV etc.: Bachmann (*Conj.* p. 54) omits ἂν, and reads τῶν (which, indeed, would be expected); but his emendation divides a dactyl after the second syllable (cp. *Vesp.* Introd. p. xxxiv. (2) n. 3). The article is often wrongly inserted by copyists, cp. *Ach.* Introd. p. lxxx. 12 (b) 859 ἀπώλεσα] ἀνάλωσα Su. (s.v. δέον) 861 πιθόμενος Su.: πειθόμενος RV cett. 862 οἶδα is taken parenthetically (= 'I remember') by Kock, who places a comma after πιθόμενος (862), cp. *Soph. Aj.* 560, 938, *El.* 354, *OC.* 1615: οἶσθ' would be more natural in this sense: Piccolomini οὐδ', which is attractive || πιθόμενος Su. (s.v. ἐξέτει: πειθόμενος in codd. BVM): πειθόμενος codd.: V has a full stop at the end of the line

uses: 'ce que je parle avec vous, ce qui je vous dis à cette heure, qu'est-ce que c'est . . . c'est de la prose, ignorante.'

852. δεξιὰ: cp. 521.

853. γηγενεῖς: schol. V (ext.) διὰ τὸ νεκρώδεις (αὐτοῦς) εἶναι καὶ ὤχρους. ἡ ἀσεβεῖς καὶ θεομάχους διὰ τοὺς γίγαντας [also Su.]. In general 'sons of earth' are bovine ἀχθὴ ἀρούρης (*Alex.* ii. p. 334 K.; iii. p. 428 M., where a stupid son is called βῶλος, ἀροτρον, γηγενής | ἀν-θροπος); but here = 'Titans,' assailers of heaven, and atheists (cp. *Aves* 824, *Eur. Bacch.* 544, 996 τὸν ἄθεον, ἀνομον, ἄδικον Ἐχλίουος τόκον γηγενῆ, *Ion* 987 sq.). But there is also an allusion to the pallid complexion of the inhabitants of the 'cave of Trophonius' (103 n., 508 Append.).

854-88. According to Weyland (*De Ar. Nub.* p. 35), an insertion in the second edition; but see 783 sqq. n.

855. ἂν: cp. *Vesp.* 269 n.

ἴπῳ: cp. *Ach.* 350 n.

ὑπὸ πλήθους ἐτών, 'from a plurisy of years' (*Shak. Haml.* iv. vii. 117), 'with mickle age' (*1 Hen. VI* iv. vi. 35), 'the brush of time' (*2 Hen. VI* v. iii. 3); schol. V (int.) ἀντὶ τοῦ ὑπὸ (τοῦ) γήρως,

προεῖπε γὰρ [129] "πῶς . . . μαθήσομαι;". The omission of the article with ἐτών is curious (cp. 164 n., 619, *Aves* 1588, *Thesm.* 894, *Eccl.* 396, *Thuc.* vii. 72 § 2 ὁ μεγέθους τῶν κακῶν, viii. 105 § 2 ὁ πλήθους τῶν νεῶν), but cp. *Xen. Hell.* vi. 3 § 15 ὁ. πλήθους κακῶν. Perhaps the phrase is from a tragedy.

856. θοιμάτιον: cp. 498 n.

857. καταπεφρόντικα: schol. V (ext.) εἰς τοὺς φροντιστὰς ἀνάλωσα [ἀνήλ- R]· εἰς τὴν [V, Su.: τῶν R] παίδευσιν καταδεδαπάνηκα: cp. *Vesp.* 911 n.

858. ἐμβάδας: cp. 719 n.

ποῖ τέτροφας: cp. *Vesp.* 665 n.; for the form of the perf. (of τρέπειν) cp. *Soph. Trach.* 1009, Kühner-Blass, *Gram.* § 223. 4.

859. Περικλῆς: schol. V (int.) Περικλῆς Ἀθηναίων στρατηγὸς λόγον ἀπαιτούμενος ὑπὲρ χρημάτων καὶ δεδωκὼς χρήματα Κλεανδρίδῃ [Κλεάνδρῳ MS.] τῷ ἄρμωστῇ Λακεδαιμονίων ἐπὶ προδοσίᾳ, τοῦτο οὐκ ἐδῆλου, ἀλλ' εἰς τὸ δέον ἔλεγεν ἀναλῶσαι ταῦτα [also in Su. s.v. δέον gl. 2, with much more of value].

There is possibly here (as Süvern, *Über Ar. Wolken*, p. 39, suggests) an allusion

PHID. 'Roostress'? Is this the lore you've learnt in your late pilgrimage to the den of the Titan brood?

STREPS. Aye, and heaps more: but, time and again, from my 'plurisy of years,' I straightway forgot everything that was taught me.

PHID. Then, that's the reason you've lost your cloak?

STREPS. I've not lost it, but I've thought it away.

PHID. And your shoes, you jolthead,—what turn have you done them?

STREPS. (*Striking an attitude*) Like Pericles, on 'the service' I have—squandered them. (*Eagerly*) But sharp's the word: let us step out: and hereafter, if you yield to your father's wish, you may go to the devil your own gait. When you were a six-year-old, as I remember, I also once yielded to your lisping

to the advice given by Alcibiades to Pericles when he was in trouble about his accounts; *εἶτα, ἐφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν ὅπως οὐκ ἀποδώσει λόγον*; (Plut. *Alc.* 7 § 3). There is a similar use of a well-known historical saying in *Pax* 363. The famous story of the bribing of Plistoanax is told in Thuc. ii. 21, Plut. *Per.* 22 § 2, Zenob. iii. 91, Su. s.v. *δέον* gl. 2, cp. G. F. Hill, *Sources of Greek History*², p. 132. For this the Spartans fined the king fifteen talents, and exiled his adviser Cleandridas (the father of Gylippus); the Athenians also called Pericles to account (probably when his long succession of generalships came to an end, in Oct. 430) on a charge of *κλοπή* and *δῶρα*, see Holm, *Greek Hist.* ET. ii. p. 184, Busolt, *Gr. Gesch.* III. ii. p. 954 n., *Ach.* Introd. p. xxi.

ἀπάλεσα: a malicious surprise (*κατ' ἐξαλλαγήν φωνῇ*) for ἀνήλωσα.

860. ἴθι κτλ.: schol. V (ext.) (*προτρέπόμενος αὐτὸν τρίτον τὸ αὐτὸ λέγει*· τὸ δὲ πειθόμενος ἐξαμάρτανε) ἀντὶ τοῦ ἔχει ἀπολογίαν ὅτι πατρὶ πειθόμενος ἡμάρτες σφάλῃθι καὶ ἀμάρτανε δι' ἐμέ.

εἶτα κτλ.: as often, the emphasis is on the participle (*Ach.* 202 n.), 'provided you obey your father, you may go to the devil'; according to Kock etc., an hyperbaton for *πιθόμ. εἶτα ἐξ.*, but this view is certainly wrong here, and the hyperbaton is not demonstrated by the instances quoted in support of it; e.g. 1249 sq., *Plut.* 79 *εἰτ' εἰς* γὰς Πλοῦτος ὦν; Amphib. ii. p. 247 K. (iii. p. 317 M.) *εἶτα πρὸς θεῶν οἶνον πολίτης ὦν κρατίστου*

στρυφνὸς ὦν; (*Lys.* 654 is curious, but *ἐξαναλ.* is possibly the right reading there). In all such cases the participle is an explanation of the thought implied in *εἶτα* (e.g. *Plut.* l.c. 'and then were you silent [in an indignant question, cp. *Vesp.* 1133 n.], though you are Plutus?') *Vesp.* l.c. *ἐπειτα* is explained, not by a participle, but by *ὅθ' οὔτοις κτλ.*)

861. ἐξαμάρτε: the present would be necessary, if this merely meant 'continue your old sinful life,' but there is a jest of Aristophanes' (not of Strepsiades') here, since the ironical allusion is to the father's subsequent fate. If the sense of *ἐξ.* is, as the scholiast takes it, 'commit the sin' (in the eyes of your cavaleiro friends, cp. 120) of joining the Pensoir, cp. (with v. Leeuwen) *Soph. Phil.* 83 sq. (*Odysseus* to Neoptolemus) *νῦν δ' εἰς δνειδος ἡμέρας μέρος βραχὺ | δὸς μοι σεαυτὸν, κἄτα τὸν λοιπὸν χρόνον | κέκλησο πάντων εὐσεβέστατος βροτῶν.*

τοι: schol. V (interlin.) (*τό τοι ἀντὶ τοῦ δῆ*); rather it is confidential, cp. *Vesp.* 1192 n., *Soph. Phil.* 801.

862. οἶδα, 'I remember,' cp. *Soph. OR.* 1143.

ἐξέτει: schol. V (ext.) (*οὕτως Ἀττικοὶ βαρύνουσιν ἐξέτει*) [cp. Su. s.v.]· *τραυλίσαντι* (δὲ) <ἀντὶ τοῦ R> ψελλίζοντι, *ἀσημον φωνὴν προϊέντι* [-όντι R].

τραυλίσαντι: v. Leeuwen and Süvern think there is a reference to Alcibiades here, since it is not to be supposed that Greek children 'lisped' when six years old.

But to the old a child of six seems an infant, and besides it is possible that

ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
 τούτου ἐπριάμην σοι Διασίους ἀμαξίδα.
 ΦΕΙ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσῃ. > 865

<ὦδή>

ΔΝΤΕΠΙΡΡΗΜΑ

ΣΤΡ. εὖ γ' ὅτι ἐπείσθης. δεῦρο δεῦρ', ὦ Σώκρατες,
 ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονί,
 ἄκουτ' ἀναπέισας.

ΣΩΚ. νηπύτιος γάρ ἐστ' ἔτι,
 καὶ τῶν κρεμαστρῶν οὐ τρίβων τῶν ἐνθάδε.

864 τούτου] ὅτ' Su. (s.vv. ἀμαξίς, Διάσια); a necessary reading, unless Kock's punctuation in 812 is adopted (V. Coulon, *Qu. crit.* p. 95)
 868 ἐστίν (om. ἔτι) RV dett. al. 869 There seem to have been three words—*κρεμαθρῶν*, *κρεμαστρῶν*, and *κρεμαστῶν*; see schol. V in comm. || οὐ codd., Su. (s.v. νηπύτιος), schol. *Vesp.* 1420: Bentley οὐπω or *κρεμαστρῶν* (quoted by Poll. x. § 156, as from the *Clouds*), an Hellenistic form (according to Moeris, who may, however, mean that *κρεμάθρα* is *solely* Attic, while *κρεμάστρα* is also Hellenistic): Brunck τῶν γε, which seems to me no less probable than οὐπω. A short vowel cannot be lengthened, in comedy, before *θρ* (cp. *Vesp.* 151 n.), unless to represent a drawl (as Reisig, *Conj.* p. 102, suggests). This is unlikely here, as a drawl of this kind is the very point which Socrates criticizes in Phidippides || Meineke ἐνθαδί

Phidippides had been taught by his mother to imitate Alcibiades 'the mark and glass, copy and book, that fashioned others' (*Vesp.* 44 n., Shak. 2 *Hen.* IV II. iii. 22 'he had no legs that practis'd not his gait; And speaking thick, which nature made his blemish, Became the accents of the valiant: For those that could speak low and tardily, Would turn their own perfection to abuse, To seem like him') and had not yet dropped his lisp, and drawl. In like manner, men copied the lisp of Aristotle and the *κυρτότης* of Plato (Plut. *De aud. poët.* § 8). In this line Süvern sees irrefragable evidence of his theory that Phidippides was intended to represent Alcibiades.

863. ὀβολόν: schol. V (intramarg. ext.) ἐκκλησιαστικόν (a very ignorant remark)· ζούχ ὑστατο δὲ ὁ τῶν δικαστῶν μισθός R>; the latter statement is correct ('was not a fixed amount,' not 'was not paid,' as Rutherford takes it). On the fee of the jurymen, which seems to have been two obols until it was raised by Cleon to three obols, see *Vesp.* 684 n., Excursus

II., the scholia on *Vesp.* 88, 300, *Aves* 1541, *Ran.* 140, F. Clausen, *De schol. vet. in Aves*, pp. 56 sqq., G. F. Hill, *Sources* etc.² p. 213, Fritzsche, *De merc. iud. ap. Ath.* (1839). According to Boeckh (*Staatshausalt. d. Athen.* i. pp. 328 sqq.), the present line demonstrates that the dicasts' fee, as instituted by Pericles (Plato, *Gorg.* 515 E, Aristot. *Pol.* ii. 9=1274 a 8, [id.] *Ath. Pol.* 27, ib. 62, Plut. *Per.* 9) was one obol. But Boeckh's conclusion does not follow from the phrase, any more than, if a modern barrister should say 'I spent the first sixpence I earned on you,' it should be inferred that his first fee was of this amount.

864. Schol. V (int.) ἐορτὴ παρ' Ἀθηναίοις (τὰ) Διάσια τοῦ Διὸς [cp. Su. s.v.]· ἀμαξίδα [-μαξίς R] δὲ πλακοῦντος εἰδός (τί φασιν [φήσιν MS.]) ἦν νῦν κοπτήν φαμεν· Σύμμαχος <δὲ K> τὸ μικρὸν ἀμάξιον [also Su.]· ταῦτα γὰρ τοῖς παιδίοις ἡγόραζον.

Διασίους: cp. 408 n.; a fair seems to have been held during this feast, as in

prayer, and spent the very first obol I earned for court-service on a go-cart for you at the fair.

PHID. I warn you, the hour approaches when you will rue this day.

< ODE >

ANTEPIRRHEME

STREPS. For your compliance much thanks.

(*They walk across the Orchestra to the house of SOCRATES.*)

What ho! O Socrates: show yourself: for I bring this boy of mine, tho' sore against his will. (SOCRATES reappears from his house.)

SOCR. Aye, for he is still but a puling boy, and not profited in the craft of the swinging perches here.

the case of the Anthesteria; cp. P. Girard, *Éduc. athén.* p. 96.

ἄμαξ(ι)δα: probably a cake, in the form of a go-cart (for a representation of a child rolling one cp. P. Girard, *Éduc. athén.* pp. 86, 91, Baumeister, *Denkm.* ii. fig. 821). The sacrifices by the poor, on this occasion, were cakes in the shape of swine, sheep etc., and the scholiast on this passage would seem to indicate that the toys bought at the booths were of the same material, cp. E. Pottier in Daremberg et Saglio, *Dict.* ii. pp. 421 sq.; P. Girard has failed to see this, *ib.* p. 84 n. 7. Phidippides' present tastes seem to have been strong even in infancy; but 'go-carts' have been popular with children in all ages; cp. Hor. *S.* ii. 3. 247 *aedificare casas, plostello adiungere mures, | ludere par impar, equitare in arundine longa, | si quem delectet barbatum, amentia uerset.*

865. Schol. V (int.) (τοῦτο λέγει πεισθεὶς τῷ πατρὶ· διὸ καὶ ἐπιφέρει ὁ πατήρ "εὖ γ' ὅτι ἐπελσθης" τὸ δὲ ἀχθέσθ) ἀντὶ τοῦ λυπηθῆσθ <ποτέ R> [also Su. s.v. ἀχθέσθ], ἐὰν μάθω <δηλονότι R>. In these words is hinted the Peripeteia of the piece. In like language Martine yields to her husband, Sganarelle (*Médecin malgré lui* i. ii.) 'Je te le pardonne; (*elle dit le reste bas*) mais tu le payeras.'

ἡ μὴν: cp. *Vesp.* 258 n.; in a threat, a pers. pron. is always added in Aristophanes, cp. 1242, *Vesp.* 1332. If this

were a normal Syzygy, an Ode would have been inserted here, to be answered by the Antode at 888, where the MSS. have ΧΟΡΟΥ.

868. νηπίτιος: schol. V (inf.) νήπιος γὰρ ἔστιν· ἐπεκτείνει δὲ τὸ ὄνομα ὁ Σωκράτης ἵνα καταπλήξῃ τὸν νεώτερον (νῦν εἰσελθόντα) [cp. Su.]; an epic diminutive (*Il.* xx. 200 etc.), used jestingly here; even νήπιος (105 n.) is strange to comedy, cp. Eur. *Id.* 622 ἔτι γὰρ ἔστι νήπιος, Plato, *Parm.* 130 ε νέος γὰρ εἰ ἔτι, ὦ Σώκρατες, καὶ οὕτω σου ἀντείληπται φιλοσοφία. Heidhüs (*Über d. Wolken*, p. 16) suggests that Socrates undertakes the ability of the son, in order to be able to exact a higher fee for his education.

869. κρεμαστῶν: cp. 218 n.; schol. V (ext.) (ἐφ' ὧν κρέμ[μ]ανται οἱ φιλόσοφοι· || ἄλλως.) τῶν ὀργάνων [Ald.: τὸ ὄργανον MS.] τῶν ἀστρονομικῶν καὶ γεωμετρικῶν κρέμ[μ]ανται γὰρ ἐν τῷ φροντιστηρίῳ· οὕτω μὲν εἰ κρεμαστῶν <γράφεται R>: id. (int.) τῶν κρεμαστῶν [-στῶν R] δηλονότι τετριμμένος <ἀν> εἰς δὲ κρεμάμενος (see Römer, *Stud. zu Ar.* p. 172). A surprise for μαθημάτων, the 'machine' being treated as indispensable to a philosophical education, in order ἔλκειν ἄνω the spirit. It is clear from this line (*pace* G. Schwandke, *De Nub. prior.* p. 161) that in the second edition, as well as in the first, Socrates was exhibited sitting aloft in a κρεμάθρα.

τρίβον, 'pregnant' (Shak. *Meas.* i. i. 12); cp. *Vesp.* 1429. A poetical word in this sense (=ἐμπειρος), e.g. Eur. *Med.*

- ΦΕΙ. αὐτὸς τρίβων εἷης ἄν, εἰ κρέμαιό γε. 870
 ΣΤΡ. οὐκ ἐς κόρακας; καταρᾷ σὺ τῷ διδασκάλῳ;
 ΣΩΚ. ἰδοὺ γε κρέμαι', ὥς ἡλίθιον ἐφθέγγατο
 καὶ τοῖσι χεῖλεσιν διερρηκόσιν.
 πῶς ἂν μάθοι πόθ' οὗτος ἀπόφενξιν δίκης
 ἣ κλῆσιν ἣ χαύνωσιν ἀναπειστηρίαν; 875
 καίτοι ταλάντου γ' ἔμαθε τοῦθ' Ὑπέρβολος.

870 αὐτὸς σὺν Ald. 872 ἰδοὺ κρέμαιό γ' RV etc., Ald.: Reisig ἰδοὺ γε κρέμαι' (as in 1468); for the divided anap., which would be correct here, cp. *Vesp.* Introd. p. xxxviii. III. || ὥς is deleted by Piccolomini || ἡλίθιον] Meineke ἴδιον, a very attractive suggestion (adopted by J. Vahlen, *Opusc. acad.* ii. p. 299, cp. *Ran.* 890, Antiphan. ii. p. 102 K.; iii. p. 121 M. ὀνόμασιν | ἰδίοισι καὶ καινοῖς κέχρηται πανταχοῦ): Blaydes θηλυκῶς 873 διερρηκόσιν V 874 ποτὲ V: πότ' R || ἀπόφενξιν codd. (cp. *Soph. Ant.* 362 φεύξιν, *Thuc.* iii. 23 § 5 διάφενξις, vii. 41 § 1 κατάφενξις): Dindorf etc. ἀπόφινξιν, which is given by RV in *Vesp.* 558, cp. Lobeck, *Phrynichus*, p. 726 875 κλῆσιν] v. Herwerden κροῦσιν: Valckenaer κήλσιν (which v. Herwerden now prefers, *Vind.* p. 38) 876 καίτοι γε RV (in R there is a deletion before γε): καίτοι Ald., Su. (s.vv. τάλαντον, ἀναπειστηρίαν). If γε is to be retained, the line may be emended in the following ways: κ. τ. γ' αὐτ' ἔμαθεν Ὑ., κ. τ. τοῦτό γ' ἔμαθ' Ὑ. κ. τ. γ' ἔμαθε τοῦθ' Ὑ. The reading of RV is certainly faulty (*Ach.* 611 crit. n., V. Coulon, *Qu. crit.* p. 68) || τάλαντον RV || τοῦτ' ἔμαθ' Ὑ. Su. (s.v. ἀναπειστηρίαν): τοῦτ' ἔμαθεν (s.v. τάλαντον)

686, *El.* 1127, *Bacch.* 717, *Cycl.* 520, *Rhes.* 625, only once in prose (*Herod.* iv. 74); used here with a grandiloquent air.

870. τρίβων: a jest καθ' ὁμωνυμίαν (*Ach.* Introd. p. xliii.), as he takes τρ. in its ordinary sense of a 'tamine gown.' The play may be represented by 'profited' (*Shak. I Hen. IV* III i. 165 'well read and profited in strange concealments').

κρέμαιο: viz. for a whipping (cp. *Eq.* 1362, *Pax* 80 μετέωρος αἰρεται, where there is the same jest, *rapere sublimem, pendulum plecti*; see *Ach.* 565 n.). In κρ. there is another jest καθ' ὁμωνυμίαν, since Phidippides is thinking of a fuller's shop, where clothes were hung up, pulled, and beaten, in the process of being cleaned, cp. *Hippocr. Περὶ διατρ.* vi. p. 490 L. καὶ οἱ γναφῆες . . λακτί-ζουσι, παλουσι, κόπτουσιν, ἔλκουσι λυμαινόμενοι: hence the curse in *Herodas* 4. 75 sqq. ὅς δ' ἐκείνον (Apelles) ἡ ἔργα τὰ ἐκείνου | μὴ παμφαλῆσας ἐκ δίκης δρώρηκεν | ποδὸς κρέμαται' ἐκείνος ἐν γναφῆως οἴκῳ, a line which betrays a reminiscence of

this passage. For an illustration of this kind of punishment cp. H. Blümner in *Mittheil. d. arch. Instituts Ath.* xiv. p. 151, and id. *Technol.* i. p. 176, fig. 21.

γε: here emphasizing the jest in κρέμαιο; elsewhere, with εἰ, generally the sign of an ellipse (*Vesp.* 298 n.).

871. ἐς κόρακας: cp. 183 n., *Vesp.* 51 n.

872. ἰδοὺ γε: cp. 818 n.

ἡλίθιον, 'silly' (*albern, dummt*); cp. *Cratin.* i. p. 25 K. (ii. p. 40 M.) ὁ δ' ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει, *Plato Com.* i. p. 618 K. (ii. p. 636 M.) <ἀβελτεροκρόκνυε ἡλίθιος προσέρχεται: a stronger word than ἀβέλτερος, and most properly used of one who is easily hoodwinked in practical life. The Aristophanic Socrates is here using a word often applied to himself and his friends, cp. *Plato, Rep.* 560 D, J. H. H. Schmidt, *Sym.* iii. p. 654. Possibly (as Römer, *Sitzungsb.* p. 231 n. suggests) there is a hit here at the supposed *Grobheit* of Socrates, and his disciples,

PHID. (*Jeeringly*) 'Your own old pell would be 'profited,' if hoisted on the whipping-block.

STREPS. A pox on you! do you curse the Professor?

SOCR. Hark to his 'hoist,' in accent of an idiot, with lips agape. How can you expect an ass like him to master 'acquittal' or 'citation,' or 'humbugging mystification'? And yet the clown Hyperbolus acquired this art for a mere talent.

cp. 221, 362, 868, Xen. *Mem.* i. 7 § 13, ib. 7 § 41, etc.; see crit. n.

ἐφθέγγατο: as Phidippides was 'a curled darling' (14 n.), a member of the *jeunesse dorée*, there is a sneer here at the fashionable drawl and lisp, like that of Alcibiades (*Vesp.* 44 sq.).

873. διερρηγκόσιν: schol. V (int.) ὡς μῶρον [R: μαρόν V] καὶ ἀπαίδευτον καὶ ἀνόητον διακεχηρῶσι [-ὅτι MS.] τοῖς χεῖλεσι [slightly different in Su.], (τῇ φωνῇ μιμούμενος ὁ Σωκράτης φησὶ); cp. *Vesp.* 1156 ('done to rags'), Plut. *De aud. poet.* § 12 ὑπὸ πλοῦτον καὶ μαλακίας δ., Lucian, *De mort.* 11 § 4;)(Theophr. *Char.* vi. § 7 παρερωγυῖα φωνῇ of a 'shrill-edged shriek,' Plut. *Tib. Gr.* 2 § 4 παραρρηγνύμενον δι' ὀργήν. This line raises the question of the pronunciation of αἰ in classical times, and seems to show that the Aristophanic Socrates was in favour of the 'monophthongization' of the diphthong as against the double sound, which was affected by the more refined classes. On this question see Jannaris, *Hist. Greek Gram.* §§ 19^a, 23 sqq., 48, S. Reinach, *Traité d'épigr. grecque*, p. 266, Cobet, *VL*, pp. 121, 382.

875. Schol. V (ext.) κλήσιν τὴν μαρτυρίαν· χαύνωσιν (δὲ τὴν) λύσιν τῶν δικῶν, (ἀναπειστηρίαν δὲ) οἶον ἀπάτην καὶ κενὰ ῥήματα [διακένῳ ῥήματι or κενῶν ῥημάτων Su.] ἀναπείθοντα τοὺς ἀκούοντας [also Su. s.vv. χ. and δ.].

κλήσιν: cp. 1189.

χαύνωσιν: cp. *Ach.* 835 n. χαύνος (connected with χάσκειν)=(1) 'loose' of tissue (Hippocr. *Περὶ ἀρθρῶν* 14=iv. p. 120 L.; (2) 'wanting in solidity,')(στερεός, cp. Plato, *Politic.* 282 E; hence (3) metaphorically (a) of a mind that is 'vain, giddy, shallow' (Solon, *fr.* 11. 6 B.⁴), (b) *Aves* 819 χαύνον <δνομα> 'a name of vast extension,' derived from the Clouds, and wanting in solidity, (c) Pind. *N.* viii. 45 κενεῶν δ' ἐλπιδῶν χαύνον τέλος 'the end is vanity,' χαύνουν = 'to make unsubstantial' (Eur. *Andr.* 931 τοῖσδ' ἐχαύνωσαν λόγους 'spoke wild,

unsubstantial words'), ἐκχαυνοῦν = 'to drive out of one's wits with vain words,' cp. id. *Suppl.* 412 sqq. (of monarchical Thebes as opposed to democratic Athens) οὐδ' ἔστιν αὐτὴν ὅστις ἐκχαυνῶν λόγοις | πρὸς κέρδος ἴδιον ἄλλος ἄλλοσε στρέφει 'who puts their intelligence in such an unstable condition that they can be swayed hither and thither, as the speaker wills.' This is the sense of χ. δ. here, and such is the condition of mind of the χαυνοπολιταὶ in *Ach.* l.c. (H. Weber, *Aristoph. Stud.* pp. 90 sqq.), who are well described by Swift, *Tale of a Tub*, p. 67 (Scott's edition, 1883). χ. does not occur again in this sense, and not at all until late Greek; hence it is probable that there is a jest κατὰ παρωνυμίαν here (*Ach.* *Introd.* p. xlix.).

ἀναπειστηρίαν: cp. 77 n. Both χ. and δ. are probably intended to take off the glibberish fashionable in the schools of rhetoric; see the *locus classicus*, *Eg.* 1378 sqq.

876. τάλαντον: see Su. gl. 2 (not in RV). Here again Aristophanes departs from his original, since it is well known that Socrates was not a devotee of the Duchesse d'Argent (Swift); indeed, to take fees was not thought respectable, and for this reason the profession of teacher was then, as at other times, the refuge of those whom the world had treated unkindly (cp. Zenob. iv. 17 ἡτοι τέθηκεν ἡ διδασκαίη γράμματα), as the tyrant Dionysius (Grasberger, *Erzieh.* etc. ii. p. 171 n. 3), and the kings and satraps in the lower world, after death (Lucian, *Menip.* § 17, Freeman, *Schools* etc. p. 81). Of course, the stigma was removed when the fees were high; e.g. Gorgias made a fortune, and was admired for it (Plato, *Meno* 91 D). Aristippus (Diog. L. ii. §§ 65, 69 sq., Su. s.v.) and Speusippus (Athen. 279 E) were particularly greedy for high fees; see P. Girard, *Éduc. athén.* pp. 242 sqq.

Ὑπέβολος: schol. R (not in V) ὡς ἀπαίδευτον κωμῳδεῖ καὶ ὀψιμαθῇ, cp. 623

ΣΤΡ. ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει·
 εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ
 ἔπлатτεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,
 ἀμαξίδας τε σκυκίνας ἡργάζετο, 880
 κακ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
 ὅπως δ' ἐκείνω τὸν λόγῳ μαθήσεται,
 τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,
 [ὅς τᾶδिका λέγων ἀνατρέπει τὸν κρείττονα.]
 ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ. 885

878 ὃν RV etc. : ὦν codd. dett. al., v. Leeuwen || τυννουτονὶ V 880
 σκυκίνας codd., Su. (s.v.) : Naber σκυκίνας : I suggest σταικίνας (the penult
 is marked long in L. & S., but this is a false quantity, cp. Kühner-Blass,
Gram. § 334. 7). It is stated, in schol. 864, that these playthings were made
 of flour, like the offerings to Zeus Milichius on the occasion of the Diasia,
 cp. É. Pottier, in Daremberg et Saglio, *Dict.* ii. p. 160. The 'leather go-cart'
 would be as ridiculous as the σκυκίνη χύτρα in Athen. 117 B || εἰργάζετο
 codd. 881 ἐποίει V 882 sqq. Bücheler (*N. Jahrb.* lxxxiii. p. 672),
 followed by Kock, arranges the passage so : 882, 1107, 1108, 1109, 1110,
 886, 887, 888, 1111, 1112, 1113, 1114 882 ἐκείνω τῷ λόγῳ RV

sq., *Vesp.* 1007 n. Though reputed to be a barbarian, Hyperbolus actually first distinguished himself as a συνήγορος, whereby he amassed wealth, cp. 1065, *Ach.* 346 n., Gilbert, *Beitr.* p. 212. There may be humour here in the comparison of the delicate aristocrat, Phidippides, to his *bête noire*, the democrat Hyperbolus.

877. ἀμέλει : cp. *Ach.* 368 n. Here in its original sense, 'don't be anxious.'

θυμόσοφος, 'well indued by nature' (Shak. *Hen.* V ii. ii. 139), 'of a sprag native wit' (id. *Wives* iv. i. 85), 'dearly parted' (*Troil.* iii. iii. 96) ; schol. V (int.) ἀντὶ τοῦ εὐφνης, εὐμαθῆς, ἐκ τοῦ ἰδίου θυμοῦ σοφὸς καὶ (οὐκ) ἐκ μαθήσεως [also Su.]. Another coinage, cp. *Vesp.* 1280, Aesch. *Pers.* 224 θυμόμαντις. Adopted by the Atticists (Plut. *Artax.* 17 § 1, Aelian, *NA.* 16 § 15, of animals such as the elephant).

878. γέ τοι : cp. *Vesp.* 934.

ὃν : cp. *Aves* 607, Soph. *Ant.* 320 οἶμοι ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ, Herod. ii. 6, Plato, *Symp.* 191 E. When the participle precedes the subst., attraction does not take place, cp. *Vesp.* 687, Plut. 88 ἐγὼ γὰρ ὦν μεράκιον.

τυννουτονί : schol. V (ext.) δεικτικῶς, ἀντὶ τοῦ μικρόν [also Su.] ; cp. *Ach.* 367 n.

879. οἰκίας : schol. V (ext.) ἀντὶ τοῦ οἰκίας ἐποίει ἀπὸ πηλοῦ, οἷα εἰώθασιν οἱ παῖδες ποιεῖν. On the imaginative games of the quick-witted Athenian children cp. P. Girard in Daremberg et Saglio, *Dict.* ii. p. 467 a, id. *Éduc. athén.* pp. 82-99, Grasberger, *Erzieh.* etc. i. pp. 1-163, Baumeister, *Denk.* ii. p. 779 a. This was the kind of amusement recommended by Plato and Aristotle (*Legg.* 793 E, *Pol.* iv. (vii.) 15=1336 a 28).

880. σκυκίνας (see crit. n.) : schol. V (intramarg. int., reading σκυκίνας) δερματίνας [also Su.]. If σκυκίνας is right (cp. Shak. *Rom.* i. iv. 68 'Her chariot is an empty hazel-nut'), there would be an allusion to the arts of the 'Sycophant,' for which Phidippides had already undergone a propaedeutic (*Vesp.* 145 n.).

881. For showing similar ingenuity, Lucian's uncle suggested that he should be apprenticed to a sculptor : ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν ἢ βῆλα ἢ ἵππους ἢ καὶ νῆ Δί' ἀνθρώπους ἀνέπλאתον (*De somn.* § 2). The tyrant Dionysius, in his youth, was kept by his father in retirement ἀμάξια

STREPS. Never mind, instruct him. For he has a pregnant native wit. Even when he was a little scrubbed boy—so high—(*with a gesture*) he was wont to build houses at home, to cut out boats, to fashion go-carts of medlar wood, and from pomegranate rind to shape frogs with wondrous skill. (*Eagerly*) But see that he masters the two Reasons, the Better, whatsoever it is, and the Worser [that wrests the true cause the false way]; or if both be impossible, by all manner of means equip him with the one that scorns fair play.

883-8 According to H. Köchly, a mere stopgap, provisionally inserted in order to lead up to the argument of the Λόγοι, which was an addition in the second edition (Hypoth. VII.). Kock and Dobree delete 883 sq., since 883 = 113, and the scansion of 884 is faulty (*Vesp.* Introd. p. xli.). 884 is also deleted by Cobet (*Mnem.* iii. p. 311) 884 Reisig (*Conj.* p. 246) ὅς τ᾽ ἄδικ' ἀνατρέπει λέγων τὸν κρείττονα, which is a tortuous order of words; it is more probable that the line is spurious

καὶ λυχνίας καὶ δίφρους ξυλίνους καὶ τραπέ-
ζας τεκταίνόμενος (Plut. *Dion.* 9 § 1).

σιδῶν: schol. V (int.) ἐκ τῶν λεπύρων
τῶν ροιῶν· τὰ παιδία ἐκ μὲν τῶν δερμάτων
περιέτεμνε τροχοῦς καὶ ἀμάξια, ἐκ δὲ τῶν
ροιῶν ὅταν καταφάγωσι τὰ ἐντός, ἐκ τῶν
λεπύρων βατράχια ἐγλυφον [εἰλυφον V:
γλύφουσι R, Su.]. τὸ (δὲ) πῶς δοκεῖς
<ὥς R> θανυμάζων φησί [λέγει R] (also Su.).
'Rind of the pomegranate,' cp. Alciph. iii. 60 § 2 (=iii. 24 Schepers) ὁ δὲ τῶν
ροιῶν τὰ περικάρπια ἃ σίδια ἡμῖν τοῖς
Ἀττικοῖς προσαγορεύειν ἔθος, ἀπέγλυφε
τοῖς δυνεῖν.

πῶς δοκεῖς: cp. *Vesp.* 1428 crit. app.

882 sqq. According to Kock and Teuffel-Kaehler², a very sudden transition 'von Das zum Was'; but they have not observed that 878-81 are a digression, in the manner of Strepsiades, who is nothing if not ἀδολέσχης (*Ach.* Introd. p. xlv.), and that he now returns to διδάσκει 877. It is possible that the addition (in the second edition) of the controversy of the Λόγοι began about this place. According to Ritter (*Philol.* xxxiv. p. 455), it began at 872 or 877; see Kock³, *Einl.* §§ 40 sqq., Teuffel-Kaehler², pp. 37 sqq., Fritzsche, *De fab. ab Ar. retract.* i. pp. 11 sqq., Teuffel, *Phil.* vii. pp. 333 sqq. According to Bücheler (*N. Jahrb.* lxxxiii. p. 674), in the first edition the place of the Λόγοι was occupied by an examination of Phidippides by

Socrates in the presence of his father, and, on the conclusion of this, the question in 1105 sqq. naturally followed. Similarly, Fritzsche (*De fab.* etc. i. p. 14) argues that 1105-12 occupied the place of 882-8 in the first edition. On the other hand, Zieliński (*Glied.* p. 201) treats 1105 sqq. as belonging to the Antepirrheme 865-88, which has been broken by the interpolation of the Λόγοι. But all such hypotheses are futile. Aristophanes was probably sufficiently an artist to conceal the joints in the fabric of his new play, if, as Hypothesis VII. states, the scene of the Λόγοι was, at least in its first portion, a later insertion.

882. ὅπως: for this use with 3rd person cp. Eur. *Bacch.* 367, J. Donovan in *Cl. Rev.* ix. p. 61.

883. Identical with 113.

884. τ᾽ ἄδικα λέγων: a wrong division of the tribrach, in a line that is probably spurious, cp. *Vesp.* Introd. p. xli. The conception is borrowed from 901.

885. Schol. V (ext.) ἐὰν (δὲ) μὴ οἶδς τ' ᾗ τοὺς δύο (μαθεῖν), παντὶ τρόπῳ (τὸν ἄδικον μαθήσεται).

πάσῃ τέχνῃ: cp. 1323, *Lys.* 412, *Thesm.* 65, *Ran.* 1235, *Eccl.* 366, 534, *Thesm.* 430 μᾶ γέ τῳ τέχνῃ, *Lys.* 300 πάσῃ μηχανῇ.

ΣΩΚ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιν.
ἐγὼ δ' ἀπέσομαι.

ΣΤΡ. τοῦτό νυν μέμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

>>

<ἀντὼδή>

≡

ΠΡΟΑΓΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

χώρει δευρί, δείξον σαυτὸν
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν.

890

ΑΔΙΚΟΣ ΛΟΓΟΣ

ἴθ' ὅποι χρήξεις. πολὺ γὰρ μᾶλλον σ'
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

887 ἀπέσομαι] Bentley etc. ἀπειμι (as in *Thesm.* 279); but see comm.
|| ΣΤΡ. om. RV etc., Ald. The older edd. give the whole line to Strepsiades, who is supposed to go home, while Socrates is left. In this case, ἀπειμι should be read. Beer (*Über d. Zahl d. Schausp. b. Ar.* p. 114) gives ἐγὼ δ' ἀπ. to Socrates, τοῦτό κτλ. to Strepsiades. The objection to this arrangement is that it is unnatural for the person who remains (as Strepsiades is supposed to do) to give the following directions to Socrates, who is supposed to go away. On the other hand, if the line is given to Strepsiades, 1105 sq. cause a difficulty, since, according to this arrangement, he would not have been present during the preceding discussion || νυν] νῦν R: γοῦν V etc.: δ' οὖν Ald. (cp. *Vesp.* 217 crit. app.) 889 In R, X^o Δίκαιος Λ^o/ is prefixed in a late hand: in V, X^o Δίκ^o Λ^o/: in Ald., Χοροῦ is printed above the line

886. Schol. V (ext.) (ἀντὶ τοῦ αὐτοὶ οἱ Λόγοι διδάξουσιν αὐτόν), viz. the succeeding scene will be to the son an object-lesson of the real nature of the two Reasons, and of the superiority of the 'unjust' (or 'weaker') position, when supported by sophistic reasoning. It does not contain the real education of Phidippides, which will be undertaken by the 'Unjust Reason' (1105 sqq.) alone. Brentano (*Untersuch.* p. 102) is mistaken in finding a contradiction here, cp. Heidhüs, *Über d. Wolken*, p. 11.

887. ἀπέσομαι: in a similar passage, *Thesm.* 279, ἀπειμι. Here the sense seems to be 'he himself, without my aid, will have to learn from the Λόγοι themselves their respective characters;

but, as for my part, I shall not be here,' ostensibly because he is weary of Strepsiades and his affairs. Hence ἀπέσομαι is better than ἀπειμι. Whether Strepsiades leaves the theatre at this point is questionable; 887 sq. give the impression that he does (Fritzsche, *De fab.* etc. i. p. 10 n. 1). On the other hand, it has been argued that he should remain (like Sly in Shak. *Shrew*) and listen to the arguments of the Λόγοι, in order that he may be fully responsible for the perversion of his son (Beer, *Zahl d. Schausp.* p. 115, Heidhüs, *Über d. Wolken*, p. 12, Kelley Rees, *Rule of Three Actors*, etc. p. 44 n. 2). This must be so, unless the question addressed to Strepsiades in 1105 sqq. was not intended to occupy this place in

SOCR. He will learn from the lips of the two Reasons. But I shall not be here.

STREPS. Remember this,—he must be able to confute just pleas of every kind.

(SOCRATES leaves the Orchestra in order to assume the mask of UNJUST REASON: STREPSIADES squats on the ground in a corner, and remains as a spectator of the following scene. The Chorus sings an ode, which is not now forthcoming. Then the two REASONS are brought into the Orchestra in cages. They are dressed as fighting cocks, and when the cages are opened they fly at each other; then after a struggle they separate, and recite the Proagon.)

< ANTODE >

PROAGON

JUST REASON. Come your ways, and show yourself to the audience, you brazen-faced quack.

UNJUST REASON. (Quoting from the 'Telephus') 'Go where thou list.' All the more I'll defeat you in this presence.

the second edition, as Fritzsche contends (ib. p. 12); but otherwise there is little weight in the argument. Strep-siades is too well aware of the character of the Socratic teaching, and the more immoral it is, the better pleased he is likely to be, and the more determined that his son shall be schooled. His responsibility for the consequences is already complete. In an ordinary play of Aristophanes the actors would leave the orchestra at this point, and the Chorus would sing an ode. Indeed, such is the direction given here in the Heliodorean note on 889 sqq., and such is the view of Bücheler (*N. Jahrb.* lxxxiii. p. 674) and Fritzsche (*l.c.*), who think Aristophanes intended to write an anapaestic ode for this place, during which Socrates and Strepsiades should dress themselves as the *Δόγοι*.

μνήμησ' ὅπως; cp. 1107, *Ran.* 1520; probably this is an instance of 'the independent ὅπως-construction' (cp. *Vesp.* 289 n.), the sense being 'remember this—see that he learns,' etc.

888. *δίκαια*, 'pleas,' a common word in the law-courts, cp. 1339, *Dem.* xxxviii. § 24.

889–948. *Proagon*: see Appendix.

889 sqq. Schol. V (int.) (τὸ τοῦ χοροῦ πρόσωπον ἐκλέλοιπεν [διαλέγεται MS.], ἐπιγραφὴ δὲ φέρεται χοροῦ) ὁ (δὲ) κρείτ-

των Δόγος καὶ ὁ ἦττων διαλέγονται [R: -έγεται V]: id. (ext.) (ἄλλως, διπλὴ καὶ κορωνίς, ἀποχωρησάντων τῶν ὑποκριτῶν, μέλος δὲ τοῦ χοροῦ οὐ κείται, ἀλλὰ γέγραπται μὲν ἐν μέσῳ "χοροῦ," καὶ ἔπεται ἐν <εἰς>θέσει <περίοδος> ἀναπαιστική [-ῆ MS.] τῶν ὑποκριτῶν, διὸ καὶ [καὶ διὰ MS.] τὰ πρόσωπα οὐ [δὲ] τελείας ἔχει τὰς συζυγίας [O. Hense, *Heliodor. Untersuch.* p. 110], ἔστι δὲ τὰ πάντα κῶλα ὅδ, ὣν τὰ πρῶτα δ' ἀναπαιστικά [. . .]: id. (intramarg. int.) (ὑπόκεινται ἐπὶ τῆς σκηνῆς ἐν πλεκτοῖς οἰκίσκοις οἱ Δόγοι, δίκην ὀρνίθων μαχόμενοι); cp. Weyland, *De Ar. Nub.* p. 27, Fritzsche, *De fab.* etc. i. p. 12, Teuffel, *Phil.* vii. p. 335. The statement in the adscript is accepted by Welcker, Mazon (*Comp.* etc.) and others; it may come from a good source (according to A. Weissmann, *Scen. Anw.* etc. p. 30, it was a direction of the author's), as it is unlikely that a scholiast invented such an improbable supposition, but as it is not a regular scholium, it is impossible to be certain about its provenance (Römer, *Stud. zu Aristoph.* p. 17).

891. Schol. V (ext.) (ἴθι, πορεύου· πάντα δὲ τὰ παρόντα ἐκ Τηλέφου Εὐριπίδου "ἴθ' ὅποι χρῆσεις" [Eur. fr. 722 N.², for the probable setting of which cp. *Ach. Excursus* VI.]).

892. The 'Unjust Reason' does not resemble Hippolytus, who says (Eur.

- ΔΙΚ. ἀπολείς σύ; τίς ὦν;
 ΑΔΙ. λόγος.
 ΔΙΚ. ἥττων γ' ὦν.
 ΑΔΙ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω
 φάσκοντ' εἶναι.
 ΔΙΚ. τί σοφὸν ποιῶν; 895
 ΑΔΙ. γνώμας καινὰς ἐξευρίσκων.
 ΔΙΚ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
 τοὺς ἀνοήτους.
 ΑΔΙ. οὐκ, ἀλλὰ σοφούς.
 ΔΙΚ. ἀπολῶ σε κακῶς.
 ΑΔΙ. εἰπέ, τί ποιῶν;
 ΔΙΚ. τὰ δίκαια λέγων. 900
 ΑΔΙ. ἀλλ' ἀνατρέψω ἐγὼ αὐτ' ἀντιλέγων.
 οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.
 ΔΙΚ. οὐκ εἶναι φῆς;
 ΑΔΙ. φέρε γὰρ ποῦ ἔστιν;
 ΔΙΚ. παρὰ τοῖσι θεοῖς.
 ΑΔΙ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
 οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ 905
 δήσας;

893 γ' ὦν R etc., Ald.: om. γ' V 895 φάσκοντ' εἶναι written in
 894 in V 897 καὶ ταῦτα R 901 ἀνατρέψω Ald.: ἀναστρέψω
 RV etc. || γ' αὐτὰ R: ταῦτ' V etc., Ald.: Hermann ἐγὼ αὐτ' (cp. *Ach.*
 860 n.): ἀλλὰ . . γε is possible here, if anywhere, cp. 401 n. 903 sq.
 Written as one line in V 903 φέρε γάρ] Blaydes φέρε ποῦ 'στιν
 γάρ; but there may be an hyperbaton, as with μέντοι (788 n.) 906
 δήσας written in 905 in V

Hipp. 986 sqq.) ἐγὼ δ' ἀκομψος εἰς ὄχλον
 δοῦναι λόγον, since οἱ . . ἐν σοφοῖς |
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν,
 although elsewhere, in different circum-
 stances, the same character says τά τοι
 κάλ' ἐν πολλοῖσι κάλλιον λέγειν (ib. 610),
 in accordance with the mediaeval dictum
bene disserere est finis logices (Marlowe,
Faustus, I. i. 7).

ἐν, 'before,' cp. *Ach.* 497 n.

πολλοῖσι: the diaeresis is frequently
 neglected in comic anapaestic dimeters,
 cp. 947, *Ach.* 1143, *Vesp.* 1482, *Pax* 98,
 etc. (Rossbach-Westphal, *Metrik*³, p.
 141 n.); this licence was allowed by
 Aeschylus and Sophocles, but was
 avoided by Euripides.

893. ἀπολείς σύ; schol. V (ext.) (οὐκ

ἀπολοῦμαι | τῆς <σῆς> 'Ἑλένης οὐνεκα
 [Eur. fr. 722 N.²]).

τίς ὦν; 'who are you (that you
 should be able to defeat me?),' cp. Plato,
Gorg. 452 A σὺ δὲ τίς ὦν ταῦτα λέγεις;
 Eur. *Andr.* 883 ἀτὰρ δὴ πυνθάνη τίς ὦν
 τάδε;

ἥττων: viz. in his opinion 'the more
 unjust,' not 'the weaker,' cp. 113 n.

γ' ὦν: γε is the sign of the ellipse of
 the main verb, cp. *Vesp.* 79 n.

894. νικῶ, 'I am your superior,' a
 present which usually (like ἀδικῶ) bears
 the sense of a perfect (cp. *Ach.* 814 n.);
 but which here is equivalent to a future,
 in a prediction, cp. Aesch. *Ag.* 126
 χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε
 κέλευθος.

J. R. You defeat me? Who are you, faith?

U. R. Reason.

J. R. Aye, the worser one.

U. R. Yet your master, though you boast yourself my better.

J. R. By what wise shift?

U. R. By coining untraded maxims.

J. R. Aye, this art flourishes, thanks to these witlings here
(*pointing to the audience*).

U. R. Say rather 'wits.'

J. R. (*Almost speechless*) I'll maul you damnably.

U. R. (*Politely*) How so? Pray tell me.

J. R. By speaking what is just.

U. R. But I'll mate your 'justice' by counterchecks: for
I maintain that no such thing as justice exists.

J. R. 'No such thing as justice'!

U. R. Come, tell me, where is it stored?

J. R. In Heaven.

U. R. And if justice exists, how is it that Zeus escaped
death, when he had clapped his own father into chains?

896. γνώμας καινὰς: cp. *Aves* 256
καινὸς γνώμην, 'new-fangled notions,'
'fire-new from the mint' (Sh. *Tru.* III.
ii. 24), such as were the passion of the
Athenians, whose wont it was, in meet-
ing a friend, to inquire τί καινόν; (*Acta*
Apost. 17. 21, *Ach.* 21 n., J. H. H.
Schmidt, *Syn.* ii. p. 117).

897. ταῦτα: viz. 'such things' as the
discovery of the novelties.

τουτουσί: viz. 'the spectators,' cp.
918 sq.

899. σοφούς: cp. 925, where the
'wisdom' of the Unjust Reason is con-
sidered to be 'madness' by the others;
according to Joël (*Der echte Sokr.* etc.
ii. p. 816) a 'Cynic' touch.

κακῶς: cp. *Ach.* 1153 n.

900. εἰπέ: cp. *Vesp.* 293 n.

901. ἀντιλέγων: in this word Joël (ib.
p. 816) sees an allusion to Antisthenes,
ὁ ἀντιλογικός, cp. 938.

902. οὐδὲ γὰρ εἶναι . . δίκην: if this
means Natural Justice, it was held by
many philosophers, e.g. by Archelaus,
the teacher of Socrates, καὶ τὸ δίκαιον εἶναι
καὶ τὸ αἰσχρὸν οὐ φύσει ἀλλὰ νόμῳ (Diog.
L. ii. § 16); on the other hand, ἡ παλαι-
φatos (declared by inspired prophets,
etc.) Δίκη was held by others to be
πάρεδρος Ζηνὸς ἀρχαίους νόμοις (Soph. *OC.*

1381), being in fact his child (Eur. *fr.*
151 N.²).

πάνν, 'at all.'

δίκην: schol. R (not in V) ἀντὶ τοῦ
<τὸ> δίκαιον.

903. φέρε γάρ: cp. 218 n.

παρὰ τοῖσι θεοῖς: viz. where all
good things were said to reside, e.g.
Υγίεια Aves 603, and 'length of years'
ib. 606. For παρὰ c. dat. cp. 112;
according to Sobolewski (*Praep.* p. 188)
it indicates that Justice was in the
control of the Gods (*penes deos*), but this
is a questionable sense.

904. It is amusing to find the Sophist,
who had dethroned Zeus, appealing to
his example, when it suits his purpose,
cp. 1056 n., 1080; but it is a good *argu-
mentum ad hominem*, although scepticism
touching the immoral myths was pretty
widespread at this time; cp. Freeman,
Schools etc. p. 230.

905. Schol. V (ext.) ἐρωτηματικῶς,
ὅτι παιδοκτόνος ἦν [ἐντα R²].

αὐτοῦ: cp. 515 n.

906. δήσας: arguments based on the
unfilial conduct of Zeus are trite in the
poets (e.g. Aesch. *Eum.* 640 sqq.), and
philosophers (e.g. Plato, *Euthyphron* 5 E,
Rep. 378 B, *Symp.* 195 c), but the
allusion here, according to Joël (*Der*

- ΔΙΚ. αἰβοί, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
ΑΔΙ. τυφογέρων εἰ κἀνάρμοστος.
ΔΙΚ. καταπύγων εἰ κἀναίσχυντος.
ΑΔΙ. ῥόδα μ' εἴρηκας.
ΔΙΚ. καὶ βωμολόχος.
ΑΔΙ. κρίνεσι στεφανοῖς.
ΔΙΚ. καὶ πατραλοίας.
ΑΔΙ. χρυσῷ πάντων μ' οὐ γινώσκεις.
ΔΙΚ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδω.

910

907 After λεκάνην, R gives in the text the schol. ναυτιῶν ὑπὸ τῆς ἐκείνου ψυχρας· ἢ ἵνα ἐμέσω, χολή [-ει R¹] γάρ μοι ἐπιπλέει διὰ τὰ αὐτοῦ ῥήματα (cp. Ijzeren, *De uit. princ. codd.* p. 14) 908 sq. Blaydes καὶ ἀνάρμοστος, καὶ ἀναίσχυντος, cp. 1007 913 γ' τ' V || μολύβδω (the Attic form) R etc.: μολύβδω V etc., Ald.

echte Sokr. etc. ii. p. 817), is more particular; he suggests that the passage is a parody of Antisthenes' argument that everything must be sacrificed to Justice, even one's filial feelings, e.g. if Justice demands, one must imprison one's father (ib. p. 588).

αἰβοί: schol. V (adscr. ext.) (αἰβοί τουτὶ καὶ δὴ) γελᾷ ὁ δίκαιος. Cp. *Vesp.* 37 n. τουτὶ καὶ δὴ, 'see, the evil is getting worse,' 'it passes' (Shak. *Wives* i. i. 310 'the women have so shrieked at it that it passed'); the same words are in *Vesp.* 1483, *Ran.* 1018. For καὶ δὴ cp. *Vesp.* 492 n.; for χωρεῖ cp. 18 n., *Pax* 472 πῶς οὖν οὐ χωρεῖ τοῦργον; ib. 509. Teuffel-Kaehler² and Kock³ translate 'this is the same old story,' but this sense cannot, as I think, be got out of the Greek.

907. χωρεῖ: schol. R (not in V) προκόπτει.

δότε: schol. V (adscr. ext.) (δότε μοι λεκάνην): ὡς ναυτιῶν ὑπὸ τῆς ἐκείνου ψυχρας [ψυχρολογίας ἐμέσω Su.]· ἢ <λείπει τὸ R> ἵνα ἐμέσω· χολή γάρ μοι ἐπιπλέει διὰ τὰ αὐτοῦ ῥήματα [also Su. s.v. λεκάνια gl. 2: differently s.vv. δότε μοι λεκ.]; cp. *Ach.* 584 n. Very similar is Plut. *Praec. ger. reip.* 4 § 14 where it is stated that democracies through wantonness, or on account of the lack of worthy men, employ indifferently all the demagogues that are to hand, while really abominating and despising them; and consequently they are delighted when their leaders are assailed by such sarcasms as those of Plato Com. i. p. 652 K. (ii. p. 681 M.) λαβοῦ λαβοῦ

τῆς χειρὸς ὡς τάχιστα μου. | μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον: or again λεκάνην ταχέως μοι προσφέρτω τις καὶ πτερόν· | προσέρχεται μοι πρὸς τὸ βῆμα Μαντίας (as emended by Cobet, *Mnem.* iii. p. 13).

908. Schol. V (ext.) ἐσχατόγηρος ἢ ὑπερήφανος· (τὸ δὲ ἀνάρμοστος ἀνακόλουθος,) μηδενὶ ἀρμοζόμενος.

τυφογέρων, 'you are a stupid, impracticable old hunk' (W. H. Thompson); cp. *Lys.* 335, *Vesp.* 1364 τυφεδανός, ib. 1370 n. Similar words are τυμβογέρων, ἄδοφοίτης (*fr.* i. p. 428 K.; ii. p. 1005 M.), τῷ θανάτῳ μέλημα (*Eccl.* 905), *Silicernium*, *capuli decus*, *Acherunticus* (Plaut. *Mil.* 627), *morticinius* (id. *Persa* 283); for the form cp. ὠμογέρων (Hom. *Il.* xxiii. 791).

ἀνάρμοστος, (1) 'not suitable,' (εἴρη-
ρυθμος, of articles of dress, e.g. a thorax (Xen. *Mem.* iii. 10 § 13); then (2) 'difficult to deal with,' 'deficient in *communis sensus*,' of a tyrant (Herod. iii. 80) who is dissatisfied if you don't court him, and, if you do, considers you a flatterer, [Dem.] lxi. § 19 τῇ τῶν τρόπων εὐαρμοσία, Lucian, *Icarom.* § 17; so in Hor. *S.* i. 3. 50 *concupis* is the opposite of *inertis*, which might serve as a translation of ἀ. (=a man devoid of taste and tact).

910 sqq. Schol. V (ext.) (έμοι) τὰ παρὰ σου εἰρημένα ῥόδα ἐστίν· (τὸ δὲ) βωμολόχος ἀντὶ τοῦ κακοῦργος καὶ ἀσεβῆς· παρὰ [τὸ ἐν τῷ] τοὺς λοχῶντας <τὰ R, Su.> ἐν τοῖς βωμοῖς ἐπιτιθέμενα θύματα, (ἢ τοὺς θύοντας, ἵνα αἰτῶσαντες λάβωσί τι) [also Su. s.vv. ῥόδον, βωμολόχος]; very similar

J. R. Faugh! This passes. Hand me a basin.

U. R. You loggerhead! You walking discord!

J. R. You bardash! You saucy merchant!

U. R. You 'strew on me roses, roses.'

J. R. And an eater of broken meats.—

U. R. You wreathe me with lilies.

J. R. And a kindless villain.

U. R. (*Coolly*) You do not see that 'you plate sin with gold.'

J. R. 'Twas not so of yore: then 'twas plating it with lead.

is Plaut. *Pseud.* 360 sqq. where Ballio replies to Calidorus' reproaches with a smiling and gratified assent; *istat, dicis uera, quippini, certo, factum optime, sunt mea istaec, perge tu, fateor, uelera uaticinamini, ualide, acerrume, babae, bombax, planissime*, so that, in the end, Poenulus grows weary, and says: *in pertussum ingerimus dicta dolivum, operam ludimus*.

910. ῥόδα μ' ἔρηκας: cp. 1330, Epilyc. i. p. 803 K. (ii. p. 888 M.) *μήλα καὶ ῥόας λέγεις*. As the context in the latter passage is unknown, a better parallel probably is Pherecr. i. p. 183 K. (ii. p. 318 M.) ὦ μαλάχας μὲν ἔξερῶν, ἀναπνέων δ' ὑάκινθον, | καὶ μελιώτινον λαλῶν, καὶ ῥόδα προσσσηρῶς* | ὦ φίλων μὲν ἀμάρακον, προσκινῶν δὲ σέλινα, | γελῶν δ' ἱπποσέλινα καὶ κοσμοσάνδαλα βαίνων κτλ. (an address to a *préséieux*, cp. Denis, *Coméd. gr.* i. p. 192); the acc. *με* is an extension of the construction in 834, Eur. *Alc.* 954 ἐρεῖ δέ με . . τάδε.

βωμολόχος, 'a knave,' 'a rascal,' 'an eater of broken meats' (Shak. *Lear* II. ii. 15), 'altar-scrap-snatcher' (Brown-ing); hence 'a buffoon and parasite,' 'antick' (id. *Troil.* v. iii. 86); cp. Aristot. *Eth.* N. ii. 7=1108 a 25 who distinguishes εὐτραπέλεια 'polished wit' (of a man of the world) from ἀγροικία and βωμολοχία. For the etymology cp. Pherecr. i. p. 186 K. (ii. p. 325 M.) *κάπει** ἵνα μὴ πρὸς τοῖσι βωμοῖς πανταχοῦ | ἀεὶ λοχῶντες βωμολόχοι καλῶμεθα, which reads like a jest, but is accepted as the origin of the word by schol. V, Harpocr. etc.; see *Ach.* Introd. p. xxxix., Ruhnken *ad Tim.* p. 40 n. o Valpy, J. H. H. Schmidt, *Syn.* iii. p. 454.

911. κρίνεσι: schol. V (ext.) οὕτως ἔκρινεν ὡς ἀπὸ τοῦ [(τὸ)] κρίνος, ὡς τὸ τέχισ*· τινὲς δὲ φασὶ μεταπλασθὲν (αὐτὸν) εἶναι [also Su.]; cp. κλάδεσι *Aves* 238.

πατραλοῖας: cp. 1327, *Ran.* 773. From ἀλοῖαν (Hom. *Il.* ix. 568 γαῖαν . .

χερσὶν ἀλοῖα), the antiquated form of the word having survived in a technical term (*Vesp.* 186 n.).

912. χρυσῷ πάντων: cp. Shak. *Lear* IV. vi. 170 'plate sin with gold, And the strong lance of justice hurtless breaks,' id. *Merch.* II. ix. 68 'There be fools alive, I wis, Silvered o'er,' *Ecd.* 826 καταχρυσοῦν) (καταπιττοῦν ib. 829, *Plut.* 268 ὁ χρυσὸν ἀγγείλας ἐπῶν, Dionys. *Rhet.* ix. 4 αὐταὶ αἱ λοιδορίαι αἱ πρὸς Ἀγαμέμνονα χρυσὸς ἦν τῷ Ἀγαμέμνονι, Plaut. *Asin.* 155 *nec recte quae tu in nos dicis, aurum atque argentum merumst.* χρυσόπαστος is familiar to tragedy (e.g. Aesch. *Ag.* 776), and to Ionic prose (Herod. viii. 120).

913. Schol. V (ext.) πρὸ τοῦ χρυσῷ [-οῦ MS.], || μολύβδῳ καὶ ἀτιμίᾳ* || ὡς νυνὶ μᾶλλον τῶν κακῶν ἀνθούντων* διὸ καὶ ἐκεῖνος ἐπιφέρει "νῦν δέ γε . . ἐμοί." An obscure line, of which the sense seems to be: 'hitherto, Just Reason's words have been covering the Unjust Reason with lead (viz. disgrace), but now they serve as gilding to conceal the corruption that lies beneath' (H. Weber, *Aristoph. Stud.* pp. 175 sqq.); the ellipse seems to be ἀλλὰ <ἐγγινώσκον σε πάντων> μολύβδῳ.

The contrast between 'gold' and 'lead' is familiar, cp. Simonid. 64 B.⁴ παρὰ χρυσὸν ἀκήρατον ἐφθον | οὐλομό-λυβδος ἑών, Cratin. i. p. 105 K. (ii. p. 232 M.) φαίνεσθαι χρυσῇν, κατ' ἀγροῦς δ' αὖθις αὐ μολυβδίνην. The κόσμος of the Unjust Reason was like the veneer with which Polycrates deceived the Spartans, viz. Πολυκράτεια ἐπιχώριον νόμισμα κόψαντα πολλὸν μολύβδου καταχρυσώσαντα δοῦναι σφι (Herod. iii. 56). Schol. V (followed by most commentators) seems to supply πάντεν σε ἂν ἐδόκουν, viz. 'in former days, my words would have seemed lead to you,' but ἂν could not be omitted (cp. 5 n.); others suggest that there may be an allusion to the flogging of slaves with whips weighted with lead, but

- ΑΔΙ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
 ΔΙΚ. θρασὺς εἶ πολλοῦ.
 ΑΔΙ. σὺν δέ γ' ἀρχαῖος. 915
 ΔΙΚ. διὰ σέ δὲ φοιτᾶν
 οὐδεὶς ἐθέλει τῶν μεираκίων·
 καὶ γνωσθήσῃ πότ' Ἀθηναίοις
 οἷα διδάσκεις τοὺς ἀνοήτους.
 ΑΔΙ. αὐχμείς αἰσχυρῶς.
 ΔΙΚ. σὺν δέ γ' εὖ πράττεεις. 920
 καίτοι πρότερόν γ' ἐπτάχρεις,
 Τήλεφος εἶναι Μυσὸς φάσκων,
 ἐκ πηριδίου
 γνώμας τρώγων Πανδελετείους.
 ΑΔΙ. ὦμοι σοφίας — ΔΙΚ. ὦμοι μανίας — 925

915 καὶ σὺν δέ γ' V 916 sq. Written as one line in V 916
 διὰ σέ δὲ R etc., Ald.: διὰ σέ V etc.: Hermann διὰ σ' οὐ 917 θέλει
 RV 918 καὶ om. RV Ald.: Hermann γνωσθήσῃ <η> τοι: for καὶ
 cp. *Eq.* 832, *Thesm.* 729 922 φάσκων] δύστροπος added in RV; a
 curious adscr., now forming a part of the text 925 sq. In RV the
 lines are written so:

ΑΔ^κ ὦ μοι σοφίας ΔΙ^κ ὦ μοι μανίας
 ἧς ἐμνήσθῃς τῆς σῆς πόλεως | τ'
 (οἷμοι V), viz. the two speakers speak simultaneously. All the other codd.
 give ΑΔ. ὦ . . ἐμνήσθῃς· ΔΙ. ὦ . . πόλεως, which is adopted by Cobet
 (*Mnem.* iii. p. 312)

there is no evidence of the existence of such instruments of torture; v. Leeuwen thinks that there may be an allusion to some incident in the past life of the unknown person who is portrayed in the mask of the Ἀδικὸς Λόγος.

914. δέ γε; cp. *Vesp.* 94 n.

κόσμος: cp. Shak. *Cor.* i. i. 188 'With every minute you do change a mind, And call him noble that was now your hate, Him vile that was your garland.'

915. πολλοῦ: schol. V (interlin.) (<ἀντι τοῦ Su.> πάνν); cp. *Ach.* 348 n., *Eq.* 822, *Ran.* 1046, *Eupol.* i. p. 275 K. (ii. p. 451 M.); πολλοῦ δύνασθαι Alciph. i. 9 § 3 may be a blunder (see Schepers *ad loc.*).

ἀρχαῖος: schol. V (interlin.) λῆρος; cp. 821 n.

916. Schol. V (ext.) τοῦ αὐτοῦ δεῖ πάντα εἶναι τοῦ ἥττονος λόγος· οὐ θέλει γάρ, φησί, τὰ μεираκία διὰ τὴν σὴν εὐήθειαν

φοιτᾶν, μαθησόμενα τὰ χρήσιμα μαθήματα: schol. R (not in V) λείπει τὸ πρὸς ἐμέ.

διὰ σέ δέ: for the proceleusmaticus in anapaestic verse cp. *Vesp.* 1015 n., Roszbach-Westphal, *Metrik*³, p. 148, Christ, *Metrik*, p. 242; this is the only instance of this licence in Aristophanes in anapaestic dimeters (except the formal προσέχετε 575, *Eq.* 503, etc.).

φοιτᾶν: cp. 938, *Eq.* 988; hence 'school-fellows' are συμφοιτηταί (Plato, *Euthyd.* 272 c).

918. γνωσθήσῃ, 'seen in your true colours,' cp. Neil on *Eq.* 871-2.

920. αὐχμείς: schol. V (ext.) ῥυπαρὸς εἶναι (μοι) δοκεῖς ὡς τοῦ δικαίου παρορμύμενος (also Su.); cp. 442 n.

εὖ πράττεεις: schol. V (interlin.) (<ἀντι τοῦ R> καλῶς λέγεις, an outrageous misinterpretation, unless a v. l. is implied; cp. *Juv.* i. 74 *probitas laudatur et alget*. The retort reminds one of Shak. *Oth.* i. i. 119 'Bra. Thou art a villain. Iago. You are a—senator.'

U. R. But, nowadays, such things are a garland to me.

J. R. (*Almost speechless*) You're an impudent companion.

U. R. But you,—your date is out.

J. R. 'Tis you who have filled the town with miching school-boys; but Athens will soon see unmasked the lore you teach these idiots (*pointing to the audience*).

U. R. (*Holding his nose*) Faugh! You've an ancient smell.

J. R. (*Sarcastically*) Aye, but you are in good case. And yet, time was when you begged from door to door, playing the part of the Mysian Telephus, and from your wallet nibbling the broken meats of sophistical maxims.

U. R. and J. R. (*Unisono*) Oh miracle of wit—Oh miracle of folly—

921 sqq. Schol. V (ext.) διαβάλλει Εὐριπίδην ὡς πτωχὸν εἰσενεγκόντα τὸν Τήλεφον, περὶ οὗ καὶ κωμωδεῖται <ἐν τοῖς Ἀχαρνεύσιν Ruth.> [cp. Su. s.v. Τήλεφος]. The contrast between the present dignity of the Unjust Reason and his former beggarly condition is the same as that between 'gold' and 'lead' in 912 sqq. The Unjust Reason has outgrown his former sordid existence, and is now a champion of the whole modern view of life, as contrasted with the simplicity of former days. Hitherto he has confined himself to the narrow limits of the courts, where his equipment was the beggarly maxims of a Pandeletus; but now his sphere is of wider import (cp. H. Weber, *Aristoph. Stud.* p. 176). Possibly, as may be seen from the *Acharnæ*, Telephus was a type of the pleader who based his appeals to the judges on his misfortunes and poverty.

922. Τήλεφος: cp. *Ach.* Excursus VI. Joël (*Der echte Sokr.* etc. ii. p. 817) makes the interesting suggestion that Aristophanes is attacking here, not the historical Socrates, but the typical Cynic, who modelled himself upon the tragic Telephus; cp. Diog. L. vi. § 87, where Antisthenes relates how Crates became a Cynic through seeing Telephus in the play, with his wallet and beggarly 'get-up.' It must, indeed, be admitted that the present description of the 'Just Reason' is Cynic rather than Socratic, cp. Diog. L. ib. § 38, where Diogenes pictures himself as ἀπολις, ἀοικος, πατρίδος ἐστερημένος, | πτωχός, πλανήτης, βίον ἔχων τοῦφ' ἡμέραν (*Trag. adesp.* 284 N.²), and

Crates wrote a tragedy in which the words occurred οὐκ οἶσθα, πῆρα δύναιμι ἡλικην ἔχει, | θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν (*TGF.* p. 810 N.²).

923. Πηριδίον: cp. Su. s.v. πῆρα, gl. 2. For Telephus' 'budget' cp. *Ach.* 453 n.

924. γνῶμας: for such indigestible food cp. 815 n., *Vesp.* 462, 1367, *fr.* i. p. 429 K. (ii. p. 1009 M.) A. καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα; B. εἰς δξος ἐμβαπτόμενος ἤ ξηροὺς ἄλας. γ. may have its rhetorical sense (cp. 952 n.) in this context.

τρώγων: cp. *Vesp.* 612 n. The use of the verb here is curious, since, if the Unjust Reason was a ξυνήγορος, the audience, and not the speaker, was regaled with such food. Here it seems to mean *se satians*, cp. v. Herw. *Vind.* p. 38, and such phrases as ἐστῖαν λόγοις.

Πανδελετέους: schol. V (interlin.) δυστρόπους; id. (ext.) ὁ Πανδέλετος [-λιτος R] τῶν περὶ τὰ δικαστήριά ἐστι διατριβόντων (δικαστῶν ἢ καὶ) συκοφαντῶν (ἤγουν ὁ φιλόδικος [Su.: -αιος V] καὶ γράφων ψηφισματα) [so also Su.] || ἀντὶ [τοῦ] (δὲ) τοῦ εἰπεῖν ξηροὺς ἄρτους γνῶμας (καινὰς) εἶπεν. This character was mentioned in a lost passage of Cratinus (i. p. 87 K.; ii. p. 159 M.).

925. ὦμοι <σοφίας>: an expression of delight, as in 773 n.; but, by a jest καθ' ὁμωνυμίαν in ὦμοι <μανίας>, an expression of grief. Apparently the lines are recited by both speakers simultaneously.

σοφίας: viz. in the play of *Telephus*, 'which you have quoted' (ἥς ἐμνήσθης).

ΑΔΙ. ἥς ἐμνήσθης. ΔΙΚ. τῆς σῆς, πόλεώς θ',
ἥτις σε τρέφει
λυμαινόμενον τοῖς μεираκίοις.

ΑΔΙ. οὐχὶ διδάξεις τούτον Κρόνος ὦν.

ΔΙΚ. εἴπερ γ' αὐτὸν σωθῆναι χρῆ
καὶ μὴ λαλιὰν μόνον ἀσκῆσαι. 930

ΑΔΙ. δεῦρ' ἴθι, τούτον δ' ἔα μαίνεσθαι.

ΔΙΚ. κλαύσῃ, τὴν χεῖρ' ἣν ἐπιβάλλης.

ΚΟΡ. παύσασθε μάχης καὶ λοιδορίας.

ἀλλ' ἐπιδειξαί

σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες, 935

σύ τε τὴν καινὴν

παίδευσιν, ὅπως ἂν ἀκούσας σφῶν

ἀντιλεγόντων κρίνας φοιτᾷ.

926 Meineke ἥς ἐμνήσθης: Oxford edd. ἥ σεμνύνει <η> 929 τούτον
om. RV 932 δ' om. Ald. 933 ἣν om. Ald. || ἐπιβάλλης RV
etc.: ἐπιβάλλεις Ald., with some inferior MSS.: H. Richards (*Cl. Rev.* xvii.
p. 8 b) τὴν σὴν χεῖρ' εἰ πιβαλεῖς 935 σύ γε RV 938
φοιτᾶν v.l. ap. schol. RV

For the omission of the article cp. *Ach.* 833 n. These lines have been 'solicited,' but they seem to be above suspicion, if the double sense of ὦμοι is not forgotten.

To Kock the similarity of the two exclamations demonstrates that ὦμοι must be used in the same sense in both; one who is familiar with Aristophanes' habit of jesting καὶ ὁμωμυλῶν will not agree with him.

928. λυμαινόμενον, 'traitorously corrupting' (Shak. 2 *Hen.* VI iv. vi. 35 'thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school'); schol. V (ext.) ἀντὶ τοῦ (ἐμβριμίζοντα καὶ ὑβρίζοντα [ἐνυβ- R, Su.]) (οὕτω δὲ αὐτοῖς σύνθεσις συντάσσειν [om. Su.], οὐχὶ τὰ μεираκία λυμαινόμενον [Su.: -a V]) [also Su.]; schol. R has ἀντὶ τοῦ τὰ μεираκία. This charge of corruption (so commonly made against the Sophistic art) is admitted, in respect of other Sophists, by Protagoras (Plato, *Prot.* 318 E), who himself is bitterly attacked by Anytus for having spent more than forty years in corrupting the whole of Greece, and for having thereby amassed a larger fortune than ten sculptors (id. *Menon* 91 D). In the same passage Anytus prays devoutly that no relative or friend of his—or even a stranger—should be

possessed by such a *μανία*, ὥστε παρὰ τοῦτους ἐλθόντα λωβηθῆναι, ἐπεὶ οὐτοὶ γε φανερά ἐστι λώβη τε καὶ διαφθορά τῶν συγγιγνομένων. Joël (*Der echte Sokr.* etc. ii. p. 814) sees an allusion here to the charges brought against Socrates at the end of the century.

μεираκίοις: for the dative cp. Eur. *Bacch.* 632, Herod. i. 214; elsewhere, λυμ. is followed by the acc. (e.g. *Eg.* 1284, *Aves* 100).

929. Schol. V (ext.) (ἀντὶ τοῦ) οὐκ ἐῷ σε [σαι MS.] (διδάξαι· τὸ δὲ Κρόνος) ἀντὶ τοῦ ἀρχαῖος (καὶ) λῆρος.

Κρόνος: cp. *Vesp.* 1480 n., Bergk, *Reil. Com. Att.* p. 9.

930. Schol. V (intramarg. ext.) λείπει (τὸ) διδάξω.

εἴπερ γε: cp. *Vesp.* 1153 n. Here γε marks the ellipse.

931. λαλιάν: 'garrulity' (στομωλία, cp. *Ach.* 429 n.) was the stock charge against the Sophists, who, like Benedick, 'would still be talking' 'even if nobody marked them' (*Ran.* 1069). Such is the sense of λαλιά (J. H. H. Schmidt, *Syn.* i. p. 163) which is defined (by Theophr. *Char.* vii.) as ἀκρασία τοῦ λόγου, the characteristic of one whose tongue ἐν ὄργῳ ἐστίν, and who, like the clapper of a bell, would not be silent οὐδέ εἰ τῶν

U. R. The wit your words recall.

J. R. Your folly, and that of the city which gives you bread, the traitorous corrupter of our youth.

U. R. Old dotard, you shan't have the teaching of this boy (*pointing to PHIDIPPIDES*).

J. R. I shall, unless he's fated to be damned, and to make prating his sole study.

U. R. (*To PHIDIPPIDES*) Come your ways, and leave this fellow to his lunes.

J. R. You'll howl, if you lay a finger-tip upon him.

FIRST LEADER. Leave your bickerings and billingsgate; and do you (*to JUST REASON*) give us an exhibition of the lore you taught our fathers; and you (*to UNJUST REASON*) of the 'new learning': thus, having heard the arguments on both sides, he will decide whose pupil he shall be.

χειλιδόνων δόξειεν [ἀν] εἶναι λαλιώτερος. It is an onomatopoeic word, like *plappern*, *klappern*. In the later Sophists, λαλιά was a free unembarrassed utterance (cp. Volkmann, *Rhet.*² ii. p. 360). The λάλος is distinguished by Theophrastus from the ἀδολέσχης (*Char.* iii., 'the bore,' 'an utterer of commonplaces') and the λογοποιός (*Char.* viii., 'an inventor of gossip').

932. Schol. V (ext.) ταῦτά φησιν ἐπι-
λαβόμενος τοῦ μειρακίου.

ἐα: for the synzesis cp. *Ach.* 860 n.,
Lys. 734, *Eccl.* 784.

933. κλαύση: cp. *Ach.* 822 n.

ἐπιβάλλης: cp. *Lys.* 440, 471.

934-8. Brentano (*Untersuch.* pp. 101 sqq.) argues that in the following Agon the original intention of the poet seems to have been altered. Phidippides was sent to the school in order to learn the two Δόγοι, not to hear a comparison of the old and modern systems of education. Hence he supposes that there is here a contamination of the 'debate' in the second edition of the *Clouds*, and of the Agon in the *Daelalēs*; this he attributes not to the poet, or his son, but to some Byzantine grammarian. The point is an interesting one, as the subject of the following debate is far 'from the bias' of Strepsiades' practical purpose; and the poet's aim in this play was not so circumscribed. The simple answer to Brentano is that this is not the occasion for teaching Phidippides

the two Δόγοι: the contest here is for his soul, and that of every other young Athenian. If the Unjust Reason prevails, as he does, Phidippides will be taught the Δόγοι subsequently, in the *Pensoir*. This passage has been imitated by Lucian (*Somn.* § 6) where he describes the struggle between 'sculpture' and 'culture' for his soul: λαβόμεναι τῶν χερσὶν εἰλκόν με πρὸς ἐαυτὴν ἑκατέρα μάλα βιαίως καὶ καρτερῶς . . τέλος δ' οὖν ἐφίῃσέ μοι δικάζειν, ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν· προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν κτλ., but both Aristophanes and Lucian borrowed the conception from Prodicus.

935. ἐπιδεῖξαι: cp. 748 n. For the sing. verb cp. *Vesp.* 452 n.

σύ: schol. R (not in V) τῷ δικαίῳ φησί.

936. σύ: schol. R (not in V) τῷ ἀδίκῳ <φησί>.

937. ὥπως ἂν: cp. *Ach.* 444 n., Bachmann, *Zur Kritik*, p. 241.

ἀκούσας . . κρίνας: cp. *Vesp.* 792 n.

938. ἀντιλεγόντων: this, and *Ran.* 1111 λεγόντων, are the only instances in Aristophanes of the masc. dual of the third declension. For the neut. cp. *Plut.* 512 ἀφανισθέντων; see E. Hasse, *Über d. Dual b. d. att. Dram.* p. 13.

φοιτᾷ: schol. V (ext.) ἀντὶ τοῦ φοιτήσης [Ald.: -ει MS.]. εὖν δὲ ἡ φοιτᾶν μετὰ τοῦ ἔ, λείπει ποιήσω τὸν παῖδα <ἵνα ἡ ποιήσω τὸν παῖδα Ruth.> φοιτήσαι τῷ ἐλλογιμωτέρῳ [ἐνλ. R]; cp. 916 n.

ΔΙΚ. δρᾶν ταύτ' ἐθέλω.

ΑΔΙ. καῖωγ' ἐθέλω.

ΚΟΡ. φέρε δὴ πρότερος λέξει πρότερος ;

940

ΑΔΙ. τούτῳ δώσω·

καὶτ' ἐκ τούτων ὧν ἂν λέξη

ῥηματίοισιν καινοῖς αὐτὸν

καὶ διανοαίαις κατατοξεύσω.

τὸ τελευταῖον δ', ἣν ἀναγρύξῃ,

945

τὸ πρόσωπον ἅπαν καὶ τῷφθαλμῷ

κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν

ὑπὸ τῶν γνωμῶν ἀπολεῖται.

>

ΑΓΩΝ Α

ὦδῃ

ΗΜΙ. Α. νῦν δείξετον τὸν πισύνω

τοῖς περιδεξίοισι

950

λόγοισι καὶ φροντίσι καὶ

γνωμοτύποις μερίμναις,

939 Written as two lines in V 940 φέρε δὴ πρότερος λ. πρότερον R, and possibly frag. fifth century 225. 6 (ib.): φ. δὴ τίς λ. πρότερος ὑμῶν V etc. (τίς . . ὑμῶν being a gloss, cp. Ijzeren, *De uit. princ. codd.* p. 22) || Cobet πρότερος 941 sq. Written as one line in V 942 ὦν ἂν V 943 sq. Written as one line in V 945 sq. Written as one line in V 945 τὸ om. V || ἀναγρύξῃ Ald.: ἱναγρύξῃ [i being corrected to η, αν superscr.] R: ἀναγρύξῃ V 947 ἀνθρήνων RV etc.: ἀνθρηνῶν Su. (s.v.): αθρηνῶν frag. No. 219 (*Berl. Klass. Text.*) 948 Meineke τῶν γνωμιδίων (om. ὑπὸ); but see comm. 949 δείξον V: Blaydes δείξατον: Bücheler (*N. Jahrb.* lxxxiii. 686. 4) δείξετόν τοι: Meineke νῦν δὴ δείξετον 950 λόγοισιν ends the line in V 952 γνωμοτύποισι RV

940. φέρε δὴ: schol. R (not in V) ἀντὶ τοῦ ἄγε δὴ.

πρότερος . . πρότερος: the Greeks liked such jingles, cp. *Vesp.* 1322 n., *Eccl.* 1082, *Soph. Trach.* 947.

941. τούτῳ δώσω: cp. Aesch. *Eum.* 583 ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων. Notice the native slimness of the Unjust Reason, who is aware that, in such debates, the first speaker is invariably doomed to be defeated, cp. Zieliński, *Glied.* p. 115. In *Eg.* 339 'the Sausage-seller' is so supreme in his confidence of victory that he refuses 'the Paphlagonian' the first word, with-

out a struggle: ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι, but this is not a real exception to the rule, as in this secondary Agon the debate is not decisive.

942. τούτων: schol. V (interlin.) <ἐκ R> τῶν αὐτοῦ.

943. ῥηματίοισιν: cp. *Ach.* 444 n. One of the new-fangled words of the Sophists, cp. 630 n.

καινοῖς: schol. R (not in V) ἀντὶ τοῦ μικροῖς <ῥήμασιν Ruth.> (a curious note, which originally was an explanation of the diminutive).

944. κατατοξεύσω: cp. Plato, *Theaet.*

J. R. I agree.

U. R. And so do I.

FIRST LEADER. Tell me, who is to have first word?

U. R. (*With suspicious readiness*) I yield to him; and then, out of his own mouth, I'll riddle him through and through with the shafts of untraded phrases and thoughts; and if, at the close, he should open his lips but a grize, his face and both his eyes shall be stung by my wasp-tongued wit.

AGON I

ODE

SEMICHORUS I. Ye champions, who put your trust in the cunning fence of words, and ideas, and maxims, fire-new from

180 A where Theodorus says of the so-called 'Ηρακλειτεῖοι (the supporters of the 'flux,' viz. the followers of Antisthenes), that it is impossible to argue with them on account of their instability: ἀλλ' ἂν τινὰ τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματισκία αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσιν, κἂν τούτου ζητῆς λόγον λαβεῖν, τί εἶρηκεν, εἰτέρῳ πεπλήξει καὶνῶς μετωνομασμένῳ. These passages are surely not independent of each other; according to Joël (*Der echte Sokr.* etc. ii. p. 816), both refer to Antisthenes.

945. ἀναγρύξῃ: cp. *Vesp.* 374 n.

947. κεντούμενος: cp. ib. 432.

ἀνθρήνων: schol. V (ext.) (εἶδος σφηκὸς ἢ ἀνθρήνη· καταχρῶνται δὲ οἱ ποιηταὶ καὶ ἐπὶ μελίττῃ [-σσῶν Sn.] συνεχῶς· ὁ δὲ Ἀριστοτέλης [e.g. *H. an.* ix. 40=623 b 10] συγγενῇ τῇ μελίττῃ τὴν ἀνθρήνην φησί: schol. R has οἱ π. τὰς μελίσσας οὕτως συνεχῶς λέγει· ὁ δὲ Ἀριστοφάνης κτλ., cp. Römer, *Stud. zu Aristoph.* p. 6. ἀ. are 'hornets,' *uespae crabrones* L., cp. *Vesp.* 1107 n.

948. ὑπό: according to Cobet (*VL* pp. 163 sq.), when the comparison comes first, the repetition of the preposition is contrary to the Greek idiom, cp. Eur. *Cycl.* 433 ὥσπερ πρὸς ἱξῶ τῇ κύλικι λελημμένος | πτέρυγας ἀλύει, Plato, *Tim.* 79 A ῥεῖν ὥσπερ δι' αὐλῶνος τοῦ σώματος, ib. 91 D, *Rep.* 414 E; but many passages are against him, where, as he holds, *magistelli* and *homunciones* have interpolated a prep. When the comparison is placed second, the prep. should be repeated, but even in this case there are

exceptions, e.g. *Aves* 538, Antiphan. ii. p. 116 K. (iii. p. 155 M.) πρὸς γὰρ τὸ γῆρας ὥσπερ ἐργαστήριον | ἅπαντα τὰνθρώπεια προσφοιτᾷ κακὰ [Cobet reads ὡς πρὸς here, forgetting that ὥσπερ is required in a simile (*Vesp.* 144 n.)]. As Kock says (*CAF.* ii. p. 116), *Cobeti haec est lex, non Atticorum.*

949-1104. First Agon.

949-58. On this Ode (with which compare *Ran.* 895-904) see J. W. White "*Logaedic*" *Metre in Greek Com.* p. 5, Schroeder, *Ar. cantica*, p. 47 (who, adhering to the MSS., takes — — — — — as corresponding to — — — — —, and — — — — — to — — — — — in the Antode, 1024 sqq.), Wilamowitz (*Isyllus v. Epid.* p. 136), who scans the lines as ionics, omitting λέγων before ἀμείνων, and making ὀπότερος αὐτ. correspond to εὐδαίμονες, and -οῖν ἀμείνων to δ' ἦσαν ἄρ' οἱ. The correspondence may seem violent; but as variations of the ionic, the lines are regular enough. Bergk makes the correspondence normal by reading λέγειν ἀμείνων πότερος in 953.

949. νῦν δέξερτον: in *Eq.* 334, similar words occur in the second line of a catacelesmus.

πισύνω: schol. V (interlin.) (θαροῦντες); schol. R (not in V) οἱ πίσινοι: a tragic word, cp. *Vesp.* 385 (in a passage full of tragic pathos), *Pax* 84 (parody); also in the poetical style of Thucydides (ii. 89 § 6, v. 14 § 3, vi. 2 § 6).

952. γνωμοτύποις, 'original in devising commonplaces,' a feature of the Sophistic

λέγων ἀμείνων πότερος
φανήσεται. νῦν γὰρ ἅπας
ἐνθάδε κίνδυνος ἀνεί-
ται σοφίας,
ἧς πέρι τοῖς ἐμοῖς φίλοις
ἔστιν ἀγὼν μέγιστος.

955

ΚΑΤΑΚΕΛΕΥΣΜΟΣ

ΚΟΡ. ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς
στεφανώσας,
ῥῆξον φωνὴν ἦτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν
εἰπέ. > 960

ΕΠΙΡΡΗΜΑ

ΔΙΚ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς δέκεται.—
ὅτ' ἐγὼ τὰ δίκαια λέγων ἡνθουν καὶ σωφροσύνη ἐνε-
νόμιστο,

953 ὁπότερος αὐτοῖν λέγων ἀμείνων codd.: Wilamowitz omits λέγων: Bergk λέγων (or -ειν) ἀμ. πότε. φαν. || ὁπότερός γ' Ald. 954 φανήσεται] γενήσεται V 960 σαυτοῦ Su. (s.v. ῥῆξον), Ald.: αὐτοῦ RV: Kock αὐτοῦ (=σαντοῦ, cp. *Aves* 1020, Dem. xviii. § 262, Xen. *Mem.* i. 4 § 9, but σαυτοῦ (or -όν) should be read in all these cases); Kühner-Gerth, *Gram.* § 455. 7 (b) recognize the use of ἑαυτοῦ for σεαυτοῦ, on the ground that it is often given in MSS. of prose authors. Where, however, as here, the MSS. differ, it seems safer to read the more usual form 961 sq. Kaehler and Piccolomini place a colon after 961, and a comma after the next line 962 νενόμιστο codd.; cp. *Ach.* 10 crit. n.

style (especially of Prodicus and Polus), to which reference is often made in Aristophanes.

γνωμοτύπος (or -τυπικός) seems to have been a cant phrase in refined circles (*Eq.* 1379, *Thesm.* 55, where it is an attribute of Agathon, who was Prodicus' pupil, [Plato, *Prot.* 315 E, *Ran.* 877]. γνώμαι, 'maxims' (of a moral character), and γνωμολογία, 'the theory or practical application of maxims,' were taught in the schools of rhetoric, and were prominent in the popular treatises on Rhetoric (such as Polus', in Plato, *Phaedr.* 267 c); they are discussed in Aristotle, *Rhet.* ii. 21=1394a 19 sqq.

As they were considered by Aristotle to be proper to old age, they were probably, in general, a trifle musty; and the Sophists showed their originality by

introducing into them the element of surprise and paradox (see Cope, *Introd. to Aristot. Rhet.* p. 258). The *locus classicus* for such a style is Plato, *i. e.* τὰ δὲ Πῶλου πῶς φράσσομεν αὐ μουσεῖα λόγων, ὡς διπλασιολογίαν καὶ γνωμολογίαν καὶ εἰκονολογίαν, ὀνομάτων τε Δικυμνείων ἃ ἐκέλευ ἔδωρήσατο πρὸς πόλιν εὐπειάς; (see Blass, *Beredsamkeit*², i. p. 84).

μερίμναις: cp. 101 n., 420, 1404.

953. λέγων: omitted by Wilam., but it is emphatic, cp. 892, 1211, 1334.

956. ἀνείπαι: the metaphor seems to be from the unslipping of dogs (Xen. *Cyn.* 7 § 7 ἀνείναι <τὰς κύνας>, Shak. *Caes.* III. i. 273 'cry "havoc!" and let slip the dogs of war,' id. *Cymb.* iv. iii. 21 'the time is troublesome. We'll slip you for a season; but our jealousy Does yet depend'), rather than nautical

the mint, now is the hour to show which of you twain in wordy war stands forth the nonpareil. The parlous trial of wit is slipped, and must be put to the issue here. A great Debate awaits our friends.

CATACELEUSMUS

FIRST LEADER. (*To JUST REASON*) But first, do you, who have set the fair flower of a noble life upon the men of old, 'volley forth the voice' that is your pride, and give us a taste of your quality.

EPIRRHEME

J. R. Well then, I will limn for you the good old system. When I and just speech flourished, and modesty was the only wear,

as in *Eq.* 756 πάντα δεῖ κάλων ἐξίεναι, *Eur. Herc.* 837 ἔλαυνε, κίνει, φόνιον ἐξίει κάλων, *Med.* 278, *Plato, Prot.* 338 Α Πρωταγόραν πάντα κάλων ἐκτείναντα, οὐρία ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων ἀποκρύψαντα γῆν.

v. Herwerden (*Herm.* xxiv. p. 609) translates *nunc omni sapientiae causae liber cursus datus est*, taking κ. to be *lis*.

958. ἀγών : here in its technical sense, cp. *Ach.* 392 n.

959. ἀλλ' ὦ κτλ. : a good instance of a normal cataceleusmus, cp. 476 n.

στέφανώσας : schol. V (int.) <ἀντὶ τοῦ R> κοσμήσας· λέγει δὲ τοῦτο πρὸς τὸν Δίκαιον : a well-known epic (*Od.* viii. 170) and lyric (*Pind.* *O.* i. 100) metaphor.

960. ῥῆξον κτλ. : *Su.* s.v. ῥῆξον (not in RV) ; cp. 357 n.

961. Schol. V (adscr. int.) (ταῦτα ἀγαν [?] ὁ γραμματικὸς Nauck, *Ar. Byz.* fr. p. 18) 'Ἀριστοφάνης ἀπεδέχετο ὡς εὖ πεποιημένα', apparently by means of one of his critical marks, cp. Nauck, *l.c.*, *Introd.* p. lxi.

τοίνυν : this particle expresses less eagerness for the fray than καὶ μὴν . . <γε> which is used by the Unjust Reason in 1036, and which is normal in an anticataceusmus. Very similar is Telecl. i. p. 209 K. (ii. p. 361 M.) λέξω τοίνυν βίον ἐξ ἀρχῆς ὅν ἐγὼ θνητοῖσι παρείχον (also from an Agon, descriptive of the Age of Gold).

962 sqq. The theory of education propounded by the Just Argument is really Spartan (as described by Xen. *Lac. pol.* 2 § 4, 3 § 4, quoted below),

and 'Cynical' (as Joël, *Der echte Sokr.* etc. ii. p. 819 points out) ; see *Diog. L.* vi. § 31 'The pupils (of Diogenes) learned by heart many passages of the poets and historians, and of Diogenes himself ; . . he taught them to be their own attendants at home, and to be content with plain food, and water ; their hair was cropped, they wore no adornments—neither tunics nor shoes ; he taught them to be silent, and not to raise their eyes in the streets.' This very theory of σωφροσύνη is propounded by the youthful and modest Charmides in *Plato, Charm.* 159 B, and is criticized by 'Socrates,' who, on that occasion, is tilting at Antisthenes. For a long imitation of this picture of antique simplicity see *Plaut. Bacch.* 421 sqq.

962. σωφροσύνη : well defined by P. Girard (*Educ. athén.* p. 258) as "modération, pudeur, réserve dans les propos comme dans les actes, tenue discrète, sentiment délicat des convenances, avec cela zèle, activité, obéissance ponctuelle à tous les devoirs" ; such a combination of qualities designated the moral perfection which the young (e.g. Autolycus, Xen. *Symp.* 3 § 12, and Charmides) should have before their eyes ; cp. *Vesp.* 848 n., *Aristot. Eth.* N. iv. 15=1128 b 10. The repeated mention of σωφροσύνη (1027, 1060 sq., 1071 sq.) and of καταπυγιστή (909, 1023) may be intended to recall the Σώφρων and Καταπύγων in the *Daetalēs*, cp. *Heidhüs, Über d. Wolken*, p. 10.

ἐνενόμιστο, 'was practised,' cp. 248 n.,

πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύζοντος μὴδὲν ἀκοῦσαι·
 εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθαριστοῦ
 τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατα-
 νείφοι, 965
 εἴτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκεν, τὸ μὴρὸ μὴ ξυν-
 έχοντας,
 ἣ Παλλάδα περσέπολιν δεινάν, ἣ τηλέπορόν τι
 βόαμα,
 ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν·

963 γρύξαντος codd.: O. Schneider γρύζοντος || μὴδὲν Ald.: μὴδὲν RV etc. 964 εἰς κιθαριστοῦ εὐτακτως frag. 219 (ib.) || κιθαριστὰς V 965 ἀθρόους RV etc.; cp. *Vesp.* 1334 n. || κριμνώδη R etc., Ald.: κρημνώδη V etc., frag. 219 (ib.), Su. s.v. (κριμνώδη B²): κρημώδη dett. al., v.l. ap. schol. (see V. Coulon, *Qu. crit.* p. 35) || κατανείκφοι frag. 219 (ib.) 966 Kock εἴτ' ἂν, cp. 977, 979 || ἐδίδασκεν> R etc., frag. 225. 6 (ib.): ἐδίδαξε V: Bücheler (*N. Jahrb.* lxxxiii. p. 687) ἐδίδασκον, cp. 935, 986 sq. 967 περσέπολιν RV etc., Ald. || διναν frag. 225. 6 (ib.) || βόημα Su. (s.v. τηλέπορον) 968 ἐντειναμένους Su. (s.v. βωμολοχεύσαιτο), Ald.: ἐντυναμένης RV (sic): Bergk ἐντεινάμενος: the Oxford edd. λυμηνάμενος, placing the line after 971 || after this line, Bruck inserts a verse from Suidas (s.v. χιάζειν) αὐτὸς δείξας, ἐν <θ'> ἁρμονίαις χιάζων ἢ σιφνιάζων (i. p. 593 K.; ii. p. 1200 M.), possibly an alternative for 968, which was rejected by the Alexandrian scholars (Wilamowitz, *Hermes*, xxxvii. p. 302)

498, 1185, Herod. i. 142, 173, ii. 42, 64, Thuc. i. 77 § 6, ii. 38 § 1, Aesch. *Eum.* 423.

963. γρύζοντος: cp. *Vesp.* 374 n., Isaeus viii. § 27 οὐκ ἐτόλμησαν γρύξαι τὸ παράπαν οὐδὲν οὐδ' εἰπεῖν ἂ νῦν τολμᾷ λέγειν. Such a modest demeanour was the feature of the young Spartans, at least according to Xen. *Lac. Pol.* 3 § 5 ἐκείνων γοῦν ἦγον μὲν ἂν φωνὴν ἀκούσαις ἢ τῶν λιθίων, ἦγον δὲ ἂν ὄματα μεταστρέψαις ἢ τῶν χαλκῶν, αἰδημονεστέρους δὲ ἂν αὐτοὺς ἡγήσαιο καὶ αὐτῶν τῶν ἐν τοῖς θαλάμοις παρθένων. This bearing seems to us unnatural, and not very attractive, but unfortunately there were reasons for it in Greek times.

964. Schol. V (adscr. int.) (ἀπὸ κοινοῦ τοῦτο <τὸ> ἔδει).

βαδίζειν: even for grown-up people a staid walk was desirable, cp. Alex. ii. p. 393 K. (iii. p. 506 M.) ἐν γὰρ νομίζω τοῦτο τῶν ἀνελευθέρων | εἶναι, τὸ βαδίζειν ἀρρυθμῶς ἐν ταῖς ὁδοῖς: a hurried walk made a man unpopular (cp. Dem. xxxvii. § 52 Νικίβουλος ἐπιφθονός ἐστι, καὶ ταχέως βαδίζει, καὶ μέγα φθέγγεται, καὶ βακτηρίαν φορεῖ), and σωφροσύνη was defined, in a

popular sense, as ἡσυχιότης τις, especially τῷ ἐν ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, a Spartan, and Cynic, interpretation of the word (cp. Xen. *Lac. Pol.* 3 § 4 ἐν ταῖς ὁδοῖς ἐπέταξε <Λυκούργος> ἐντὸς μὲν τοῦ ἱματίου τῷ χεῖρε ἔχειν, σιγῇ δὲ παρεῖσθαι, περιβλέπειν δὲ μηδαμῶ, ἀλλ' αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν).

εἰς κιθαριστοῦ: schol. V (adscr. int.) (ἐσπούδαον δὲ εἰς κιθάραν μαθάνειν). Derived from κιθάρις (not κιθάρᾳ which was a more elaborate instrument, see the representations in Freeman, *Schools* etc. plate iii.), the name of the simple lyre used in schools (Gevaert, *Hist. etc. de la mus. en ant.* ii. p. 249) which survived in this special sense (*Vesp.* 186 n.); see P. Girard, *Édуч. athén.* pp. 162 sq., Freeman, ib. p. 107. Distinguish from the *citharistes* (who played on the *kiθarίς* but did not sing) the *citharoedus* (who sang to his own accompaniment on the *kiθάρᾳ*), see P. Girard, ib. p. 164 n. 7.

964 sqq. See Appendix.

966. κωμήτας: schol. V (int.) (κωμήτας δὲ ὅτι τοὺς ἐκ τοῦ αὐτοῦ ἀμφόδου καὶ τόπου ἔλεγον); 'inhabitants of the same *urbs*'

first, no boy's voice was heard so much as whispering; next, those of the same ward marched through the streets in orderly procession, without their cloaks, to the music-master's house, though it snowed as thick as meal. Then, step by step, the master taught his pupils to sit in a seemly posture, and to chant, 'Pallas, awful goddess, razer of cities,' or 'the far-flung note,' they the while having o'erwrested the key their fathers handed down.

district' (cp. *Lys.* 5 κωμητίς), the urban κῶμαι (defined as ἀμφοδα, blocks of houses surrounded by streets, *uici*) corresponding to the rustic δῆμοι (Photius, Plato, *Legg.* 746 D, Isocr. vii. § 46). Possibly each district had its own school, which was a private adventure, at this time.

γυμνοὺς: μονοχίτωνας ('in doublets'), but the vases show that, long before this age, all pupils were wrapped in ἱμάτια (e.g. the cylix of Douris, Freeman, *Schools* etc. plate IA etc., P. Girard, *Éduc. athén.* pp. 109 fig. 7, 168), see 937 n.

κρυμνῶδη: schol. V (int.) <εἰ μὲν διὰ τοῦ ἡ. . ., εἰ δὲ διὰ τοῦ ἰ. Su.> (ἀντὶ τοῦ μεγάλα); id. (ext.) κρίμανα εἶδος ἀλεύρου ἐξ οὗ ἡ παιπάλη γίνεται, ὃ ἐστὶ [τουτέστι R Su.] τὸ ἀλευρον· καὶ τὸ λευκαίνειν παλύνειν > "Ὅμηρος [*Il.* x. 7] "ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας"; cp. Nicophron i. p. 777 K. (ii. p. 851 M.) νιφέτω μὲν ἀφρίτοις, | ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει (but here, with real barley, as in the Golden Age).

966. προμαθεῖν, 'to rehearse'; cp. 476 n. In the absence of books, learning-by-heart was done step by step. The teachers, who were seated, recited some verses which were repeated by the scholars, who remained standing, cp. P. Girard, *Éduc. athén.* p. 144, Freeman, *Schools* etc. plate IB. For such recitations cp. Plato, *Prot.* 325 E-6 A, P. Girard in Daremberg et Saglio, *Dict.* ii. p. 468 b, *Introd.* p. lxx. n. 1.

ἐδίδασκεν: sc. ὁ γραμματιστής or κιθαριστής. Originally only instruction in music and gymnastic was required by the State (Plato, *Crito* 50 D); hence when γράμματα was introduced, this department was entrusted to the teacher of μουσική, and both were given in the same school (P. Girard, *Éduc. athén.* pp. 127 sqq.). For the omission of the subject (usual in the case of an official) cp. *Ach.* 11 n., *Eccl.* 684.

ξυνέχοντας: schol. V (int.) (ἀντὶ τοῦ μὴ σφίγγοντας, ὅλον ἀνεμείνως διάγοντας,

καὶ μὴ ἐκθλίβοντας τὰ αἰδοῖα ἐκ τοῦ συνέχειν τοὺς μηρούς) [similarly Su. s.vv. τῷ μηρῷ].

967. Schol. V (ext.) ἀρχὴ ἔσματος φησὶ [? Φρύνιχον R], ὡς Ἐρατοσθένης <φησὶ R>· Φρύνιχος δὲ αὐτοῦ τοῦτου τοῦ ἔσματος μνημονεύει ὡς Λαμπροκλέους ὄντος "Παλλάδα περσέπολιν [Su.: -έπολιν MS.] <δεινὰν θεὸν ἐγρεκίδοιμον ποτι>κλήζω πολεμαδόκον [R: -οδόκον V], ἀγνὰν παῖδα Διὸς μεγάλου <δαμάσιππον>" [*PLG.* iii. p. 554 B.]. (τὸ δὲ) [ἡ R] "τῆλέπορον τι βόαμα" [R: βόημα V] καὶ τοῦτο μέλους ἀρχή· φασὶ δὲ μὴ εὐρίσκεσθαι δτου ποτέ ἐστιν· ἐν γὰρ ἀποσπάσματι ἐν τῇ βιβλιοθήκῃ εὑρεῖν Ἀριστοφάνην [R: -ους V]: τινὲς δὲ φασὶ Κυδίδου τινὸς Ἑρμιονέως "τῆλ. τι βόημα [βάημα R] λύρας." (σημαίνει δὲ τῆλ. ὁρὸν τι καὶ ὑψηλόν) [so also Su. s.v. τῆλέπ.]; see the discussion of this scholiast in Bergk, *ib.* pp. 554, 722. Bernhardt (*Eratostrhenica*, p. 213) and v. Leeuwen (who substitutes Στησιχόρου for φησὶ in the schol.; indeed, Στῆ. may be the reading of V) attribute "Παλλ. περσ." to Stesichorus, but cp. Wilam. *Textgesch. d. gr. Lyriker*, pp. 84 sqq. As Κυδίδης is unknown to fame, Bernhardt reads Κυδίον (from Plato, *Charm.* 155 D; see Bergk, *ib.* p. 564), Nauck (*Ar. Byz. gram. frr.* p. 246 n. 3) Κηδίδου. Hartung denies the existence of Κυδίας, and reads Κυδεῖδην in Plato, *l.c.*, and Plut. *De fac. in orbe lunae*, 19 § 4; see 985 crit. n. For a 'Cynic' criticism of "Παλλ. περσ. κτλ." as a school exercise see Dio xiii. § 19 von Arnim, *Introd.* p. xlv.

περσέπολιν: cp. Aesch. *Pers.* 65 which Eupolis (i. p. 311 K.; ii. p. 499 M.) parodies (ὁ περσ. . . Μαρικᾶς), Callim. *Lav. Pall.* 43 ἐξίθ' Ἀθηναία περσεπολι-χρυσεοπήληξ.

τῆλέπορον, 'far-travelling,' 'far-flung note' (of the lyre); cp. Soph. *Ant.* 983 (= 'distant,' τῆλωπός), *Phil.* 189 ἀχὼ τῆλεφανής.

βόαμα: cp. Aesch. *Ag.* 920.

968. ἐντειναμένους, 'having o'erwrested

εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα
καμπήν,
οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολο-
κάμπτους, 971
ἐπετριβετο τυπτόμενος πολλὰς ὥς τὰς Μούσας ἀφανίζων·
ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προ-
βαλέσθαι
τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηγνές·

970 Om. frag. 219 (ib.)
Φρύνιν V || δυσκολοκάμπας V
τυπτομεν]os frag. (ib.)

973 ἐν] ἐμ RV; a curious survival of Attic assimilation, which is normal in inscriptions, old papyri etc., but rare in mediaeval MSS. (cp. 604, *Vesp.* 399 crit. n., *Aves* 1694, *Thesm.* 1034, *Eccl.* 1035) || καθίζοντας R etc., Ald.: καθίζοντας V: βαδίζοντας Su. (s.vv. ἐν παιδοτρίβου) || δει τοὺς μ. frag. (ib.) || Blaydes τῷ μῆρῳ 974 δειξαιαν frag. (ib.) || ἀπηγνές codd., frag. (ib.): Blaydes ἀεικές, ἀναιδές, ἀηδές: v. Leeuwen ἀγεννές: v. Herwerden (*Mnem.* xxx. p. 50) ἀηθές

(Shak. *Troil.* i. iii. 157) the "harmony," 'having wrenched up the "harmony" to the highest' (*Cor.* i. viii. 11), viz. ἐνταθείσης τῆς λύρας ἐντείναντο οἱ παῖδες τὴν ἁρμονίαν, Bücheler, *N. Jahrb.* lxxxiii. p. 687; an allusion to the manly character of the Dorian mode, cp. *Alex.* ii. p. 403 K. (iii. p. 524 M.) τὸ παναρμόνιον (a musical instrument) τὸ καινὸν ἐντεινον, Aristoxenus, *Harmonics*, ii. 42. 32 τὰς χορδὰς ἐντεταμέναις τὰς αὐτάς. Metaphorical in Plato, *Rep.* 536 c, where Socrates says ἐπελαθόμεν ὅτι ἐπαίσομεν, καὶ μᾶλλον ἐντεινάμενος ('too earnestly') εἶπον, Aeschin. ii. § 157. From this use must be distinguished Plato, *Phaedo* 60 D ἐντείνας τοὺς τοῦ Αἰσώπου λόγους ('adapting words to verse,' although W. H. Thompson takes that to be the sense here, viz. 'setting to the words of the song the old traditional music'; see *J. of Phil.* xii. p. 185), id. *Prot.* 326 b. The two senses are combined in Persius vi. 3 sq. *mire opifex numeris ueterum primordia uocum | atque marem strepitum fides intendisse Latinae.*

ἁρμονίαν: in Greek 'harmony' means a scale, especially the enharmonic scale, cp. Monro, *Modes of Ancient Greek Music*, p. 56, Macran, *Harmonics of Aristoxenus*, p. 224 'Harmony in the modern sense of the word was in its infancy among the ancient Greeks.' The Dorian scale (first developed by Terpander), as distinguished from the Phrygian and Lydian, was of a solemn,

earnest, character: called μὲνη Ἑλληνική ἁρμονία by Plato, *Laches* 188 D, see also *Rep.* 399 c, 424 b sqq., *Legg.* 700 D sqq.; congenial to the heart of Cleon (*Eq.* 989)—but for a very different reason. For the educational effect of music, and its influence upon the passions, the *loci classici* are Plut. *De musica*, § 26, Aristot. *Pol.* v. (viii.) 5=1340 a 40 sqq.; see L. Grasberger, *Erzieh.* etc. ii. pp. 359, 363, A. Couat, *Aristophane*, pp. 322 sqq., Freeman, *Schools* etc. pp. 113 sq.

παρέδωκαν: for such forms cp. Thuc. iv. 38 § 1, vii. 19 § 4 (questioned by Stahl, who reads ἀφείσαν, παρείσαν); not in Aeschylus or Sophocles, but common in Euripides, Xenophon, and the orators. In inscriptions they do not occur before the fourth century, and may have been introduced by the copyists into some of the prose authors. Here the form is allowable in anapaestic verse. The similar form ξυνήκατε in *Ach.* 101 is certainly wrong (see crit. n. *ad loc.*), Kühner-Blass, *Gram.* § 283. 2.

970. βωμολοχεύσαιτο: schol. V (ext.) (ἀγοραῖον τι εἶποι ἢ εὐτελές.) [also Su.] (τὸ δὲ κάμψειέν τινα καμπήν, οἷον κεκλασμένη τῇ φωνῇ τὴν ψῆδην προενέγκοιτο [Su.: προσενεγκοι MS.]. 'Clown it,' 'play the antick' (Shak. *Troil.* v. iii. 86); cp. 910 n.

κάμψειν: cp. *Thesm.* 53 (of Agathon) κάμπτει δὲ νέας ἀψίδας ἐπὼν. 'To min-

But if one of them clowned it, or attempted any of these curst and crooked trills and roulades of Phrynis' school, he was swinged soundly for dimming the lustre of the Muses. Next, in the trainer's school, they were taught to avoid ungraceful motions, which might shock the spectators; and, when rising,

cing music, turn, trill, twee-dle-trash' (Browning).

καμπήν: cp. 333 n.

971. κατά: cp. 534 n.

Φρύνιν: schol. V (ext.) δ Φ. κιθαρωδὸς Μισυληναῖος [R: Μισυλλ- V] οὗτος δὲ δοκεῖ πρῶτος [-ον Ruth.] κιθαρίσαι παρ' Ἀθηναίους καὶ νικῆσαι Παναθήναια [R Su.: -οις V] ἐπὶ Καλλίου ἀρχοντος· ἦν δὲ Ἀριστοκλείδου μαθητής, ὁ δὲ Ἀριστοκλείδης κιθαρωδὸς ἦν [ῆ R] ἀριστος [also Su.]; id. (interlin.) (ὄνομα κιθαρωδοῦ); cp. 333 n. Famous for his μέλη πολυκαμπῇ (Poll. iv. § 66), for which the locus classicus is Plut. *De musica*, § 6. The objection to such variations was Spartan (Plut. *Agis*, 10 § 4 where the ephor broke the strings of Phrynis' lyre for violating the old usages) and (according to Joël, *Der echte Sokr.* etc. ii. p. 819) Cynic, cp. P. Girard, *Éduc. athén.* p. 161.

ταύτας, 'the notorious'; cp. 296 n.

δυσκολοκάμπους, 'curst and crooked'; cp. 333 n., *fr.* i. p. 552 K. (=Poll. iv. § 64; not in M.) φωνάριον εἶχεν ᾧδικὸν καὶ καμπικόν, ib. § 73 πολυκαμπτος <νόμος>. 'L'harmonie primitive était tendue, l'harmonie nouvelle était lâche; le chant se poursuivait jadis régulièrement, en droite ligne, pour ainsi dire; aujourd'hui, il suivait un courbe capricieuse' (A. Couat, *Aristophane*, p. 324).

972. ἐπερίβετο, 'he was swinged soundly' (Shak. *Meas.* v. i. 131), 'received whipping-cheer' (2 *Hen. IV* v. iv. 5); cp. 1407, *Aves* 96, *Ran.* 571. The Spartan (and Cynic, Joël) pedagogue was fond of the stick, but it was not confined to them (Plato, *Prot.* 325 n, Lucian, *De paras.* § 13, fig. 2604 in Daremberg et Saglio, *Dict.* ii. p. 474 a). [Plato], *Asiarch.* gives a morose picture of school-life, but it is exaggerated, as the Athenian system of education was remarkable for its *douceur*; see P. Girard, *Éduc. athén.* p. 250, L. Grasberger, *Erzieh.* etc. ii. p. 100 n. 1.

πολλάς, 'many a swashing blow' (Shak. *Rom.* i. i. 69); cp. *Vesp.* 106 n.

ἀφανίζω, 'dislimning' (Shak. *Ant.* iv. xii. 10), 'collyng' (*Oth.* ii. iii. 208), 'slubbering' (ib. i. iii. 227), 'eclipsing'

(3 *Hen. VI* iv. vi. 63), 'blurring' (*Hamlet* iii. iv. 40 'Such an act That blurs the grace and blush of modesty'); cp. 542 n. (in a different sense), Alcman 94 B.⁴ τὰν Μῶσαν καταύσεις (interpreted by Eustath. 1547. 50 as ἀφανίσεις). Similarly used in Nicias' last appeal to his fleet, Thuc. vii. 69 § 2 (τὰς πατρικὰς ἀρετὰς . . . μὴ ἀφανίζειν).

973. Schol. V (ext.) εἰς τὸν τόπον ὅπου γυμνάζονται οἱ παῖδες καὶ διατρίβουσιν. || τούτεστιν, εὐκόσμως καθεσθῆναι, ὥς μηδὲν τοῖς περιεστῶσιν ὑποδείξειαι ἄκοσμον [also Su. s.vv. ἐν παιδ.].

ἐν: cp. *Vesp.* 642 n.

παιδοτρίβον: cp. Plato, *Gorg.* 452 B. In origin, gymnastic was older than 'music'; but in the fifth century it was entrusted to special teachers, who began only when the literary and musical training was fairly complete (at 12-14 years of age) (cp. Aristot. *Pol.* v. (viii.) 4=1338 b 39); but doubtless some preliminary training was given even in the elementary schools.

The Paedotribes here represents the palaestrae, which, in general, were restricted to immature youths, not yet of the ephebic age, cp. 417 n., P. Girard, *Éduc. athén.* p. 26, Grasberger, *Erzieh.* etc. i. p. 263 sqq., Freeman, *Schools* etc. p. 126 n. 6.

καθίζοντας: viz. 'squatting' on the ground in oriental fashion, not 'on seats' as in the schools (Plato, *Prot.* 325 E), cp. P. Girard, *Éduc. athén.* p. 187 n. 2. This passage is so represented by Browning (*Aristophanes' Apology*), 'Ah, golden epoch! While the nobler sort Wore no long curls, but used to crop their hair, Gathered the tunic well about the ham, Remembering 'twas soft sand they used for seat At school-time, while—mark this—the lesson long, No learner ever dared to cross his legs!'

προβαλέσθαι: cp. *Lys.* 987, *Ran.* 201 π. τῷ χεῖρει ('to throw out the hands' in rowing).

974. τοῖς ἔξωθεν: spectators were allowed admittance to the palaestrae at this time, though excluded in an earlier age, cp. Aeschin. i. §§ 9 sqq.

δείξιαν: cp. *Eccl.* 97.

εἴτ' αὖ πάλιν αὖθις ἀνιστάμενον συμψῆσαι, καὶ προ-
νοεῖσθαι 975

εἶδωλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ καταλείπειν.
ἡλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότ'
ἄν, ὥστε

τοῖς αἰδοίοισι δρόσος καὶ χνοὺς ὥσπερ μήλοισιν ἐπήνθει.
οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν
ἐραστὴν

αὐτὸς ἑαυτὸν προαγωγέων τοῖς ὀφθαλμοῖς ἐβάδιζεν, 980
οὐδ' ἀνελέσθαι δειπνοῦντ' ἐξήν κεφάλαιον τῆς ραφανίδος,
οὐδ' ἄννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,
οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὴν πόδ'
ἐναλλάξ.

975 πάλιν] Bücheler (*N. Jahrb.* lxxxiii. p. 687) κόνιν (but it is doubtful whether -ιν is short) || ἀνισταμένους Ald., frag. (ib.), Su. (s.v. συμψῆσαι) || συνψῆσαι frag. (ib.) || προνοεῖσθαι RV frag. (ib.): προνοῆσαι Su. (l.c.), Ald. 976 Omitted by R, but written in after 977 || ἐρασταῖς codd. || καταλείπειν RV dett. al. 977 Cobet ἡλείφετο 978 αἰδοίοις RV 979 φυρασάμενος] κερασάμενος V (a gloss, cp. Ijzeren, *De uit. princ. codd.* p. 61): Blaydes διαθρυνάμενος 980 τοιν ὀφθαλμοῖν frag. (ib.) (an Atticizing alteration) || ἐβάδιζας V 981 ἂν ἐλέσθαι RV etc., Ald.: οὐδ' ἐλέσθαι Su. (s.v. κεφαλαίω: ἔδεσθαι in codd. ABVE) ||

ἀπηνές, 'repulsive.' An epic word (literally 'with averted face,' hence 'unfriendly'); not found in tragedy, but occurring in Plato, *Phaedr.* 257 B *Legg.* 950 B; common in late prose (e.g. *Περὶ ὕψους* 32 § 7 ἀπηνές μεταφορᾷ, 'shocking'). The word has been 'solicited,' but it is probably right. *προσηνής* 'gentle,' 'pleasant,' was more common (Thuc. vi. 77 § 2), cp. Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 667. As is said in Plato (*Prot.* l.c.), the teachers were enjoined to care as much for the εὐκοσμία of the children as for their mental or physical culture.

975. αὖ πάλιν αὖθις: only here in Aristophanes, cp. Soph. *OC.* 1418 (where see Jebb), *Phil.* 952 αὖθις αὖ πάλιν, Eur. *Hel.* 932 πάλιν . . αὖθις αὖ. A curious use when consecution, not opposition, is implied.

ἀνιστάμενον: for the change from the plur. to the sing. cp. *Vesp.* 553 n.

συμψῆσαι: schol. V (int.) κατέψων <γὰρ Su.> τὸν τόπον ὅπου ἐκάθητο, ἵνα μὴ σημείον τῆς ἡβης αὐτῶν καταλείψωσι τοῖς [R Su.: τοῖς V] ἐρασταῖς [R Su.: -αῖς V]; cp. Diphil. ii. p. 553 K. (iv. p.

400 M.) ἐξανίσταμαι | τὸν ἀμφιτάπητα συστορέσας (so as to obliterate the traces), Aristaen. *Ep.* ii. 22.

977. ἡλείψατο: cp. 836.

ἂν with empiric aor., cp. *Vesp.* 269 n. For its repetition cp. ib. 171 n.

978. χνοὺς: lit. 'chaff' (*fr.* i. p. 411 K.; ii. p. 981 M. <δνος> eis ἀχυρα καὶ χνοῦν), more commonly 'down' (*Metag.* i. p. 705 K.; ii. p. 751 M., [Theocr.] xxvii. 49), especially of fruit (*Virg. Ecl.* ii. 51).

This passage has been imitated by Plut. *De prof. in virt.* § 8 (those who read Plato, and nothing else that is not genuinely Attic, ὥσπερ δρόσον καὶ χνοῦν ἀποδρεπομένους τί ἂν ἄλλο φαῖης ἢ φαρμάκων τὸ εὐώδες καὶ τὸ ἀνθηρὸν ἀγαπᾶν;).

μήλοισιν: viz. Κυνώλοις, cp. *Ach.* 1199 n., *Anth. Pal.* ix. 226 μῆλον χνοὺς ἐπικαρπίδιος, Mart. x. 42. Where we speak of the 'down of peaches' the Greeks said 'quinces,' Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, pp. 669 sqq.

ἐπήνθει: cp. 1174, *Vesp.* 1065.

979. μαλακὴν: cp. 230 n.

φυρασάμενος, 'tempering' (Shak. *Tit.*

to smooth the sand, so as to leave no impressions of their youthful forms. Then, in those days, no boy anointed himself below the navel, so that a tender quince-like down clad their limbs. Nor did he temper his voice to softness, and strut along, giving the leer of invitation with his eyes. At meals, a boy was taught not to snatch the head of the radish, nor to grab before his elders dill or parsley, nor to gobble up titbits, nor to ti-he, nor to sit with crossed legs.

κεφάλαιον τῆς ραφανίδος codd., frag. (ib.): Oxford edd. καὶ κεφ. ῥαφ. (with Su. s.v. ῥαφανίς in G): Blaydes καὶ φυλλεῖον or φυλλεῖ' ἰσχυρῆς ῥ. (Plut. 544); but see comm. 982 οὐδ' ἀνηθον RV dett. al., Su. (s.vv. ῥαφαν., κεφαλαίω): οὐδ' ἂν ἂν. Ald.: Dindorf οὐδ' ἀνηθον. In Attic the first syllable is long (Thesm. 486), except in Alex. ii. p. 343 K. (iii. p. 437 M.); it is short in lyrics (Sappho 78 B.⁴, Alcaeus 36 B.⁴), and in Alexandrine hexameters (Theoc. 15. 119). For the duplication of ν cp. Bekk. An. 403. 3

v. ii. 200), 'making the voice like paste' (Thuc. iii. 49 § 3); a curious metaphor. The sense is elaborately given by Persius i. 17 sq. haec . . . sede legens celsa, liquido cum plasmate guttur | mobile confueris, patransi fractus oculo, 'after gargling your supple throat by a liquid process of tuning' (Conington). To do this was properly called πλάττειν τὴν φωνήν. φ. originally meant to mix water, etc. with a dry substance so as to turn it into paste (Aesch. Sept. 48 γῆν θανόντες τήνδε φυράσειν φόνω); then, metaphorically, 'to put in pickle,' cp. Aves 462, Thesm. 75 ἔστιν κακὸν μοι μέγα τι προπεφυραμένον. See J. H. H. Schmidt, Syn. iv. p. 658, Blümner, Technol. i. p. 61 n. 1.

980. προαγωγέων: schol. V (int.) μαυλίζων (προαγωγὸς γὰρ ἡ μαυλίστρια), cp. Vesp. 1028, Shak. Lear iv. v. 25 'she gave strange celliads and most speaking looks To noble Edmund,' Wives I. iii. 47 'she gives the leer of invitation.'

ὀφθαλμοῖς: viz. instead of keeping them fixed on the ground (963 n.).

981 sqq. According to Joël (Der echte Sokr. etc. ii. p. 819), a picture of the Spartan syssitia (Xen. Lac. Pol. 5 § 3), with which Antisthenes contrasts the Athenian banquets (fr. 69 Mullaoh) ὁ Κῶων δὲ τὰ καπηλεία τὰ Ἀττικὰ φιδίτια ἐκάλει. Lessons in good manners, such as those here described, were given by the paedagogus, who, however, was not an expert, as he was generally a barbarian slave, remarkable for his rudeness and vile accent; cp. P. Girard, Éduc. athén.

p. 117, Freeman, Schools etc. p. 279, Plut. Virt. doc. posse, § 2.

981. Schol. V (ext.) ἀντὶ (τοῦ) τὴν κεφαλὴν <δτι> οὐκ ἔτεμνον κατὰ μήκος, ὡς νῦν, ἀλλὰ κατὰ κύκλον <τὴν ραφανίδα Su.> φησὶ δὲ [διὰ R] τὴν κεφαλὴν, (ἔχον τὸ πρὸς τοῖς φύλλοις [τὰ φύλλα Su.] καυλωδὲς) [also Su. s.v. κεφαλαίω].

ἀνελέσθαι: cp. Ach. 810 n. κεφάλαιον, 'a solid chunk' of the head (J. H. H. Schmidt, Syn. i. p. 366), used especially of fish, cp. Callias, i. p. 694 K.; ii. p. 735 M.; in Ran. 854 κεφάλαιον ῥῆμα is a jest.

τῆς ραφανίδος: the article (which has been 'solicited'), marks the radish as the customary ὄψον, cp. Plut. 544, Amphis ii. p. 243 K. (iii. p. 311 M.) ὅστις ἀγοράζων ὄψον . . | ἐξὸν ἀπολαύειν ἰχθύων Φαληρικῶν <Κοκ> | ραφανίδας ἐπιθυμεῖ πρίασθαι, μαίνεται.

982. ἀνηθον, anethum graveolens L.; another humble, and despised, dainty, cp. Thesm. 486, Eubul. ii. p. 176 K. (iii. p. 222 M.) ἐν ταῖς γεννικαῖς εὐχχαῖαις | ἀμύλων παρόντων ἐσθίουσ' ἐκάστοτε | ἀνηθα καὶ σέλινα καὶ φλυαρίας | καὶ κάρδαμ' ἔσκενασμένα.

πρεσβυτέρων: for the gen. cp. Vesp. 1369 n.

983. ὀψοφαγεῖν: here of the ὄψον par excellence ('fish,' cp. Vesp. 301 n., Plut. Qu. conv. iv. 4, 2 § 5). Diogenes (Plut. Virt. doc. posse, § 2) is said to have given a box on the ear to the paedagogus of a boy whom he saw eating ὄψον.

κυχλίζειν: schol. V (ext.) λιπαροὺς δρηνγας ἐσθίειν, τούτεστιν [ἔχον R] κίχλας· ἕτεροι [ἄλλοι R] δὲ (τὸ) ἀτάκτως

ΑΔΙ. ἀρχαία γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα
καὶ Κηδείδου καὶ Βουφονίων.

ΔΙΚ. ἄλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα, 985
ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῇ παιδευσὶς ἔθρεψεν.
σὺ δὲ τοὺς νῦν εὐθύς ἐν ἱματίοις προδιδάσκεις ἐντετυ-
λίχθαι.
ὥστε μ' ἀπάγχεσθαι, ὅταν ὀρχεῖσθαι Παναθηναίοις δέον
αὐτούς,

984 Διῦπολιώδη RV (sic) etc., Su. (s.v.), Ald.; see comm. || καὶ ante
τεττ. om. V 985 Κηκείδου R etc., Ald.: Κηκίδου V: Κηκιδίου Su.
(s.v. Κηκίδιος): Κηδίδου Phot. (Naber Κηκίδου): Κηκίδου frag. (ib.) (altered
by a late hand to Κηδίδου). The true name was probably Κηδείδης (Nauck,
Ar. Byz. gram. frr. p. 246 n. 3), who may have been the father or grand-
father of the musician mentioned in an inscription of the end of the fifth
century (U. Köhler, *Ath. Mitt.* viii. p. 33) 986 Μαραθωνομάχους
R etc., Ald.: Μαραθωνομάχας V, cp. *Ach.* 181 crit. n. (the latter may be
a lyric form) 987 ἐν ἱματίοις διδάσκεις codd., Su. (s.v. εὐθύς):
Hermann, Cobet (*Mnem.* iii. p. 312) ἱματίοις προδιδάσκεις; for the neglect
of the diaeresis in the reading of the codd. see *Vesp.* 568 n.

γελῶν: 'to ti-he' (Jonson's *Every Man in his Humour*, i. iii.), an onomatopoeic word (=Germ. *kichern*), cp. 1073, *fr.* i. p. 480 K. (ii. p. 1085 M.), Theocr. xi. 78, Alciph. iii. 27 § 2 (=ii. 24 Schepers), id. 74 § 2 (=iii. 42 Schepers), id. i. 33 § 3 (=iv. 6 Schepers). Similar words are καχάζειν, καχλάζειν. The derivation from κίχλη is absurd.

ἐναλλάξ: for this inelegant attitude see the cylix of Douris, P. Girard, *Éduc. athén.* p. 103, Freeman, *Schools* etc. p. 92, plate IB.

984. ἀρχαία: cp. 821 n., Aesch. *Prom.* 317.

Διπολιώδη: schol. V (ext.) τὰ λεγόμενα Διάσια ταῦτα καὶ Διῦπολεια [R: -λι- V]· οὕτως δὲ ἐλέγετο ἂν τῷ πολιεῖ Διὶ ἐθύετο [also Su.]· τὸ δὲ τεττίγων δτι <ἀρχαῖον> τὸ τοὺς τεττίγας ἀναπλέκειν, τουτέστι κρωβύλους, ἢ ὅτι οἱ παλαιοὶ (inf.) κατὰ τὴν ἀναπλοκὴν τῶν τριχῶν χρυσῷ τεττίγι· τεκμήριον διὰ τὸ φαίνεσθαι δτι αὐτόχθονες εἶεν (οἱ Ἀθηναῖοι, ὡς καὶ οἱ τεττίγες) [similarly in Su.].

R has τοὺς τεττίγας παρέλαβεν [Su.: -ον R] ἐπειδὴ οἱ παλαιοὶ κτλ.: the feast Διπολεια (*Pax* 420) was held on the 14th of Scirophorion (June-July) and was sacred to Zeus Πολιεύς, ἀπὸ τῶν περὶ τοὺς πελάνους [τῶν -ων MS.] καὶ τοὺς βοὺς συμβάντων (schol. *Pax* l.c.). The

festival had two parts, of which the first was connected with the harvests, the second being associated with blood. The latter feature modified the character of the celebration, transforming an essentially joyous feast into one of death. Originally the festival was held at the foot of the citadel, where it was usual to place some corn on the altar of Zeus Hypatus. When blood was introduced, a second altar was required. In classical times, the sacrifice took place on the Acropolis, where one altar was placed near the Erechtheum, on which the fruits of the earth were offered; the other altar was that of Zeus Polieus. The sacred ox was allowed to devour the fruits, and, in consequence of this sacrilege, was sacrificed on the second altar (985 n.); see Band, *De Diipol. sacro Athen.*, J. Wackernagel, *Rh. Mus.* xlv. pp. 480 sqq., E. Pottier in Daremberg et Saglio, *Dict.* ii. p. 269, Jane Harrison, *Proleg.* pp. 111 sqq., J. G. Frazer, *Golden Bough*,² ii. p. 295, Paus. i. 24 § 8, 28 § 11. For the correct form of the word (Διπολεια) cp. J. Wackernagel, *ib.* p. 481. Δι seems to have been originally a dialectal dat. of Ζεύς, the word being formed from ἡ θυσία <τῷ> Δι <τῷ> πολιεῖ (cp. Δισωτήρια).

τεττίγων: cp. *Vesp.* 1267 n., Neil on

U. R. What musty saws, reeking of 'hobby-horses' and old-time rites, of forgotten bards, and sacrifices out-worn!

J. R. Yet such the training that reared up the heroes of Marathon. But you teach the lads of to-day to coddle their limbs with wraps. Oh, I choke with rage, when they are called

Eq. 1331. Until the time of Pericles, old-fashioned Athenians wore their hair in a κρωβύλος, fastened with an ξερσός (*Eq.* 1331, Thuc. i. 6, Heracl. Pont. ap. Athen. 512 c, ib. 518 e, 525 f, Lucian, *Nav.* § 3), in view of their autochthonous origin (for which Antisthenes, *fr.* 129 Mullach, said they were no better than ἀπτελεβοί). The cicalas seem to have been a kind of spiral passed through the hair. Many of these have been found in Italian tombs (for a representation of which cp. Studniczka in Classen's *Thuc.*⁴ i. p. 339, Helbig, *Hom. Ep.* p. 169 n. 11).

ἀνάμυστα: poetical, cp. H. Richards, *Aristoph.* etc. p. 154; here in a bad sense, like ἀνάπλεως (*Ecol.* 1072), cp. [Dem.] xxv. § 32.

985. Schol. V (inf.) Κηκίδης [perhaps Κυ-: Κηκίδης R] διθυράμβων ποιητῆς πάνν ἀρχαῖος· μέμνηται δὲ αὐτοῦ Κρατῖνος <Πανόπταις R [=i. p. 61 K.; ii. p. 106 M.]. || id. (int.) (ἐορτὴ ἐστὶ παρὰ Ἀθηναίους ἐπιτελουμένη τῇ Ἀθηνᾷ· ἄλλως.) ἐορτὴ Ἀθηναίων πάνν ἀρχαία· ἐν γὰρ τοῖς Διύπολεϊς [R: -λ- V] φασὶ [φησὶ MS.] βοῦν τὸ πόπανον καταφαγεῖν τὸ παρεσκευασμένον εἰς τὴν θυσίαν καὶ τούτου χάριν βοῦν θύουσιν [also in Su., with much more]. || <ἐν τοῖς Διύπολεϊς, διὰ τὸν βοῦν τὸν φαγόντα τὸ πόπανον, καὶ τυθέντα διὰ τοῦ ποπάνου R>.

Κηδεῖδον: cp. 967 n.

Βουφονῶν: the antiquated ceremony of slaying the ox, which took place at the Dipolia (984 n.). Possibly the first feast of the B. was originated by an accident, which determined the nature of the expiatory ceremony; viz. the ox was slain in a fit of passion, for the sacrilegious eating of the meal; the man (βουτύπος, βουφόνος) who slew the ox, being seized with horror, threw away his axe and fled; the ox was carved by the δαιτροί, cooked on the second altar, and was then eaten; but, in order to repair the deed, its skin was stuffed, and set on its legs, as if the beast were still alive. But the pretence did not amount to much, as each of the subordinate agents (animate and inanimate) was

accused in turn of the sacrilege (before the Archon sitting in the Prytaneum). Finally, the axe was found guilty and thrown into the sea; see Aelian, *VH.* viii. § 3, Töpffer, *Att. Geneal.* p. 149, Stengel in Pauly-Wissowa, *Enc.* iii. p. 105 b, id. *Hermes* xxviii. p. 489, E. Pottier in Daremberg et Saglio, *Dict.* ii. p. 270, Mommsen, *Heort.* pp. 450 sqq., Wilamowitz, *Eur. Herc.* i. p. 60, v. Prott, *Rh. Mus.* lii. pp. 187 sqq., Stengel, *Opferbräuche d. Gr.* p. 217. For representations of the βουφόνος (from a liturgical calendar found at Athens) cp. Daremberg et Saglio, *l.c.* fig. 2453. Jane Harrison, *Proleg.* pp. 111 sqq., finds the origin of the festival in man's demand for flesh food, which, on account of the ἄγος involved, could be procured only by a series of expiations.

ἀλλ' οὖν: cp. *Vesp.* 1129 n.

ταῦτα . . ἐκέλευα: cp. *Ach.* 41 n.

986. ἀνδράς: in a complimentary sense, cp. *Ach.* 707 n. ;

Μαραθωνομάχους: cp. *Ach.* 181 n.

παίδευσις: not the same as παιδεία, but emphasizing the activity of the teachers. The word is often mistranslated, e.g. in *Thesm.* 175 ζηλῶ σε τῆς παιδείσεως ('I envy you for the way in which you have trained yourself'), Thuc. ii. 41 § 1 λέγω τὴν πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύουσιν εἶναι (= παιδεύτριαν), Plato, *Prot.* 349 A σεαυτὸν (viz. Protagoras) ἀπέφηνας παιδεύσεως καὶ ἀρετῆς διδάσκαλον 'a teacher of pedagogy' (to use 'a vile phrase').

987. εὐθύς: viz. even from childhood.

ἱματίους: in better days, the boys were γυμνοί, they now are smothered in the ample folds of the cloak, which, according to this passage, was recently introduced; but the vases tell a different tale, cp. 965 n.

ἐντετυλίσθαι: a comic verb, cp. 10 n., *Plut.* 692, Diocl. i. p. 769 K. (ii. p. 840 M.), *Lys.* 683 ἐντεθρίωσθαι. From τύλη 'a bolster,' an Ionic word (*Ach.* 860 n., Phryn. p. 256 Ruth., p. 173 Lobeck, Poll. vii. § 191).

988. ἀπάγχεσθαι: cp. 1036 n., 1376, *Ach.* 125 n., *Vesp.* 686 n.

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείης.

πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον αἰροῦ· 990

κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπτῃ τίς σε,
φλέγεσθαι·

καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσ-
ιοῦσιν,

καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιοργεῖν, ἄλλο τε
μηδὲν

989 Herwerden *τις κωλῆς*: the sing. subject is harsh here after αὐτοῦς immediately preceding; 975 is less difficult, as the fresh clause is introduced by εἶτα: Blaydes τῆς ψωλῆς || Τριτογενείης RV: Τριτογενείας codd. dett., cp. *Eq.* 763 Ἀθηναίῃ (in a ritual formula) 993 θακῶν RV etc., Ald.; cp. v. Herwerden, *Mnem.* xxiv. p. 40 994 περὶ Ald., Su. (s.v. ἄχρηστα): παρὰ RV etc., Su. (*l.c.*, in codd. ABC), cp. *Ach.* Introd. p. lxxx. 13 || σεαυτοῦ RV || σκαιοργεῖν RV etc.: κακοργεῖν Su. (*l.c.*): κακοεργεῖν Ald. (a gloss, cp. Ijzeren, *De wit. princ. codd.* p. 64)

ὄρχεσθαι: schol. V (int.) ὄρχουντο [γὰρ ἐν R] τοῖς Παναθηναίοις ἐν δπλοῖς οἱ παῖδες· διὰ <δὲ R> τὸ ἀπρεπές, φησί, προέχοντες τῶν αἰδοίων τὴν ἀσπίδα. id. (int.) (τὸ ἐξῆς τὴν ἀσπίδα τῆς Τριτογενείας ὡς [καὶ MS.] ἐν τῇ πομπῇ ἀσπιδοφορούντων αὐτῶν, δέον περικαλύπτεσθαι τὴν αἰσχύνην): viz. in the πυρρίχη (*bellicrepa saltatio*), borrowed from Sparta, where it was a national dance, in which even women took part (Xen. *Anab.* vi. 1 §§ 12 sq., Plato, *Legg.* 796 b sq., Athen. 630 E, Grasberger, *Erzieh.* etc. iii. p. 298), but at Athens it was reserved for certain festivals. For a description of its merits see Plato, ib. 815 A. There is some doubt as to the exact character of the violation of etiquette here; perhaps the stripling's left arm was tired from holding the shield, and he was forced to clasp it in front of him, with both hands, against his chest. This was a difficult operation, possible only to a Sir Boyle Roche, if he had to accompany himself with a trumpet while he danced (P. Girard, *Éduc. athén.* p. 216), or if he had to carry a sword, as many hold (but see the extant reliefs, and W. E. Downes, *Cl. Rev.* xviii. pp. 101 a sqq.); possibly (as van Leeuwen suggests), the

modern youth, being unused to light attire (the dancers were 'naked'), tries to shelter his bare limbs behind his shield. Very similar are the comic complaint of Dionysus in *Ran.* 1089 sqq., and the picture of a suffering 'Falstaff' during a march in Plato, *Rep.* 556 D. There were prizes for the dance open to men, boys, and children (Mommsen, *Heort.* pp. 162 sqq., Grasberger, *Erzieh.* etc. p. 329). For representations on vases cp. *JHS.*, 1884, pl. 43.

Παναθηναίοις: cp. 386 n.

δέον αὐτοῦς: schol. R (not in V) *δταν χρεῖα*.

989. προέχων: cp. 973 n.

ἀμελῇ: for the change to the sing. cp. *Vesp.* 553 n.

Τριτογενείης: an epic name (*Il.* iv. 515 etc., Herod. iv. 188 sq., vii. 141), about whose origin there has been much controversy both in ancient and modern times, see Jane Harrison, *Prim. Ath.* p. 64, Gruppe, *Myth.* p. 250 n. 8, Farnell, *Cults* etc. i. p. 267, Neil on *Eq.* 1189. According to Gruppe, *l.c.*, the most probable origin is *τριτὸν τρόμος* (Hesych.), so that the name would mean 'causing

to dance at Athena's festival, and each holds his shield in front of his codpiece, and reck not of the 'Triton-born.' Therefore, young sir (*to* PHIDIPPIDES) take heart, and choose me, the Better Reason, as your guide. Thus will you learn to hate the market-place, and to keep away from hot-houses, and to blush at things that are shameful, and to blaze up, if any mock you: further, to give up your seats to your elders as they approach: never to be a rudesby to your parents, nor to do aught base that would

fright'; but Aristophanes was not a scientific etymologist, and certainly connected the title with 'water' (*Lys.* 347, perhaps from Tritonis in Libya, 'whence the Greeks obtained the dress and aegis of the statues of Athena,' as Jane Harrison argues).

The 'disregard of T.' was shown by their effeminacy in a dance celebrated in honour of the warlike goddess (cp. F. Thiersch, *Aristophanea*, p. 676).

990. *πρὸς ταῦτα*: cp. *Vesp.* 648 n. Neil (*Eq.* 622) attempts to distinguish *πρὸς ταῦτα* from *πρὸς τὰδε* (1030 etc.) as being defiant, while the latter is used in a friendly appeal. The present passage makes the distinction very doubtful.

991. Schol. R (not in V) *ἀντὶ τοῦ μαθήσῃ μισεῖν τὴν ἐκκλησίαν*.

μισεῖν ἀγοράν: the absence of the article (except after a local prep., *Vesp.* 492 n.) is curious, unless the metre justifies it. For the moral objection to frequenting the market-place cp. 1003, *Eq.* 1373, Plato, *Theaet.* 173 c (it is strange to philosophers, even in their dreams); hence *ἀγοραῖος* (*Ran.* 1015) came to mean 'a loafer,' and *ἀγοράζειν* (*Ach.* 720 n.) 'to loaf.'

βαλανέων: the objection to 'hot-houses' (Shak. *Meas.* II. i. 67) was Socratic (Plato, *Symp.* 174 a), and 'Cynical' (837 n., Xen. *Mem.* iii. 13 § 3, Joël, *Der echte Sokr.* etc. ii. p. 819), but they were popular with the medical profession, except in the case of those enjoying rude health (Plut. *De san. praec.* § 17). Such asceticism was often ridiculed by the comic poets (Hermipp. i. p. 248 K.; ii. p. 413 M., *Com. adesp.* iii. p. 410 K.; iv. p. 661 M.). It is curious that here the Just Reason is arguing in favour of a Socratic practice (Brentano, *Untersuch.* p. 62).

992. *φλέγεσθαι*: schol. V (interlin.)

έρυθρίαν; or possibly 'to blaze up,' cp. Soph. *OC.* 1695 (a mark of grief). To bear patiently an unseemly jest, or a reproof, in the view of the Greeks, argued a poor spirit; but it was neither *ἀγεννές* nor *ἀπαίδευτον* to smile at a jest (*μή*) *ἀσχύνη φλεγόμενον τὴν ψυχὴν*—even at one's own expense—that had no *ὄβρις* in it (Plut. *De aud.* § 16), since a good man should feel shame only at what is really shameful (id. *Cato min.* 6).

993 sq. Schol. V (int.) (*ἀπτικῶς ἀντὶ τοῦ θώκων* 'λέγει δὲ ὅτι τοὺς πρεσβυτέρους προτιμᾶν <μαθήσῃ> καὶ τὸ μὴ) *ἀπαίδευτα ποιεῖν εἰς* [παρὰ R] *τοὺς σπαντοῦ γονεῖς* [-έας R] [also Su. s.v. *ἀχρηστα*]; probably merely a lament for the diminution of the respect paid to age such as has been common in all ages, cp. Juv. xiii. 55. These marks of reverence are mentioned by Herod. (ii. 80) as being peculiar to the Egyptians and Spartans (Tyrtaeus 12. 41 B.⁴); according to Joël, they were 'Cynical' (Xen. *Cyr.* viii. 7 § 10, where Cyrus is really a Cynic).

993. *θάκων*: where men met for gossip (= *λέσσαι*), cp. Hom. *Od.* xv. 468, Herod. ix. 94, Xen. *Lac. pol.* 9 § 5, *Cyr.* viii. 7 § 10, *Symp.* 4 § 31; it is an old word used in a special sense (*Vesp.* 186 n.) in comedy (*Ran.* 1515, 1522), as well as in prose (Plato, *Politic.* 388 a, *Rep.* 516 E, etc.).

994. *περί*: cp. *Eq.* 831 *μαρώτατος ὡν περί τὸν δῆμον*, Men. *Σαμ.* 59 (of a son) καὶ *περί ἑμ'* ὡς *ἔνεστιν εὐσεβεστάτω*. Chiefly found in the orators, cp. Lysias xiii. § 2, Isocr. iv. §§ 108, 147, 155, vii. § 49 *περί τοὺς γονεῖς ἐξαμαρτεῖν*.

σκαίουργεῖν: schol. V (interlin.) (*πανουργεῖν*); only here, but *σκαίος* is a suitable word in the case of an offence against good manners (not against morals, as the scholiast says), cp. 629 n., *Vesp.* 1183 n.

αἰσχροὺν ποιεῖν ὃ τι τῆς Αἰδοῦς μέλλει τᾶγαλμ' ἀνα-
 πλήσειν· 995
 μηδ' εἰς ὀρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα
 κεχηνῶς,
 μῆλ' βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀποθραυσθῆς·
 μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν καλέ-
 σαντα
 μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήθης.

995 ὃ τι RV (sic): Blaydes οὗ which, in *Spic. Ar.* p. 132, he retracts, rightly thinking the gen. can be supplied from the context || μέλλει τᾶγαλμ' ἀναπλήσειν R (sic): μ. ἄγαλμ' ἄ. V: Blaydes ὃ τι τῆς Αἰ. μέλλω τί σ' ἄγ. ἀναπλάττειν. ἀναπλήσειν may have been a gloss on ἀναπλάττειν, which is said to be read by many inferior MSS, and which may represent παλάττειν ('to stain,' a word recovered by H. Diels, *Hermes*, xl. pp. 307 sqq., cp. Plato, *Phaedo*, 82 D σώματι παλάττοντες, MSS. πλάττοντες) (cp. V. Coulon, *Qu. crit.* p. 36). Be that as it may, a simple text has been corrupted on account of the false information as to the reading of R, which has been given by editor after editor; see comm. 996 εἰσάττειν R (?)

995. Schol. V (int.) (ὅπερ μέλλει τῆς αἰδοῦς τὰ ἀγάλματα πληρῶσαι [also Su. s.v. ἀχρηστα]· τὸ δὲ ἀναπλήσειν ἀντὶ τοῦ) ἀφανίζειν [ἀφανίσεν R], see crit. n.

Αἰδοῦς: the personification of Αἰδώς is Spartan, and 'Cynical' (Joël), cp. Xen. *Symp.* 8 § 36 (the Spartans θεῶν οὐ τὴν Ἀναλδείαν ἀλλὰ τὴν Αἰδῶ νομίζουσι: see also Aesch. *Sept.* 409 τὸν Αἰσχύνης θρόνον | τιμῶντα, *Eum.* 539.

τᾶγαλμα, 'the ideal' (of modesty), but ἄ. is more concrete, cp. *Vesp.* 315 n., Wilam. *Herc.* 49, Ruhnken *ad Tim.* p. 13 n. b Valpy, Plato, *Symp.* 222 A (Alcibiades says) διοιγομένους δὲ ἰδῶν <the words of Socrates> εὐρήσει θειοτάτους, καὶ πλείστ' ἀγάλματα ἀρετῆς ἐν αὐτοῖς ἔχοντας (probably a reminiscence of this passage), [Dem.] xxv. § 35 δίκης καὶ εὐνομίας καὶ αἰδοῦς εἰσι πᾶσιν ἀνθρώποις βιωμοί, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστου καὶ τῇ φύσει, οἱ δὲ καὶ κοινῇ τοῖς πᾶσι τιμᾶν ἰδρυμένοι, Eur. *Hel.* 1002 ἔνεστι δ' ἱερὸν τῆς δίκης ἐμοὶ μέγα | ἐν τῇ φύσει: *imago honesti* in Tac. *Ann.* xvi. 32 § 3 is less concrete than the Greek, and more closely approaches to the English 'ideal.'

From this passage Aristides (i. p. 77 Dind.) speaks of a young man being an ἀγαλμα τῆς Αἰδοῦς; his metaphor is a natural extension of the idea here, and does not prove that he found ἀναπλάττειν in his text.

ἀναπλήσειν, 'to meal,' 'to slubber,' 'to colly,' cp. 1023, *Ach.* 847 n., Aesch. *fr.* 275 N.² ἔρωδις γὰρ ὕψοθεν ποτώμενος | δρθω σε πλησσει [codd. -ξει] νηδύος κενώμασιν [Nauck for χεῖλ.], *Livy* iv. 30 § 9 *urbs deinde impletur*; generally followed by a gen., but there are exceptions, cp. *Thuc.* ii. 51 § 4 ἕτερος ἀφ' ἑτέρου θαλάσσης ἀναπιμπλάμενοι <τῆς νόσου>; here the missing gen. can readily be supplied from αἰσχροὺν.

996. εἰς: cp. *Vesp.* 123 n.

ὀρχηστρίδος: cp. *Ach.* 1091 n.

ταῦτα: viz. what goes on in their houses.

κεχηνῶς: *Ach.* 10 n., *Eq.* 804, *Vesp.* 695 n., *Hor. S. i.* 1. 71 *undique saccis | indornis inhians*. For the double particip. cp. *Vesp.* 792 n.

997. μῆλ' βληθεὶς: schol. V (int.) ἀντὶ τοῦ ἔρωτι· οὕτως (γὰρ) ἔλεγον οἱ παλαιοὶ τὸ πτοῆσαι καὶ εἰς ἔρωτα ἀγαγεῖν μῆλ' βάλλειν [similarly in Su. s.vv.]· (τὸ δὲ ἀποθραυσθῆς ἀντὶ τοῦ) ἐκπέσης [also Su. s.v. ἀχρηστα]. A familiar declaration of love (Diogen. iii. 63), as the tree was sacred to Aphrodite (cp. Theocr. v. 88, vi. 6 sq., Virg. *Ecl.* iii. 64, Catull. lxx. 19, where see Ellis), and the pips were a symbol of fecundity. There has been a controversy as to what fruit was intended by μῆλον; it was probably the 'quince' (cp. 978 n., Stesich. 29 B.⁴, Plut. *Coni. praec.* § 1, *Anth. Pal.* v.

slubber the image of Purity in your heart: nor to force your way into the den of a dancing-girl, lest, while agape on such pleasures, the callet pelt you with quinces, and wreck your fair fame: you will learn too, not to bandy words with your father, nor spitefully to call the old fellow Methuselah, who spent his prime in breeding you from a March chick.

Su. (s.vv. ἀποθραυσθῆς, ἄχρηστα, μήλω βληθῆναι): ἄττειν V: εἰσιέναι Ald. 997 Blaydes τὴν εὐκλείαν 998 Ἰαπετὸν I suggest Ἰαπετοῦ, 'calling his years (the years) of I.' || καλέσαντα codd., Su. (s.vv. Ἰαπετός, ἄχρηστα): Blaydes καλέσ' αὐτὸν | μνησικακήσας (accepted by v. Herwerden, *Mnem.* xxx. p. 50): H. Weber καλέσ' αὐτε. The acc. is ungrammatical, but it may have been induced by the proximity of so many infinitives. For a similar irregularity cp. Aristot. *Poet.* 23=1459 d 34 (Bywater's ed.) 999 Blaydes τῆς ἡλικίας || ἐνεοτροφήθης V: Blaydes ἦτις σ' ἐνεοττοτρόφησεν

291, Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, pp. 672 sqq.). Elsewhere it is used of every kind of tree-fruit except the nut; see B. O. Foster, 'The Symbol of the Apple in Classical Antiquity,' *Harvard Stud.* x. pp. 39 sqq.

πορινιδίου, 'puzzel,' 'punk,' 'drab,' 'cot-quean,' 'harlotry,' 'flirt-gill,' 'callet,' 'stale,' 'giglot wench.'

ἀποθραυσθῆς: a curious metaphor, possibly from chariot-driving (Pind. *O.* vi. 97), but more probably from shipwreck. Much difficulty has been caused by the gen.: 'be broken off from your fair fame' (L. & S.) is not a happy rendering; 'make shipwreck of your fair fame' is satisfactory in sense, but does not explain the gen. ἀποθραύειν is generally used of breaking off a fragment from a larger body (Aesch. *Pers.* 410 ἀποθραύει πάντα Φοινίσσης | νεὺς κόρυμβα); here a man's good name is the larger body from which the man himself is detached. According to Blaydes, the metaphor is from horns etc. (Plato, *Phaedr.* 248 B οὐ δὴ . . πολλὰ πολλὰ περὶ θραύονται).

998. ἀντειπεῖν: to contradict an old man—much more one's father—was contrary to good taste, cp. Isocr. viii. § 49.

Ἰαπετόν, 'ass unpolicied' (Shak. *Ant.* v. ii. 319), 'a decayed dotant' (*Cor.* v. ii. 47); schol. V (ext.) λήρον, μωρόν. (ὁ δὲ Ἰαπετός εἰς τῶν Τιτάνων) [also Su.]; cp. *Vesp.* 1480 n.

καλέσαντα μνησικακήσαι: in accordance with the Greek idiom (cp. *Ach.*

202 n., *Vesp.* 577 n.), the main idea is in the particip., 'spitefully to call his age Iapetus.' For the aor. particip. cp. *Vesp.* 535 crit. app.

999. μνησικακήσαι: according to many commentators, governing τὴν ἡ, but an acc. (except of a neut. pron.) is unexampled after this verb. μνησικακεῖν is, in general, a grave word, with a familiar political sense, cp. *Plut.* 1146 μὴ μνησικακήσης εἰ σὺ Φυλὴν κατέλαβες (a proverbial use, since the sense, as given by schol. R, is εἰ καὶ ἐπλούτησας, μὴ ἐπαρθῆς), an allusion to the famous amnesty, after the return of Thrasylbulus (for the terms of which cp. Andoc. *Myst.* § 90, J. M. Stahl, *Rh. Mus.* xlviii. pp. 250 sqq.); see H. Weber, *Aristoph. Stud.* p. 177, Römer, *Sitzungsb.* p. 235.

ἡλικίαν: schol. V (ext.) (τὴν ἡλικίαν) τοῦ πατρός, (δηλονότι· τὸ δὲ ἐνεοττοτρόφῆθης, ἀντὶ τοῦ ἐτράφησ) [also Su. s.v. ἄχρηστα]; in a general sense, which is neither 'youth' nor 'old age.' τὴν ἡ. is more pathetic than τὸν γέροντα, which might have been expected, the sense being 'the years that have brought him from youth to old age were spent in rearing you.' Possibly, in the choice of the word, the poet was influenced by a reminiscence of Hom. *Od.* iii. 49 ἀλλὰ νεώτερός ἐστιν, ὀμηλικὴ δ' ἐμοὶ αὐτῷ. It is possible to take τὴν ἡ. with Ἰάπ., 'Iapetus in respect of his age' (cp. Herod. iii. 134 νέος ἡλικίην). This construction would be more in accordance with the prose usage, but the pathos would thereby, perhaps, be lessened.

ἐξ: possibly, as Professor Beare sug-

- ΑΔΙ. εἰ ταῦτ', ὦ μειράκιον, πείσῃ τούτῳ, νῆ τὸν Διόνυσον
τοῖς Ἴπποκράτους ὑέσιν εἴξεις, καὶ σε καλοῦσι βλιτο-
μάμμαν. 1001
- ΔΙΚ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις δια-
τρίψεις,
οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἰάπερ
οἱ νῦν,
οὐδ' ἐλκόμενος περὶπραγματίου γλισχραντιλογεξεπι-
τρίπτου·
ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις κατα-
θρέξῃ 1005

1000 ὦ ὦν RV 1001 καλοῦμεν Su. (s.v. βλιτομάμματος) || βλιτο-
μάμμαν Su.: κλιτομάμμαν RV (cp. *Vesp.* Introd. p. lvi., ib. 1193 crit. n.):
βλιτομάμμαν Ald. 1002 οὖν R etc., Ald.: οὐ V 1003 στωμύλλων
V || Kock τριβολεουτράπελ' 1005 Ἀκαδημίαν codd.: Ἐκαδημίαν Su.
(s.v. Ἀκαδημία): Hermann Ἀκαδήμειαν, which is required by the metre in
Alex. ii. p. 306 K. (iii. p. 394 M.), ib. p. 327 K. (ib. p. 421 M.) || καταθρέξει
V Ald.: ἀποθρέξει R Su. (s.vv. Ἀκαδημία, μορία). For the confusion of
the prepp. cp. *Ach.* Introd. p. lxxx. 13; for the mid. fut. cp. Kühner-Blass,
Gram. ii. p. 554

gests to me, 'out of which,' τὴν ἡ. being treated as a kind of φόν, out of which Phidippides was bred, as (in *Aves* 699) the φόν ὑπηνέμων, laid by Eros, ἐνεβ-
τευσεν γένος ἡμέτερον (viz. of the birds). Thus, the reproach 'Iapetus' would be converted into the honourable title of the first son of Earth, and one of the fathers of the race. Not equivalent to ὑπό, unless he is speaking in tragic phrase (Aesch. *Ag.* 735 ἐκ θεοῦ προσ-
εθρέφθη, Sobol. *Praep.* p. 85).

ἐνεοττοτροφήθης: cp. 334 n.

1000. ταῦτα: cp. 87.

1001. Ἴπποκράτους κτλ.: schol. V (int.) <οὔτοι ὡς Su.> ὕδεις τινὲς καὶ ἀπαίδευτοι κωμωδοῦνται [ἐκωμωδοῦντο Su. s.v. ὕδεις], (καὶ τάχα ἂν εἴσαν προκέφαλοι [Su.: προσκεφ. MS.] τινες, ὡς ἐν Γεωργοῖς <φῃσι Su. s.v. τοῖς Ἴπποκ. [i. p. 420 K.; ii. p. 992 M.] καὶ ἐν Τριφάλῃ [i. p. 533 K.; ii. p. 1167 M.]· καὶ Εὐπολὶς ἐν Δήμοις [i. p. 285 K.; ii. p. 477 M.]· "εἰσ" [eis MS.: om. Su.] Ἴπποκράτους τε παῖδες [-as MS.] ἐκβόλιμοι [ἐμβ. Su.] τινες, | βληχρητὰ τέκνα, καὶ οὐδαμῶς τοῦ<μου> τρόπου") τὰ δὲ ὀνόματα αὐτῶν Τελέσιππος, Δημοφών, Περικλῆς [also Su.]· (τὸ δὲ Βλιτομάμμαν ἀντὶ τοῦ μωρόν. καὶ γὰρ τὸ βλῖτον μωρόν εἶναι δοκεῖ λᾶχανον) [similarly in Su.]. Hippocrates, the son of Ariphron, and nephew

of Pericles, was general in 426-5 B.C., and 424-3 B.C., and was Demosthenes' colleague in besieging Nicaea (Thuc. iv. 66 sq.); he fell at Delium in the following winter (ib. 89 sqq.), see Bergk, *Reil. com. Att.* p. 350, Kirchner, *Prosop. Att.* i. p. 502. His sons were swinish, and stupid; and also of a litigious temperament, as, on reaching man's estate, they prosecuted their guardian, who delivered, in his own defence, a speech written by Lysias (*fr.* 122 Didot, Blass, *Beredsamk.* 2 i. p. 367).

The jest ὑέσιν for ὕσιν was a chestnut, in the case of these persons, cp. *Thesm.* 273 (*Ach.* Introd. p. lix.), Athen. 96 E; it has a 'Cynic' flavour, cp. Plut. *De cupid. div.* § 7 (Diogenes jestingly said) Μεγαρέως <ἄν> ἀνδρὸς βέλτιον εἶναι κρὶν ἢ ὕδιν γενέσθαι (viz. ὕν, in reference to *Ach.* 738 sqq.).

εἴξεις: cp. 341 n.

βλιτομάμμαν: an epithet of the cousins of Hippocrates, cp. schol. Plato, *I. Alc.* 118 E Ξάνθιππος καὶ Πάραλος, οἱ Περικλέους υἱοί, οὓς καὶ βλ. ἐκάλουν. βλίτ[τ]αι γὰρ καὶ βλίτ[τ]ωνες (*Ach.* Introd. p. liii. (5)) οἱ εὐθῆεις· μάμματα (a word unknown elsewhere) δὲ τὰ βρώματα· καὶ τὸ ἐσθλὲν Ἀργεῖοι [αἱ μαῖαι Kock] μαμ-
μῶν (also in Phot.). Ἐλεγον· ἐκ τούτων οὖν σύνθετον τὸ βλ. ὁ ἐσθίων εὐθῆως, ὡς

U. R. Marry, young sir, if you give heed to him in this, you'll grow like to Hippocrates' litter of sons, and men will call you 'mammy-suck.'

J. R. Nay, you will pass the time in the wrestling-schools, sleek of look, and ruddy-cheeked, not babbling in the market-place light bavin wit, like the youth of to-day, nor being haled into court about some straw-splitting, loud-lunged, contradictory, desperate suit; but, descending to the Academy, you will run your laps beneath the olive-trees, having garlanded your

καὶ συκομάμμης ὁ συκοφάγος: so Hesych. ἔστι [Naber for ἐπὶ] τῆς παιδικῆς φωνῆς ἔσθλειν. On the other hand, according to Phrynichus (ap. Bekk. *An.* p. 31. 3) βλίτον (= 'orach') was an insipid vegetable (in Men. iii. p. 245 K.; iv. p. 307 M. βλιτάδες γυναῖκες = 'worthless'), and μάμμα was 'mother'; hence the compound would mean ὁ ἐπὶ τῇ τῆς μητρὸς τροφῇ ἐξίτηλος γενόμενος. The Romans followed this explanation, cp. Plaut. *Truc.* 854 blitea et luteast meretriciae nisi quae sapit in uino ad rem suam (possibly, as v. Leeuwen suggests, a translation of Menander's phrase). But Bergk may be right in interpreting βλιτο- as μέλι (cp. μελιττίδης 'noodle,' 'John-a-dreams,' *Vesp.* 336 n., *Ran.* 991), in which case the compound should be compared with θαλαλαδοῦς (*Com. aesp.* iii. p. 400 K.; not in M.), μαμβάρρεππος, or μαμβάκυθος (*Ran.* 990, from μαμμία, the cry of a child).

1002. ἀλλ' οὖν . . γε: cp. *Vesp.* 1129 n.

λιπαρός) (αὐχμηρός, cp. 1011 n., *Ach.* 639 n., *Plut.* 616.

εὐανθής: cp. Pind. *I.* vii. (vi.) 34. Joël (*Der echte Sokr.* etc. ii. p. 819) points out that this was a 'Cynical' trait, cp. Xen. *Lac. pol.* 5 § 8 ἀπὸ τῶν αὐτῶν σίτων οἱ μὲν διαπονούμενοι εὐχροὶ τε καὶ εὐσαρκοὶ καὶ εὐρωστοὶ εἰσιν, οἱ δ' ἄπονοι πεφύσημένοι τε καὶ ἀσχροὶ καὶ ἀσθενεῖς ἀναφαίνονται, but it was not left to the Cynics to discover this.

1003. στωμύλλων: schol. R (not in V) φλυαρῶν, cp. *Ach.* 429 n.; more common in mid. (e.g. *Ach.* 579), but cp. *Ran.* 1310.

κατὰ τὴν ἀγοράν: cp. 991 n.; for the article cp. *Vesp.* 492 n.

τριβολεκτράπελα: schol. V (ext.) ἐκ τοῦ τρίβολος [-ου MS.] καὶ ἐκτράπελος [do.] σύγκειται <ἀντὶ τοῦ Su.> σκ(λ)ηρὰ καὶ ἀπαίδευτα καὶ ἀπόβλητα <καὶ ἀνάμαλα Su. in some codd.>; cp. Shak. *1 Hen.* IV

iii. ii. 60 'he ambled up and down With shallow jesters, and rash bavin (= 'brushwood') wits, Soon kindled and soon burnt,' 'giving more light than heat.' Their language was 'linsey-woolsey' (*All's well* iv. i. 13), 'flip-flap' (Dekker, *Shoemaker's Holiday*, iii. v.), 'rimble-ramble' (Urquhart's *Rabelais*), 'skimble-skamble stuff' (*1 Hen.* IV iii. i. 153), 'tiddle-taddle, or pibble-pabble' (*Hen.* V iv. i. 71). For τρίβολος cp. *Lys.* 576, Virg. *Georg.* i. 153; for ἐκτράπελος 'devious,' 'strange,' 'monstrous,' cp. Pherecr. i. p. 188 K. (ii. p. 327 M.) (of the art of Timotheus) ἐκτράπελους μυρμηκίαις, Epicharm. 67 K. ἐκτραπελογάστρους θνους ('of intolerable entails,' *Wives* v. v. 165), Ael. *H.A.* xiv. § 9 (of the sea-lion); hence the compound seems to connote 'sterile preciosities.'

1004. ἐλκόμενος: cp. *Eq.* 710. According to some commentators, mid. (like λαιδορεῖσθαι 62 n.), 'dragging one another,' but it is simpler to take it passively.

γλισχροντιλογοεπιτρίπτου: schol. V (ext.) ἐκ τοῦ γλισχρος [-ου MS.] καὶ ἀντιλογίαν ἔχειν [-οντος MS.] καὶ ἐπιτρίπτος [-ου MS.] σύγκειται ὡς τοῦ δυναμένου ἐπιτρίψαι [also Su.], apparently taking -εξ- as the fut. of ἔχειν (cp. προδωσέταιρος, τρυσάνωρ); but it is more probably a part of a compound ἐξεπιτρίβειν, which does not occur, but may be allowed in such a jest κατὰ παρωνυμίαν (*Ach.* Introd. p. li.). γλισχρος (originally 'viscous,' cp. Hippocr. *Περὶ τ. ἐν κεφ. τρ.* iii. p. 236 L.) seems to have been associated with the 'minute philosophers' (*Ach.* 452 n.); γλισχρολογία, 'straw-splitting,' occurs in Diog. L. ii. § 30 (of Socrates).

The Gargantuan compound seems to mean 'a bagatelle of a case, which, after infinite straw-splitting, ends only in your undoing.'

1005. Ἀκαδήμειαν: schol. V (ext.) (ἐνταῦθα διέτριβον οἱ φιλόσοφοι ἦν δὲ γυμνάσιον) [fuller in Su.] μορία δὲ κυρίως

στεφανώσαμενος καλάμῳ <λεπτῷ> μετὰ σῶφρονος
 ἡλικιώτου,
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλο-
 βολούσης,
 ἦρος ἐν ᾧ χαίρων, ὅπῃ πλάτανος πτελέα ψιθυ-
 ρίζει.—

ΠΝΙΓΟΣ

ἦν ταῦτα ποῆς ἀγὼ φράζω,
 καί, πρὸς, τούτοις προσέχης τὸν νοῦν, 1010
 ἔξεις αἰὲ στήθεος λιπαρόν,
 χροῖαν λαμπράν, ὤμους μεγάλους,

1006 λευκῷ codd.: om. R (but supplied on margin) V: v. Leeuwen
 λεπτῷ (as λευκῷ may have come from the next line) || σωφροσύνης V
 1007 ἀπραγμοσύνης R || Meineke φυλλοκομούσης 1009 sq. Written
 as one line in V 1009 ποεῖς V || φράσω RV 1010 καὶ πρὸς
 τούτοις προσέχης [-εις RV: -οις Ald.] τὸν [om. R] νοῦν codd., frag. (ib.):
 Meineke καὶ τούτοισιν π. τ. ν.: Bergk καὶ π. τούτοισιν ἔχ. τ. ν.; but see
 comm. Piccolomini thinks καὶ πρ. τ. come from 1022 1011 ἔξεις
 αἰὲ written in 1012 in V 1012 λαμπράν Ald.: λευκῇν RV etc.
 (possibly a gloss on ὠχράν 1016, or should be read instead of it, as
 Fritzsche, *Thesm.* 191 suggests); cp. Chariton i. 1 § 1 ἐπὶ γὰρ αὐτοῦ
 τῷ λαμπρῷ τοῦ προσώπου τὸ ἐρύθημα τῆς παλαιστρας

λέγεται (ἡ) ἱερὰ ἐλάια τῆς θεοῦ [much
 fuller in Su.] ἐπεφύτευτο δὲ ἐν τῷ γυμ-
 νασίῳ δένδρα [-η Su., in codd. ABV].
 ἔθος δὲ τοῖς ἀσκοῦμένοις ἀλειψαμένοις ἐν
 <τῷ R> ἡλίῳ τρέχειν: cp. Paus. i. 29 § 2,
 30 § 1 (with Frazer's notes). It lay
 near Colonus Hippius, a little north of
 Lenormant's well-known monument;
 cp. Milton, *P.R.* iv. 244 sqq. 'The olive
 grove of Academe, Plato's retirement,
 where the Attic bird Trills his thick-
 warbl'd notes the summer long.'

ὑπό: rare c. dat., cp. *Vesp.* 108, 386,
Thesm. 529, 562, *Ecc.* 87; generally
 of what is actually beneath another
 object (as of wax under the nails, *Vesp.*
 108), cp. Sobol. *Praep.* p. 221.

μορταῖς: cp. Frazer on Paus. i. 30 § 1.
 The olive-trees were originally twelve in
 number, and were believed to be the off-
 shoots of the first olive-tree planted on
 the Acropolis (Soph. *OC.* 698 sqq.).
 The Academe was first planted, and its
 εὐσκιοὶ δρόμοι (Eupol. i. p. 265; ii. p.
 437 M.) laid out, by Cimon (Plut. *Cim.*
 13 § 11).

καταθρέξῃ: viz. in the gymnasium
 situated there, cp. *Thesm.* 657 περιθρέξαι,

and H. Richards, *Aristoph.* etc. p. 159,
 Schnee, *De codd.* p. 42. ἀποθρέξῃ of R
 etc. has been defended by reference to
 Plato, *Rep.* 613 C οὐχ οἱ μὲν δεινοὶ τε καὶ
 ἄδικοι δρῶσιν ὅπερ οἱ δρομῆς, ὅσοι ἂν θέωσιν
 εὖ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μή; τὸ
 μὲν πρῶτον ἐξέως ἀποπηδῶσι, τελευτῶντες
 δὲ καταγέλαστοι γίγνονται, τὰ ὅσα ἐπὶ τῶν
 ὤμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέ-
 χοντες (but this means 'running home'
 as in Xen. *Oec.* 11 § 18).

1006. καλάμῳ: schol. V (int.) λιτὸς
 γὰρ καὶ ἀπερίεργος ὁ τοιοῦτος στέφανος.
 ἦν δὲ τῶν Διοσκοῦρων ἴδιον στεφανοῦσθαι
 καλάμῳ [also Su. s.v. στεφαν.]. (τὸ δὲ
 ἡλικιώτου ἀντὶ τοῦ συμπράκτορος). For
 a similar passage cp. Cratin. i. p. 86 K.;
 ii. p. 146 M.

μετά: cp. *Vesp.* 349 n.
 σῶφρονος, 'well-brought up,' 'well-
 governed' (Shak. *Rom.* i. v. 72 'a
 virtuous and well-governed youth'), cp.
Vesp. 748 n.

σῶφρονος ἡλικιώτου: cp. Denis, *Com.*
grecque, ii. p. 31 n.

1007. μίλακος: perhaps 'bryony,' cp.
Aves 216, Eur. *Bacch.* 108 (with Sandys'
 note), Theophr. *HP.* iii. 18 § 1, Aelian,

brow with the light reed, in company with some quiet sober comrade, redolent of the fragrant iris, of careless joyance, and of the poplar that loves to shed its catkins upon you, rejoicing in the springtide's prime, what time the plane-tree whispers softly to the linden.

PNIGUS (*with rapid declamation*)

If you obey these my hests, yea, and perdy, give them your ears, you will ever have an ivory bust, a clear skin, broad

VH. iii. § 1; schol. V (int.) (εἶδος βοτάνης [also Su.] ὁμοίως καὶ ἡ ἀπραγμοσύνη εἶδος ἀνθους ὡς οἶον πάσης εὐωδίας δῶν καὶ ἀσφαλείας. ἢ ἡ ἀπραγμοσύνη ἀντὶ τοῦ <οὐ R> πολυπράγμων ὦν <Ruth.: ἦν MS.> [similarly in Su. s.v. ἀπραγ., who adds οἱ δὲ οὐτὶ δ. φυτὸν ἐν Ἀ. φύμενον]; in a portion of this note the scholiast (said by another scholiast to be Aristophanes the Grammarian, but he probably misunderstood his comment; cp. A. Nauck, *Ar. Byz. frg.* pp. 214 sq.; also in Hesych. s.v.) takes the *πυραμοῦς* for sheer idiocy.

δῶν: cp. *Vesp.* 38 n., 1059 n., Xen. *Symp.* 2 § 4.

ἀπραγμοσύνης: a surprise. It is Aristophanes' way to mingle incongruous images (*Ach.* Introd. pp. lxxii. sqq.), e.g. *Vesp.* 710, *Pax* 595 τοῖς ἀγρολκοῖσιν γὰρ ἦσθα χῖδρα καὶ σωτηρία. For δ. cp. *Vesp.* 1040 n.

λεύκης, 'silver poplar,' sacred to Heracles (Virg. *Ecl.* 7. 61 *populus Alcidae gratissima*), and worn by young athletes devoted to his service (as by Delphis in Theoc. ii. 121, cp. also Ov. *Her.* ix. 64, Hor. *Od.* i. 7. 23). For the origin of its connexion with Heracles cp. Paus. v. 14 § 3.

φυλλοβολούσης: possibly 'tossing its leaves' like an aspen (cp. *κερασβόλος* Plato, *Legg.* 853 D), an experiment καθ' ὁμωνυμίαν, since it should mean 'shedding its φύλλα' (Theophr. *HP.* i. 9 § 6, Hor. *Od.* iii. 18. 14), an impossible sense here, unless φύλλα means the 'catkins,' which fall in the early spring, and cover the ground with a light covering which has a resinous odour (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 680).

1008. Schol. V (int.) πνέοντος ἀνέμου μαλακοῦ, καὶ ἡρέμα διὰ τῶν φύλλων εἰσόντος ὥσπερ προσλαλεῖ τὰ δένδρα, ὅπερ ψιθυρίζει λεγεται καὶ Θεόκριτος [i. 1] "ἀδύ τι τὸ ψιθύρισμα καὶ ἀ πίτυς, αἰπόμε, τήνα" Su.).

πλάτανος: the plane-trees in the Academe were famous in later times (Pliny, *NH.* xii. 5). In tropical countries, they were prized for their shade (ib. xvii. 12 § 18, Plato, *Phaedr.* 230 B). Though, at one time, common in Athens, where they were planted even in the Agora, they soon ceased to exist; so that Cicero (*De orat.* 1 § 28) suggests that the tree by the Ilissus was a product of Plato's imagination.

ψιθυρίζη: like a lover with his *δαριστός* (Theoc. xxvii. 67); cp. Milton, *PR.* ii. 26 'where winds with reeds and osiers whispering play.' The same metaphor is more prosaically employed in *Eq.* 806 καὶ στεμφύλῳ εἰς λόγον ἔλθῃ ('tackle').

1010. πρὸς, τοῦτόις: schol. R (not in V) οἷς λέγω, a jocose anticlimax, which is possible in a Pnigus. Note that πρὸς is an adverb here (cp. *Lys.* 628 καὶ διαλλάττειν πρὸς ἡμᾶς ἀνδράσιν Λακωνικοῖς, *Ran.* 611 κλέπτοντα πρὸς τὰλλότρια, ib. 697 πρὸς δὲ τοῦτοις εἰκὸς ὑμᾶς κτλ.), and not a preposition, since the classical constr. of προσέχειν is τὸν νοῦν τινι (varied by πρὸς τινι τὸν ν. ἔχειν in Plato, *Prot.* 324 A, but in Polyb. xv. 26 § 8 τὸν νοῦν πρὸς οὐδενὶ προσείχων τῶν λεγομένων, quoted by Iltz, *Praep.* p. 67; see Neil on *Eq.* 815).

1011 sqq. The enumeration here resembles, in expression, the catalogue of the points of Adonis' horse in Shak. *Venus* etc. 293 sqq. 'Round-hoof'd, short-jointed, fetlocks shag and long, Broad breast, full eye, small head, and nostril wide, High crest, short ears, straight legs, and passing strong, Thin mane, thick tale, broad buttock, tender hide.'

1011. λιπαρόν: hardly so, as he will be taught to avoid 'hot-houses' (991). The epithet is perhaps not very happy, as it is opposed to <στήθος> λεπτόν (1017).

1012. λαμπράν: λευκὴν of RV etc. is properly used of the parts of the body not

γλώτταν βαιάν, πυγὴν μεγάλην,
 πόσθην μικράν·
 ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης, 1015
 πρῶτα μὲν ἕξεις στῆθος λεπτόν,
 χροιάν ὠχράν, ὠμούς μικρούς,
 γλώτταν μεγάλην, πυγὴν μικράν,
 κωλὴν μεγάλην, — ψήφισμα μακρόν,
 καὶ σ' ἀναπείσει
 τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγείσθαι, 1020
 τὸ καλὸν δ' αἰσχρὸν·
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου
 καταπυγοςύνης σ' ἀναπλήσει. >>

ἀντωδὴ

HMI. B. ὦ καλλίπυργον σοφίαν
 κλεινοτάτην ἐπασκῶν, 1025
 ὡς ἡδύ σου τοῖσι λόγοις
 σῶφρον ἔπεστιν ἄνθος.
 εὐδαίμονες δ' ἦσαν ἄρ' οἱ
 ζῶντες τότ' ἐπὶ τῶν προτέρων.
 πρὸς οὖν τάδ', ὦ κομψοπρεπῇ 1030
 μοῦσαν ἔχων,

1016 sqq. χροιάν ὠχράν, ὠμούς μικρούς, στῆθος λεπτόν codd.: Meineke, and Bücheler (*N. Jahrb.* lxxxiii. p. 688) arrange the words as in the text 1018 μικράν] μεγάλην V (μικράν *superscr.* in a different hand) 1019 Blaydes ψολῆν 1022 τῆς Ἀ. written in 1023 in V 1023 σ' om. RV etc., Su. (s.vv. Ἀντιμάχου κτλ.): add. codd. dett. al.; cp. *Ach.* 846 sq. 1025 κλεινοτάτην τ' Ald. 1028 ἦσαν ἄρ' RV: ἄρ' ἦσαν Ald. || οἱ ζῶντες τότ' ἐπὶ] οἱ τότε ζ. ἦνικ' ἦσ. Ald.: Oxford edd. εὐδαίμονες ἄρ' ἦσαν οἱ τ. ζ. ἦνικ' ἦσθ', οἱ πρότεροι 1030 πρὸς οὖν τάδ' RV etc., Ald.: Bekker πρὸς τάδ' οὖν || κομψοπρεπῆς R: κοσμοπρεπῆ V

covered by hair, or clothed; here of the brilliant colour of health,)(ὠχράν 1017. It would not be a happy epithet in this context, as it is associated with women (*Eccl.* 387, Chaeremon, *TGF.* p. 786 N.² ἔκειτο δ' ἡ μὲν λευκὸν εἰς σεληνόφωσ | φαίνουσα μαστὸν λελυμένης ἐπωμίδος 'the argent of her breast,' or perhaps 'bare') or effeminate men (*Sosicr.* iii. p. 391 K.; iv. p. 591 M. θταν γάρ, οἶμαι, λευκὸς ἄνθρωπος παχύς, | ἀργός, λάβη δίκηλλαν εἰωθὼς τρυφᾶν | πενταστάτηρον, γίγνεται τὸ πνεῦμ' ἄνω, *Eur. Bacch.* 457).

1013. Schol. V (ext.) (μικράν, ὥστε

μὴ φλουαρεῖν. || πυγὴν): ἡ γέλωτος χάριν, ἡ διὰ τὴν τρυφὴν [τροφὴν MS.] <ἕξεις π. μεγάλην R>· (ποσθὴν δὲ τὸ αἰδοῖον. || τοῦτο δὲ σωφροσύνης σύμβολον.) Imitated by Lucian, *Somn.* 7 (where 'Sculpture' says to the young Lucian) εἰ δ' ἐθέλεις . . . συνοικεῖν ἐμοί, . . . τοὺς ὠμούς ἕξεις καρτερούς, οὐδ' ἐπὶ λόγοις ἀλλ' ἐπ' ἔργοις ἐπαίνεσσονται σε πάντες.

βαιάν: cp. *Ach.* 2 n.

πυγὴν μεγάλην, 'brawn - buttock' (*Shak. All's well* II. ii. 19). The scholiast finds humour in this phrase, but it is not easy to see it. There is no

shoulders, a tiny tongue, a brawn-buttock, an exiguous codpiece. But if your mode of life is up-to-date, *imprimis* you will have a shallow bust, a colour sickly-pale, narrow shoulders, an immense tongue, a pin-buttock, a grandiose codpiece, and a colossal decree to your credit. Moreover, this preceptor will persuade you to hold what is base as truly noble, and what is noble as base; yea, and perdy, he will leave upon you the tokens of the bawdiness of Antimachus.

ANTODE

SEMICHORUS II. O thou, whose cult is Wisdom's towered height of fairest fame, how precious is the sweet flower of purity that blossoms in thy words! Blessed indeed were they who lived aforesaid. (*To UNJUST REASON*) Therefore, O wielder

evidence that the Greeks admired big hips in a man; indeed, in Eubul. ii. p. 163 K. (iii. p. 209 M.) a certain demagogue Callistratus, who had *πυγὴν μεγάλην καὶ καλήν*, is classed among the *κόλλοι*; cp. also Shak. *Troil.* v. ii. 53 'Luxury with his fat rump and potato finger.' But, though not beautiful, they evidenced athletic vigour, as they were a characteristic of Heracles, who was *ὄντος μὲν ἰδέσθαι, | συμπεσεῖν δ' ἀκμῇ βαρὺς* (Pind. *I.* iv. (iii.) 50 sq. B.⁴).

1016. *πρώτα μὲν*: *solitarium*, cp. *Vesp.* 772.

1017. Schol. V (inf.) (*οἶοι τῶν ἀγυμνασίων καὶ ἀργῶν*).

ὥχραν: by 'pale' the Greeks meant the colour produced by jaundice, cp. Hippocr. *Περὶ ἀέρ.* ὅ. *τόπ.* ii. p. 62 L. (of the inhabitants of Phasis, who were 'livery') *τὴν χροὴν ὥχρην ἔχουσιν, ὥσπερ ὑπὸ ἰκτέρου ἔχόμενοι*: see 103 n.

1018. *πυγὴν μικράν*: though, at the same time, *εὐρύπρωκτος* (1090), which was a very different thing, cp. *Ran.* 1070, Shak. *All's well* II. ii. 18 'pin-buttock.'

1019. *ψήφισμα μακρόν*: schol. V (ext.) *τὸ ἐκ πολυλογίας συγκείμενον*. For the surprise cp. 1429, *Eq.* 1383, *Vesp.* 378 n., *Lys.* 704. Conversely, in Plato, *Theaet.* 173 n genuine students of philosophy are ignorant of the road to the law-courts, *νόμους δὲ καὶ ψήφισματα λεγόμενα ἢ γεγραμμένα οὐτε ὀρώσιν, οὐτε ἀκούουσι*.

1022. *Ἀντιμάχου*: schol. V (inf.) *οὗτος εἰς θηλύτητα κωμωδεῖται, καὶ εὐμορφίαν*. *ἔστιν (δὲ) καὶ ἕτερος ἐπὶ πονηρίᾳ κωμωδούμενος*. *Ζκαὶ τρίτος ὁ Ψεκάδος*

καλούμενος· καὶ τέταρτος τραπεζίτης, οὗ μνημονεύει καὶ Εὐπόλις ἐν Δήμοις [i. p. 291 K.; ii. p. 479 M.]· *πεμπτός ἱστοριογράφος* Su.>; the man 'of more hair than wit' (Shak. *Gent.* III. i. 361), cp. *Ach.* 1150 n.

1023. *καταπυγυσίνης*: schol. V (ext.) (*τῆς μαλακίας*) (*ἀναίσχυντίας* Su.).

ἀναπλήσει: cp. *Ach.* 847 n.

1024-33. For the metrical difficulties in 1028 sqq. cp. 949-58.

1024. *καλλίπυργον*: schol. V (inf.) *ὑψηλοτάτην, μεγάλην*. Perhaps from Euripides, who is fond of the word (*Suppl.* 619, *Bacch.* 19, 1202). For the metaphor cp. Aesch. *Suppl.* 96 *λάπτει δ' ἐλπίδων* | *ἀφ' ὑψηλῶν πανώλης βροτοῦς*, *Ran.* 749 sqq., *Ran.* 1004 *πυργοῦν* 'to build the lofty rhyme,' Lucr. ii. 7 *edita doctrina sapientum templa serena*.

σοφίαν . . *ἐπασκῶν*: a doubtful compliment, as this phrase is used (517) of the Sophistic arts.

1025. *κλεινοτάτην*: like *κλέος* (*Ach.* 646 n., 1184 n.), a poetical word.

1027. *ἄνθος*: cp. 978 n.; a lyrical use (Pind. *O.* vi. 105, ix. 48, *N.* vii. 53), like *ἄστρος* (id. *O.* i. 15, *I.* i. 51, vii. (vi.) 18 *σοφίας ἄστρον ἄκρον*), used comically in *Eq.* 403 (of Cleon) *δωροδόκουν ἐπ' ἀνθεσιν ἔζων*.

1028. *εὐδαίμονες* κτλ.: very similar are Cratin. i. p. 85 K. (ii. p. 145 M.), *Soph. fr.* 256 N.²

ἄρα: cp. *Vesp.* 314 n.

1030. *πρὸς οὖν τάδε*: schol. V (inf.) *πρὸς ταῦτα οὖν, (ὡ) πανοῦργον ἔχων μούσαν*

δεῖ σε λέγειν τι καινόν, ὥς
 ἡὐδοκίμηκεν ἀνὴρ.

ἈΝΤΙΚΑΤΑΚΕΛΕΥΣΜΟΣ

ΚΟΡ. δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
 εἴπερ τὸν ἀνδρ' ὑπερβαλῇ καὶ μὴ γέλωτ' ὀφλήσεις. >>

ἈΝΤΕΠΙΡΡΗΜΑ

ΑΔΙ. καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχνα, κάπε-
 θύμουν 1036

ἅπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξει.
 ἐγὼ γὰρ ἦττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρότιστος ἐπενόησα
 τοῖσιν νόμοις καὶ τῇ δίκῃ τὰναντί' ἀντιλέξει. 1040
 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
 αἰρούμενον τοὺς ἡττονας λόγους ἔπειτα νικᾶν.
 σκέψαι δὲ τὴν paίδευσιν ἥ πέποιθεν ὥς ἐλέγξω·
 ὅστις σε θερμῷ φησι λούσθαι πρῶτον οὐκ ἐάσειν. 1044
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

1034 πρὸ σαντὸν V 1035 ἄνδρα R 1036 καὶ μὴν ἔγωγ'
 RV: κ. μ. πάλ' Ald.; possibly ἔγωγε may have been inserted by the
 copyists (*Ach.* Introd. p. lxxx. 12 (a)): Bentley πάλαι γ' || Lenting (*Obs. crit.*
 p. 70) πνίγομαι κάπιθυμῶ 1037 γνώμαις V 1039 πρότιστος]
 πρότερος V 1040 νόμοισιν RV || καὶ ταῖς δίκαις codd.: Blaydes
 καὶ τῇ δίκῃ: Kock ἐν ταῖς δίκαις: v. Herwerden (*Mnem.* xix. p. 393)
 τοῖς ἐννόμοις κἀνδίκαις; the plur. δίκαις may have been due to assimila-
 tion (Sobol. *Præp.* p. 24) 1044 εἰς εἶναι V (viz. εἶν was taken as a
 contraction of εἶναι [= εἶν₃])

λέγει πρὸς τὸν ἄδικον): schol. R ἀντὶ τοῦ
 πανούργου, cp. 990 n.

κομψοπρεπῇ, 'new-fangled.' For the
 Sophistic κομψός cp. 649 n., *Eq.* 18
 κομψευρικῶς.

1032. καινόν: cp. *Vesp.* 528 sqq.,
 where also 'novelty' is desiderated.
 No musty appeals had weight with an
 Athenian jury.

1033. ἀνὴρ: schol. V (inf.) ὁ δίκαιος·
 ἐν ἀνδρῶν γὰρ σχήματι εἰσῆχθησαν. This
 contradicts the adscr. on 889; cp. *Ach.*
 494 n.

1034 sq. An Anticataceusmus, but
 not introduced as usually, by ἀλλά.

The iambic tetrameter sounds the note
 of the following speech, which is full
 of wordy altercation and ignoble argu-
 ments. Aristophanes generally clothes
 such scenes in this metre (e.g. in the
 base discussions in the *Knights* between
 the Paphlagonian and the Sausage-seller),
 while the nobler debates are in anapaestic
 tetrameters. It is interesting to con-
 trast Euripides' and Aeschylus' speeches
 in *Ran.* 905 sqq. (See *Vesp.* Introd.
 pp. xli. sq.)

1034. δεινῶν: schol. V (ext.) ἀντὶ τοῦ
 μεγάλων.

1035. εἴπερ c. fut.; cp. 443 n., *Vesp.*
 190 n.

of new-fangled conceits, thou must advance some modern instances, for the man has acquitted himself well.

ANTICATACELEUSMUS

SECOND LEADER. Clever, methinks, must be your devices against him, if you hope to outpeer the man, and not to be made a flouting-stock.

ANTEPIRRHEME

U. R. Long have I almost choked with spleen in my yearning to confound his array of arguments with countercheck. For I won the title of 'Worser Reason' among the Minute Philosophers, just because I was the true and original deviser of the idea of confuting law and justice. And this is worth more than ten thousand silver shekels, to choose the worser arguments, and then to win the day. (*To PHIDIPPIDES*) Now see how I shall tear the mask from the education in which he puts his trust. First, he says he will embargo hot baths. (*To JUST REASON*) And yet, good sir, what is your reason for disparaging them?

1036 sqq. A good specimen of pseudo-Socratic dialectic as contrasted with the continuous exposition of the 'Just Reason.'

1036. καὶ μὴν . . γε: cp. 961 n. Characteristically, the Unjust Reason shows more eagerness for the fray than his opponent.

ἐπινοῶμην: cp. 988 n., 1376, Pherecr. i. p. 159 K. (ii. p. 275 M.), Alex. ii. p. 303 K. (iii. p. 391 M.); often in Lucian (e.g. *Prom.* § 17, *Catapl.* § 12).

σπλάγχνα: cp. *Ran.* 844, 1006; poetical, cp. H. Richards, *Aristoph.* etc. p. 145.

1037. ταῦτα: viz. 'his arguments,' perhaps contemptuously (296 n.).

ἐναντίας: he is nothing if not ἀντιλογικός, cp. 1314 sq.

1038. ἤττων: schol. V (ext.) ἀντὶ τοῦ δίκου καὶ [ἢ R] ποιῶν [-ῶ R] αὐτοὺς ἡττηθῆναι: here clearly 'more unjust,' cp. 113 n.

μὲν solitarium; cp. *Vesp.* 77 n.

1039. φροντισταῖσιν: schol. R (not in V) τοῖς φιλοσόφοις, cp. 94 n.

δι: for the resolution before the

diaeresis cp. 1047, 1067, 1083 n., *Vesp.* Introd. p. xlii. (4).

ἐπινόησα: of a practical hit, cp. Neil on *Eq.* 1402.

1040. δίκη: see crit. n.

1041. στατήρων: schol. R (not in V) εἶδος νομίσματος. A silver stater was equivalent to four Attic drachmae; there was no gold coinage at this time.

1042. Schol. V (ext.) τό τινα λαβόντα δίκην (apparently = 'being brought into court') τῷ ἀδίκῳ λόγῳ νικᾶν.

ἔπειτα: cp. *Ach.* 291, *Vesp.* 49 n. Here it marks a contrast (= 'still').

1043. Schol. V (ext.) πρὸς τὸν παῖδα φησιν, ὅτι ἀπὸ τῶν αὐτοῦ [R: -ῶν V] <ἐλέγξω αὐτόν R>.

παίδευσιν: cp. 986 n.

1044. ὅστις: referring to an unexpressed antecedent, cp. 1226 n.

θερμῶ: cp. 991.

πρώτον: followed by *εἶτα* 1055.

1045. καίτοι: a disputatious use, common with a question where one turns upon one's opponent (= 'now'), cp. 1052, 1074, 1082, 1428—all used by the Unjust Reason or Phidippides.

- ΔΙΚ. ὅτι κακίστον <αὐτὰ> καὶ δειλότατον ἄνδρα ποιεῖ.
 ΑΔΙ. ἐπίσχε· εὐθύς γάρ σε μέσον ἔχω λαβὴν ἄφυκτον.
 καὶ μοι φράσον, τῶν τοῦ Διὸς παίδων τίς ἄνδρ' ἄριστον
 ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους πονῆσαι;
 ΔΙΚ. ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω. 1050
 ΑΔΙ. ποῦ ψυχρὰ δῆτα πόποτ' εἶδες Ἡράκλεια λουτρά;
 καίτοι τίς ἀνδρείότερος ἦν;
 ΔΙΚ. ταῦτ' ἐστί, ταῦτ' ἐκεῖνα,
 ἃ τῶν νεανίσκων αἰεὶ δι' ἡμέρας λαλούντων
 πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.
 ΑΔΙ. εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις· ἐγὼ δ' ἐπαινώ.
 εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει 1056
 τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.
 ἄνειμι δῆτ' ἐντεῦθεν εἰς τὴν γλῶτταν, ἦν ὁδὸ μὲν
 οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.

1046 ὅτι (ὅτι R) κακίστον ἐστί καὶ δειλότατον ποιεῖ τὸν ἄ. RV etc.: δειλὸν Ald., schol. rec.: Kock ὁ. π. βλακίστατον καὶ δειλότατον τὸν ἄ. (see V. Coulon, *Qu. crit.* pp. 188 sq.): Reisch ὁ. κακ. αὐτὰ καὶ δειλότατον ἄνδρα π.: Bücheler (*N. Jahrb.* lxxiii. p. 688) ὁ. κακοσπλαγχνον π. καὶ δειλότατον τ. ἄ. 1047 σὲ μέσον ἔχω λαβὸν RV etc., Ald.: σ' ἔχω μέσον Su. (s.v. εὐθύς); see V. Coulon, *Qu. crit.* p. 69 || λαβὸν codd.: W. H. Thompson (*J. of Phil.* v. p. 185) λαβὴν, which seems to me certain; see comm. || Dobree ἄφυκτα 1048 Blaydes ἐπεὶ φράσον || παίδων om. RV || Meineke adds εἶναι after ἄριστον, but it would be surplusage after νομίζειν (cp. *Ach.* 77 n.) 1050 Ἡρακλῆος V 1052 Reisch αὐτ' ἐκεῖνα

1046. ἄνδρα: equivalent to τινα, cp. 1214, *Ach.* 515.

1047. Schol. V (int.) τὸ ἐξῆς· λαβὸν σε ἄφυκτον ἔχω εὐθύς μέσον λαβὸν. ἡ δὲ μεταφορὰ ἀπὸ τῶν παλαιστῶν τῶν λαμβανομένων εἰς τὸ μέσον καὶ ἡττωμένων· τὸ δὲ εὐθύς ἀντὶ τοῦ ἐν ἀρχῇ [also Su. s.v. εὐθύς].

ἐπίσχε: cp. *Vesp.* 829 n.

μέσον, 'upon the lock' (Shak. *Cymb.* v. v. 264, Dowden's emendation); cp. *Ach.* 274 n.

ἄφυκτον: for the metaphor, which according to Joël is 'Cynic,' cp. Plato, *Euthyd.* 276 E (a 'Cynical' passage) πάντ', ἔφη, ὦ Σώκρατες, τοιαῦτα ἡμεῖς ἐρωτῶμεν ἄφυκτα, Neil on *Eg.* 757. ἄφυκτον is used actively here, if the commentators are to be believed; but this sense is unexampled (*Aesch. Suppl.* 784 is corrupt), and it is perhaps better to understand it as τὴν ἄφυκτον (viz. λαβὴν, cp. *Vesp.* 106 n. for the ellipse),

an 'intrinsicate' (Shak. *Ant.* v. ii. 207), 'shunless' (*Cor.* ii. ii. 116), 'unslipping knot' (*Ant.* ii. ii. 129). As this idiom, however, in the case of an adj. with a masc. term, seems to desiderate the article, I believe W. H. Thompson's emendation to be correct (see crit. n.), cp. Plato, *Rep.* 544 B, *Phaedr.* 236 B, *Nicochar.* (*Lex. Sabbat.* 3. 10) ἀλλ' εἰλήμεθα λαβὴν ἄφυκτον.

1048. Amphitryon answers this question in *Eur. Herc.* 183 sq. ἐροῦ τίς ἄνδρ' ἄριστον ἐγκρίνειαν ἂν, | ἥ οὐ παῖδα τὸν ἐμὸν δν σὺ (Lycus) φῆς εἶναι κακόν;

1049. εἰπέ: cp. *Vesp.* 293 n.

1050. Schol. V (ext.) ("Ιβυκός [46 B.] φησι τὸν Ἡφαιστον καταδοῦναι δωρεάν τῷ Ἡρακλεῖ λουτρά θερμῶν ὑδάτων, ἐξ ὧν τὰ θερμὰ τινὲς <φασιν> Ἡράκλεια λέγεσθαι· οἱ δὲ φασιν τὴν Ἀθηνᾶν χαρίσασθαι τῷ Ἡρακλεῖ θερμὰ λουτρά [H. πολλὰ καμνόντι περὶ Θερμοπύλας Ἀθηνᾶ θ. λ. ἀναδεδῶκεν R], ὥς) Πείσανδρος [p. 251

J. R. My reason is that they make a man vile, and a debile wretch.

U. R. Stop, stop. For, at once, I have you upon the hip, in an unslipping knot. Tell me which of the sons of Zeus you think the bravest, whom the hero of the most numerous toils, —possess me of that.

J. R. I deem no one to be a better man than Heracles.

U. R. (*Triumphantly*) Where, then, have you ever seen cold baths of Heracles? And yet who more manly than he?

J. R. Ah, these are the instances—just these—which the youngers chatter from morning till night, and which fill the bath and empty the wrestling-schools.

U. R. Again, you cavil at the public haunts, while I commend them; for, if they had been vicious, Homer would never have represented Nestor and the whole quire of wise men as public speakers. Hence, I will pass to the question of the ‘unruly member,’ which this fellow says that youths should not exercise, while I say that they should. Again, he asserts that

Kinkel] “τῷ δ’ ἐν Θερμοπύλῳ θεὰ
[θερμὰ R] γλαυκῶπις Ἀθήνη | ποιεῖ [R:
ποιεῖ V] θερμὰ λουτρὰ παρὰ ῥηγμῖνι
θαλάσσης” (cp. Zenob. vi. 49), viz. the
warm springs which gush forth from
the spurs of Oeta (hence called χύτροι);
there was an altar of Heracles hard by.
The historian Megacles (*FHG.* iv. p.
443, Athen. 512 κ) followed up the line
of argument of the Unjust Reason, and
tried to show that the epic poets were
mistaken in describing Heracles as a
great fighter; he was really an Epicurean,
given to “Wein, Weib, und Gesang.”

1052. Schol. V (ext.) ὡς τὰ αὐτὰ [ταῦτα
R] τῶν ἀγυμνάστων νεανίσκων λαλούντων.

ἐκεῖνα: cp. *Ach.* 41 n.

1053 sq. A similar attack is made on
the teaching of Euripides in *Ran.* 1069
sq. For a specimen of such λαλιά cp.
Eg. 1375 sqq.

νεανίσκων: a colloquial term for
ἐφηβοί, especially the young Knights,
cp. *Vesp.* 890 n.

δὴ ἡμέρας, ‘all day long’; cp. *Vesp.*
485 n.

1054. παλαίστρας: schol. R (not in
V) τῶν εὐγενῶν δηλονότι, viz. the καλοὶ
τε κάγαθοι τραφέντες ἐν παλαίστραις καὶ
χοροῖς καὶ μουσικῇ (*Ran.* 729).

1055. εἶτα: cp. 1044 n.

ἐν ἀγορᾷ τὴν διατριβήν: cp. *Ach.*

636 n., *Plut.* 338 ἐν τοῖσι κούραιοις τῶν
καθημένων. For the omission of the
article with *ἀ.* cp. *Vesp.* 492 n.

1056 sq. This class of unhistorical
argument, based on passages taken from
holy writ, has been familiar in all ages.
It was particularly frequent at Athens,
where the old poets were universally
regarded as the educators *par excellence*,
and the depositaries of all knowledge.
The Sophists were very familiar with
the Homeric poems, and Protagoras set
great store by his ability to analyze
them (*Plato, Prot.* 339 A), but even
Plato often appeals to them as a final
authority (*Freeman, Schools* etc. pp. 228
sq., P. Girard, *Educ. athén.* p. 140).
In this case, it suffices to silence the
piously-minded Just Reason. The argu-
ment is an etymological one based on
the supposed identity of ἀγορή and
ἀγορά, ἀγορᾶσθαι and ἀγοράζειν.

1057. ἀγορητήν: cp. *Hom. II.* i. 248.

ἀν: schol. V (ext., with reference to
‘Ὁμηρος) (δτι) τὸ ἀνα (sic) περισσόν (έστιν)
Ἀττικῶς (possibly a note on ἀνείμι).

σοφοῦς: *Odysseus par excellence.*

1058. ἀνείμι, ‘I will pass on’ (to the
next point); cp. *Herod. i.* 140, vii. 239,
Plato, Rep. 511 D, *Eur. Ion* 933.

1059. οὐ φησι: viz. 1003, 1013, 1018.

φημί: schol. R (not in V) χρῆναι
δηλονότι.

- καὶ σωφρονεῖν αὐτὸν φησὶ χρῆναι· δύο κακὰ μεγίστω.
 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἤδη 1061
 ἀγαθὸν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον εἰπών.
 ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε δι' αὐτὸ τὴν μάχαιραν.
 ΑΔΙ. μάχαιραν; ἀστείον γε κέρδος ἔλαβεν ὁ κακοδαίμων.
 Ὑπέρβολος δ' οὐκ τῶν λύχων πλεῖν ἢ τάλαντα 1065
 πολλὰ
 εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.
 ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγηνε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.
 ΑΔΙ. κατ' ἀπολιποῦσά γ' αὐτὸν ὥχετ'. οὐ γὰρ ἦν ὑβριστὴς
 οὐδ' ἠδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν.
 γυνὴ δὲ σιναιμωρομένη χαίρει· σὺ δ' εἰ κρόνιππος.
 σκέψαι γάρ, ὦ μεράκιον, ἐν τῷ σωφρονεῖν ἅπαντα

- 1060 δύο RV etc. 1062 εἰπών] Meineke εὐρών (cp. *Ecc.* 607):
 O. Schneider εἴ πως 1063 πολλούς V dett. al. || ἔλαβεν διὰ τοῦτο
 RV: ἔλαβε δ. τ. Ald.: Porson ἔλαβε δι' αὐτὸ. The objection to the read-
 ing of the codd. is (with ἔλαβεν) the anap. in the fourth foot, or (with
 ἔλαβε) the tribrach before the anap. (*Vesp.* Introd. p. xlii. (2)) 1064
 γε V etc., Ald.: τὸ R dett. al. 1065 v. Leeuwen ἦ (viz. ἑκατὸν) τάλαντα
 1066 εἴληφεν V || μὰ Δί' οὐ] Elmsley omits οὐ, but see comm. 1067
 γ' RV etc.: δ' Ald.

1060. σωφρονεῖν: cp. 962, 1006.

1061. ἐπεὶ: a disputatious use (cp. 1045 n.), in introducing an objection, especially in an interrogative form, or with an imperative; cp. *Vesp.* 73 n., *Soph.* *Aj.* 1096 sq., *El.* 352, *OR.* 390, *OC.* 969.

1062. εἰπών: cp. *Vesp.* 535 crit. app.

1063. Schol. V (int.) Πηλεὺς Φῶκον τὸν ἀδελφὸν κατὰ πατέρα δολοφονήσας σὺν Τελαμῶνι φεύγει εἰς Φθίαν πρὸς Εἰδρυτὸν τὸν Ἀκτορος, ὑφ' οὗ καὶ καθαίρεται [-εῖται R]. ἐκεῖθεν ἐπὶ τὴν θήραν τοῦ Καλυδωνίου κάπρου ἐλθὼν Εὐρύτου ἐντυγχάνει καὶ κτείνει τοῦτον ἄκων. πάλιν οὖν ὁ Πηλεὺς ἐκ Φθίας φυγὼν εἰς Ἰωλκὸν [Ἰαωλκὸν V: Ἰολκὸν R] πρὸς Ἀκαστον ἀφικνέεται, καὶ καθαίρεται ὑπ' αὐτοῦ Ἀστυδάμεια δέ, ἡ Ἀκάστου γυνή, ἐρασθεῖσα Πηλέως καὶ μὴ πείσασα αὐτὸν διὰ σωφροσύνην συνελθεῖν αὐτῇ καταψεύδεται αὐτοῦ πρὸς Ἀκαστον ὡς ἀποπειραθέντος αὐτῆς· ὁ δὲ κτείνει μὲν δν καθῆρεν οὐκ ἐβουλήθη, ἐκβάλλει δὲ αὐτὸν εἰς τὸ Πήλιον, ὅπως ὑπὸ θηρῶν βρωθεῖ· οἱ δὲ θεοὶ διὰ (τὴν) σωφροσύνην δεδώκασιν αὐτῷ μάχαιραν πρὸς τὸ ἀπαλέξειν τὰ θηρία. || (ἄλλως. ἐν τοῖς ἐν Πελλά ἀθλοῖς διὰ τὴν σωφροσύνην ἔλαβεν Ἡφαιστότευκτον μάχαιρα· ὁ Πη-

λεὺς): cp. *Pind.* *N.* iv. 56 sqq., v. 26 sqq., *Hes. fr.* 38, *Eur. Tro.* 1127 sqq. The mention of Peleus may have been due to the *Peleus* of Euripides (produced before 417 B.C., cp. *Wilam. Anal. Eur.* p. 156, *Hartung, Eur. rest.* i. p. xii., *Nauck, TGF.*² p. 554). There was also a play of Sophocles on the same subject; see *Nauck, ib.*² p. 238, *Hor. Ars poet.* 95.

1064. ἀστείον: cp. *Ach.* 811 n., *Men. Sam.* 149 ἀστείον πάνυ εἰ κτλ. (*ce serait charmant si* etc., *Mazon*).

γε in an ironical assent, cp. *Vesp.* 46 n., *Eq.* 671.

1065. Schol. V (ext.) (ὡς λυχνοπώλης γὰρ κωμωδεῖται ἐν πολλοῖς· τὸ δὲ πλεῖν ἀντὶ τοῦ πλέον, ὡς δέον δεῖν· ἡ συναίρεσις [διαίρ. MS.] Ἀττική), a commonly received but mistaken view, cp. *Kühner-Blass, Gram.* § 50 A. 11. Being a lampmaker (*Pax* 690), he was one of the first members of the 'Händlerdynastie' (*Ach.* Introd. p. xxii.) which began on the death of Pericles; cp. *Vesp.* 1007 n.

οὐκ τῶν λύχων: cp. *Vesp.* 789 n.

ἐκ: cp. 37 n., *Vesp.* 266 n.

πολλά: a seemingly feeble ending (perhaps = 'ever so many'), but cp.

they ought to be modest—two fatal prejudices. For, tell me, have you ever seen anyone get any good from modesty? Speak, and confute me, if you can.

J. R. Scores. For instance, 'twas modesty that won his sword for Peleus.

U. R. A sword! 'Twas a pretty boon for the luckless fellow to win. But Hyperbolus—he of the lamp-market—has netted ever so many talents through his rascality, and not a poor thing like a sword,—not he, by Zeus.

J. R. Aye, and thanks to his modesty, Peleus wedded Thetis.

U. R. Aye, and she then left him, and decamped; for he was not ruttish, nor pleasant to spend a gaudy night with 'twixt the sheets. Now a woman loves to be lewdly handled, mark that, you old hobby-horse. (*To PHIDIPPIDES*) For consider, my lad,

Dem. xxix. § 7 μαρτυριῶν πλέον ἢ πάνυ πολλῶν τῶν ἀπασῶν ἀναγνωσθεῖσιν ἐπὶ τῇ δίκῃ. For such charges, which need not be taken too seriously, cp. *Ach. Excursus I.*

1066. οὐ μὰ Δε' οὐ: οὐ is always repeated in this formula, cp. *Ran.* 493, 645, 1043, *Plut.* 551, 704, *Xen. Oec.* 1 § 7, 21 § 7, *Symp.* 2 § 4, *Dem.* xliii. § 52, lvi. § 38. For the anap. in the sixth foot cp. 1075 (?), *Eq.* 909 sq., *Thesm.* 568, *Vesp.* *Introd.* p. xlii. (2) n. 7.

1067. Cp. *Hom. Il.* xxiv. 60 sqq.; she married Peleus, by the command of Zeus, οὐκ ἐθέλουσα (ib. xviii. 433); or, according to later writers, submitted to his violence (*Herod.* vii. 191, *Ellis*, *Introd.* to *Catullus* lxiv.).

1068. καὶ . . γε ironical, 'aye, and what is more'; cp. *Vesp.* 97 n.

ἀπολιπούσα: viz. twelve days after the birth of Achilles (according to *Apollodorus*). In the *Iliad*, however, she lives with Peleus, although she often leaves him, in order to visit her father, Nereus, and the Nereids.

ὑβριστής: schol. R (not in V) τρυφήτης, γαμητής. 'Ruttish' (*Shak. All's well*, iv. iii. 243), 'cardinally given' (id. *Meas.* ii. i. 82), cp. *Vesp.* 1303, *Thesm.* 63)(σώφρων, *Xen. Mem.* i. 2 § 19 οὐκ ἂν ποτε ὁ δίκαιος ἀδίκος γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής.

1069. παννυχ(ζειν, 'spend a gaudy night' (*Shak. Ant.* iii. xi. 182 'let's have one other gaudy night').

1070. συναμωρουμένη: schol. V (ext.) ἀντὶ συνεχῶς ἀνδρὶ συνουσιάζουσα πρὸς

μίξιν, τουτέστι γαμουμένη [also Su.]* συνάμωρον γὰρ τὸ πορνικόν· (κρόνπιπος δὲ ἀντὶ τοῦ ἀρχαῖος παρ' ὅσον ὁ Κρόνος ἀρχαῖος). 'Being strumpeted' (*Shak. Err.* ii. ii. 148). Properly συναμωρεῖν is 'to ravage' (*Herod.* i. 152, viii. 35); in *Aristot. Eth.* N. vii. 7=1149 b 33 συναμωρία and ὕβρις are qualities of beasts, to which σωφροσύνη and ἀκολασία can be attributed only metaphorically. συνάμωρος 'lustful' is found in *Anacr.* 52 B.⁴, συναμώρευμα in *Pherecr.* i. p. 206 K. (ii. p. 343 M.). The word is connected with σίνεσθαι, but the termination is as obscure as in the case of ὀλακόμωρος, ἐγγεσμίωρος.

κρόνπιπος: Su. (not in RV) ὁ μέγας λῆρος. If this were the sense, ἵππος should commence the compound (*Vesp.* 1206 n.); if the sense is 'old horse,' cp. *Com. adesp.* iii. p. 584 K. (iv. p. 680 M.) κρονόληρος, ib. K. (ib. p. 615 M.) κρονοδαίμων, ib. K. (ib. M.) κρονοθήκη (according to *Bekk. An.* p. 46. 5 'the tomb of Cronus'), *Shak. Shrew* iv. i. 132 'you whoreson malthorse drudge,' *1 Hen. IV* ii. iv. 218 'spit in my face, call me horse.' Perhaps best represented by 'embossed rascal' (= worn out deer, cp. *Shak. 1 Hen. IV* iii. iii. 177) or 'hobby-horse' (*Jonson, Cynthia's Revels*, v. ii.) or 'hackney' (*Shak. LLL.* iii. 33).

1071 sqq. It is interesting to note that the Unjust Reason is here advocating everything that the Socratic training (in 413 sqq.) aimed at keeping in check; see *Brentano, Untersuch.* p. 63. But there is no proof of 'contamination' here. The Sophist is all things to all men, and it would be absurd to seek to

ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι, 1072
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κιχλισμῶν.
καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;
εἶεν. πάρειμι' ἐντεῦθεν εἰς τὰς τῆς φύσεως ἀνάγκας.
ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, καὶτ' ἐλήφθης. 1076
ἀπόλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὁμιλῶν,
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
μοιχὸς γὰρ ἦν τύχης ἀλούς, τάδ' ἀντερεῖς πρὸς αὐτόν,
ὥς οὐδὲν ἡδίκηκας· εἴτ' εἰς τὸν Δί' ἐπανευεγκεῖν, 1080
κάκεινος ὥς ἦττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο;

1073 Meineke ποτῶν || καχασμῶν R (a gloss), while κιχλισμῶν is in
schol. R (cp. Ijzeren, *De vit. princ. codd.* p. 65) 1075 Blaydes ἀνειμι
δῆτ' (δ. from codd. dett.), placing εἶεν *extra metrum*: Meineke μέτειμι ||
φύσεως codd.: Bentley φύσεος (cp. *Vesp.* 1458 n.) 1076 κατελήφθης
codd.: corr. Bentley: Meineke κάπελήφθης 1078 γέλα om. R 1079
τάδ' om. R || πρὸς αὐτόν] v. Herwerden πρὸ σαντοῦ, which is not improb-
able, though I cannot feel that αὐτόν is wrong 1080 εἴτ' οὖν R (¶) V
1081 ὥς] ὢν V || ἐστι] τε RV || γυν. ἦττων V

win the adherence of Phidippides by recommending habits which appealed to his rustic father (in 416 sqq., where see note). Besides, the arguments of the Unjust Reason are merely *ad hominem*, and are not intended to be serious. In *Antid.* §§ 285 sq., Isocrates, who was a Sophist, attributes such principles to other Sophists; but he was a jealous man, and it is not well to put too much trust in statements made by the *genus irritabile oratorum*.

1071. Schol. V (adser. ext.) λείπει τὰ κακά.

1072. Schol. V (adser. int.) (λείπει τὸ) ἐὰν σωφρονῆς.

1073. Schol. V (ext.) <ἀντὶ τοῦ R> τῶν συμποσίων· κιχλισμῶν (δὲ) <ἀντὶ τοῦ R> γελῶτων ἀδιαφόρων.

κοττάβων: cp. *Ach.* 525 n., *Pax* 1244, *Com. adesp.* iii. p. 514 K. (iv. p. 623 M.).

ὄψων: cp. 983 n.

κιχλισμῶν: cp. 983 n.

1074. The Unjust Reason agrees with Minnervmus, *fr.* 1 B.⁴ τεθναίνην ὅτε μοι μιν κέτι ταῦτα μέλοι.

ἄξιον: cp. *Aves* 548 ὥς ζῆν οὐκ ἄξιον ἡμῖν.

1075. εἶεν: schol. V (adser. int.) (τοῦτο) καλεῖται [λέγεται R] ἀπόθεσις λόγου, cp. 176 n.

πάρειμι: cp. 1058 n.

ἀνάγκας, 'the laws of nature' (377 n.) which the Unjust Reason, like the libertine in all ages, identifies with his animal passions. So in Plato, *Rep.* 458 d in the common life of the selected class, men and women will come together ὑπ' ἀνάγκης τῆς ἐμφύτου, which 'necessity' is not 'geometrical' but 'sexual,' and thus much stronger than the other πρὸς τὸ πείθειν τε καὶ ἔλκειν τὸν πολλὸν λεῶν. The phrase 'necessities of nature' was a neologism at this time, but the orators, like the modern journalists, circulated it, and it soon became trite, cp. Aeschin. i. § 138, Isocr. iv. § 84, Eur. *Tro.* 886 εἴτ' ἀνάγκη φύσεος, εἴτε νοῦς βροτῶν <Ζεὺς>.

1076. ἡμαρτες: a common 'hypocoristic' (*Ach.* Introd. p. liv.) use of ἀμαρτία (like *peccare* Hor. *S.* i. 2. 63), especially in Eurip., cp. *Suppl.* 900, *El.* 1036, *Bacch.* 29; most famous from [S. John,] *Ev.* 8. 11; so the *προκυκλῖς* in Herodas 1. 61 sq. ἀλλ' ὦ τέκνον μοι, Μητρίχη, μίαν ταύτην | ἀμαρτίην δός. The Unjust Reason is not defiant, but hypocritical here.

ἡράσθης: from ἔραμαι (Kühner-Blass, ib. § 290, H. Richards, *Aristoph.* etc. p. 152), a poetical word, cp. 1304, *Vesp.* 751, *Pax* 1098, *Ran.* 1022, Theocr. viii. 60, ἐρασθήσομαι Aesch. *Eum.* 852.

ἐμοίχευσάς τι: cp. *Ach.* 842, *Eg.* 1242

all that modesty involves, and what pleasure you will deny yourself, if you practise it—boys, girls, the cottabus, titbits, wine and laughter. Now, how is life worth living without them? Very good! I will pass from these to the straits which flesh is heir to. Some scape, may be, has chanced, some love affair: you've done lecher, and been o'ertaken. You're ruined, for you're no speaker. But consort with me, and you may obey your blood, ramp and hoit, and deem nothing base. For if you are convicted of adultery, you may answer the cuckold, that you've done no wrong; and then, referring to Zeus, point out that even he was the thrall of love and women; and how could you, a mere mortal, 'exceed the list of heaven'?

καί τι καὶ βινισκόμεν, *Vesp.* 140 n. For the absence of the diaeresis cp. *Vesp.* Introd. p. xlii.

ἐλήφθης, 'taken with the manner' (viz. 'in the act,' Shak. *Wint.* iv. iii. 755), cp. *Com. adesp.* iii. p. 398 K. (iv. p. 608 M.), [Dem.] lix. § 65. If the woman was mother, wife, sister, daughter or mistress (ἦν ἂν ἐπ' ἐλευθέροις παισὶν ἔχῃ), the offended person might exact the penalty of death, without being prosecuted for murder. Such was the decision of the Court of Areopagus, cp. *Lysias* i. §§ 30 sq., *Dem.* xxiii. § 55, *Plato, Legg.* 874 c.

1077. ἀδύνατος: schol. V (ext.) (οὐ γὰρ δυνατὸς εἶ λόγους νικῆσαι αὐτοὺς ἐναντίον). It is curious that, in *Plato, Gorg.* 486 B, Callicles accuses Socrates of having unfitted his pupils for defending themselves in a court, since ἐλιγγύωσι καὶ χασμῶνται, if they are confronted by an accuser πᾶν φαῦλος (possibly an allusion to Socrates' own fate in the case of Meletus). The Unjust Reason has certainly no trait of the real Socrates; he is a Sophist *pur sang*.

1078. χρῶ τῇ φύσει, *genio indulge*; a common use, cp. *Isocr.* vii. § 38. So θυμῷ χρᾶσθαι *Herod.* i. 137, *Shak. Meas.* ii. iv. 161 'now I give my sensual race the rein,' *Lear* iv. ii. 64 'to let these hands obey my blood,' 2 *Hen. IV* iv. iv. 39 'give him line and scope.' 'Make courtesy to your blood' (*Meas.* ii. iv. 176 'bidding the law make court'sy to their will').

σκίρτα, γέλα, 'ramp (Shak. *John* iii. i. 122) and hoit' (Beaum. and Fletch. *Knight* etc. i. iii.), 'laugh and leap' (Shak. *Merch.* i. i. 48 'Twere as easy

For you to laugh and leap, and say you are merry').

σκίρτα, 'kick and flounce' (Rabelais). Schol. R (not in V) σπατάλα ('run riot'); cp. 1068 n., *Vesp.* 1306 n., *Antiphon, fr.* 128 Didot φέρε δὴ καὶ παῖδες γενέσθωσαν (to a newly-married pair) φροντίδων ἡδὴ πάντα πλέα, καὶ ἐξοίχεται τὸ νεοττίσιον σκίρτημα ἐκ τῆς γνώμης ('juvenile exultation'), καὶ τὸ πρόσσωπον οὐκέτι τὸ αὐτό (a metaphor from καχρῶν οὐίδιον εὐωχημένον).

νόμιζε κτλ.: schol. V (ext.) τὸ αἰσχροὺν νόμιζε μὴ εἶναι αἰσχρόν.

1079. αὐτόν: viz. the injured husband; a possible Greek vagueness, where the English journalist might write 'him (the plaintiff),' cp. *Eq.* 263, *Plut.* 503 (αὐτὰ=τὸν πλοῦτον), *Plato, Rep.* 432 E; but see crit. n.

1080. ἐπαυνεγκεῖν: for the infin. cp. *Vesp.* 386 n.; for the verb cp. *Solon* 11 B.⁴ Probably both the verb and the idea are borrowed from Euripides (cp. *Ion* 827, *Or.* 76, *Bacch.* 29), whose heroes and heroines, when reduced *ad incitās*, are wont εἰς τὸν θεὸν τὸ φαῦλον ἀναφέρειν (*IT.* 390).

The appeal to the example of Zeus, who has been dethroned, is an amusing (cp. 905 n.) instance of the devil citing scripture for his purpose. It is sufficient here as an *arg. ad hominem* (Freeman, *Schools* etc. p. 230); see Appendix.

1081. ἡττων: schol. R (not in V) ἀντὶ τοῦ ἡττᾶται; commonly used of one who 'makes courtesy to' the tender passion, cp. *Soph. Trach.* 489, *Eur. Andr.* 631; but not confined to him, cp. *Plut.* 363 κέρδους ἡττοῦς, *Xen. Mem.* i. 5 § 1 ἀνδρὰ ἡττω γαστρός ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου.

- ΔΙΚ. τί δ' ἦν ραφανιδωθῇ πιθόμενός σοι τέφρα τε τιλθῇ;
 ἔξει τινὰ γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;
 ΑΔΙ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν; 1035
 ΔΙΚ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ;
 ΑΔΙ. τί δῆτ' ἑρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;
 ΔΙΚ. σιγήσομαι. τί δ' ἄλλο;
 ΑΔΙ. φέρε δὴ μοι φράσον. >>

ΔΝΤΙΠΝΙΓΟΣ

- συνηγοροῦσιν ἐκ τίνων;
 ΔΙΚ. ἔξ εὐρυπρώκτων.
 ΑΔΙ. πείθομαι. 1090
 τί δαί; τραγῳδοῦς' ἐκ τίνων;

1083 *πειθόμενος* RV etc. 1084 *τινὰ* RV dett. al. 1085 *ῆ*] *εἶ* V || Fritzsche (*Nov. recens. Ar. spec.*, Rostock, 1884, p. 3) rewrites 1085–8 as dimeters thus: ἦν δ' ἦ, τί . . κακόν;—τί μὲν . . πάθοι | τ. ποτ' ἂν; : τί . . ἑρεῖς | ἦν . . ἐμοῦ; | σιγήσομαι | τί κτλ. 1086 *ἂν* om. RV 1087 *τοῦτ' ἦν* R 1088 ΑΔ. inserted in RV before *τί* and omitted before *φέρε* 1089 sqq. Written mostly as prose in V 1090–3 Om. V 1090 *πείθομαι*] *εὖ* λέγεις Ld. 4, Fritzsche (with gloss *πείθομαι*) 1091 *δέ* R etc., Ald. || Fritzsche (*l.c.*) places 1093–4^a before 1091, in order to bring *δημηγορ.* near *συνηγορ.*

1083. *ραφανιδωθῇ*: schol. V (ext.) οὕτως γὰρ τοὺς ἀλόντας [-ώντας MS.] μοιχοὺς ἤκειζον· ραφανίδας λαμβάνοντες ἔβαλλον εἰς τοὺς πρωκτοὺς αὐτῶν, καὶ παρατίλλοντες αὐτοὺς θερμὴν [Su.: λεπτήν MS., from 178] τέφραν ἐπέπασσον, βα- σάνους ἱκανὰς ἐργαζόμενοι [similarly in Su.]. || (ὅτι καὶ παρετίλλοντο τέφραν αὐτοῖς ἐπιπαττόμενοι [-ους MS.] εἰς τὸν πρωκτόν.) Hence, by a jest, an adulterer's oath was said to be written *eis téφραν*, cp. Philonides i. p. 256 K. (ii. p. 423 M.) ὅρκους δὲ μοιχῶν *eis téφραν* ἐγὼ γράφω. As can readily be imagined, adulterers, even when caught in the act, were rarely put to death by the injured husbands, who preferred either to prosecute the culprits, or to exact a heavy fine, and to subject them to certain humiliating penalties, such as *παρατιλμός* (cp. *Plut.* 168 ὁ δ' ἀλοὺς γε μοιχὸς διὰ σέ [Plutus] που παρατίλλεται, viz. 'gets off with a plucking' by paying a fine). For *ραφανιδώσις* cp. Lucian, *Peregr.* § 9, Alciph. iii. 62 § 4 (=iii. 26 Schepers); a scorpion (Plato Com. i. p. 647 K.; ii. p. 673 M.) or a *mulgilis* (Catull. 15. 19, with Ellis'

note, Juv. 10. 317) was used for the same purpose. When the culprit was caught, it is said to have been customary to cry ὦ Λακιάδαι (the deme where the best *ραφανίδες* grew), cp. Leutsch-Schneidewin on *App. prov.* v. 43.

πιθόμενος: for the absence of the caesura cp. *Vesp.* Intro. p. xliii.

1084. Schol. V (int.) (ἀντὶ τοῦ ποῖαν ἔξει γνώμην μὴ εἶναι εὐρύπρωκτος).

τὸ μῆ: cp. *Aves* 36, *Ran.* 68, *Eys.* 1199, Goodwin, *MT.* §§ 811 sqq., Kühner-Gerth, *Gram.* § 514 A. 9. For the syn- zesis cp. *Ach.* 860 n.

εὐρύπρωκτος: a jest καθ' ὁμωνυμίαν on the literal meaning of the word ('a loose companion,' Shak. *Rich. II* v. iii. 7), which does not here mean *cinaedus*, as Blaydes thinks.

1085 sqq. The change into iambic trimeters is not without point. The Just Reason thinks his last argument conclusive, and it is followed by a dramatic silence, during which the Un- just Reason turns towards the audience and studies their faces. After a thrilling

J. R. But what if, by hearkening to you, he endure the penalty of the radish, and have to repent in ashes? By means of what plea will he avoid being a 'loose companion'?

U. R. But, if he be a loose companion, how will he be the worse for that?

J. R. What greater misfortune could he suffer? (*There is a lengthy pause, during which UNJUST REASON turns towards the audience and studies their faces. Then, with an air of triumph, he confronts JUST REASON.*)

U. R. (*In a mock-heroic manner*) What wilt thou say, if victory be denied thee?

J. R. Nothing. Merely this.

ANTIPNIGUS

U. R. Come tell me, from what class come the advocates?

J. R. The lechers.

U. R. I believe you. Again, from what class come the tragedians?

pause, he again confronts his opponent with a triumphant air, and, by means of the change of metre, marks the fact that, in his opinion, the debate is concluded, and after a short struggle his opponent throws up the sponge (Mazon, *Comp. etc.* p. 59). There is a similar change of metre in *Eq.* 442, preceded by the explanation τὸ πνεῦμ' ἔλαττον γίγνεται. In like manner here, the senarii mark the calm of conscious superiority after the fiery thrust and counter-thrust of the preceding scene.

1085. τί: schol. R (not in V) ἀντί τοῦ οὐδέν.

1086. τοῦτου: schol. R (not in V) τοῦ εἶναι εὐρύπρωκτος.

1087. Schol. V (int.) <Λέπει ἡ εἰς, ἔν' ᾧ [eis τοῦτο] R> εἰς τοῦτο νικηθῆς [παρ'] ἐμοῦ [ἐμοί R], ὅτι οὐδέν ἐστι κακὸν τὸ εἶναι εὐρύπρωκτος, (τί εἰπῆς;)

τοῦτο: cogn. acc., cp. 432 n.

νικηθῆς ἐμοῦ: in his hour of victory the Unjust Reason abandons scurrility and talks in tragic phrase, cp. *Soph. Aj.* 1353, *Eur. Med.* 315, Kühner-Gerth, *Gram.* § 420 A. 8.

1088. Schol. R (not in V) λέπει τὸ ἐρῶ [Ruth.: ἐγὼ MS.].

τί δ' ἄλλο; 'merely this'; more

commonly τί δ' ἄ. <γ'> ἢ τοῦτο; cp. 1287, 1448.

1089 sqq. As Kock⁴ points out, there is a progression here, from the συνηγοροί, who were mere officials, through the 'tragedians' and representatives of the sovereign demos to the demos itself (viz. the spectators). Schol. V (int.) ἀντί τοῦ τίνας εἰσὶν οἱ ῥήτορες;

συνηγοροῦσιν: cp. *Vesp.* Excursus VII.

1090. εὐρυπρώκτων, 'the basa-mon-cues' (Dekker, *Shoemaker's Holiday* i. i.); a constant insinuation against those who were in training for public life, cp. *Ach.* 716 n., *Eq.* 877 sqq., *Ecc.* 112 sq., *Plato Com.* i. p. 653 K. (ii. p. 681 M.) κεκολλώπενκας· τοιγαροῦν ῥήτωρ ἔση. Doubtless it was a jest. It is developed, with delicious irony, by 'Aristophanes' in *Plato, Symp.* 192 A, where he argues that such men, by virtue of their origin (ib. 191 E) are inspired by θάρρος, ἀνδρεία, and ἀρρενωπία; and so τελεωθέντες μόνοι ἀποβαίνουσιν εἰς τὰ πολιτικά ἄνδρες οἱ τοιοῦτοι.

1091. τραφεδοῦσι: schol. V (int.) εἰς Φρόνιχόν φασιν αὐτὸν ἀποτελεῖν τὸν τραγικὸν χορευτήν, ἐπεὶ(δὴ) διεβάλλετο ἐπὶ μαλακία (καὶ) διὰ ποικιλίαν σχημάτων: also Agathon (*Thesm.* 200), and, alas! possibly Sophocles (*Athen.* 604 D).

- ΔΙΚ. ἐξ εὐρυπρώκτων.
 ΑΔΙ. εὖ λέγεις.
 δημηγοροῦσι δ' ἐκ τίνων;
 ΔΙΚ. ἐξ εὐρυπρώκτων.
 ΑΔΙ. ἄρα δῆτ'
 ἔγνωκας ὥς οὐδὲν λέγεις; 1095
 καὶ τῶν θεατῶν ὁπότεροι
 πλείους σκόπει.
 ΔΙΚ. καὶ δὴ σκοπῶ.
 ΑΔΙ. τί δῆθ' ὄρᾳς;
 ΔΙΚ. πολλὴν πλείονας, νῆ τοὺς θεοῦς,
 τοὺς εὐρυπρώκτους· τουτονὶ
 γοῦν οἶδ' ἐγὼ κάκεινον 1100
 καὶ τὸν κομήτην τουτονί.
 ΑΔΙ. τί δῆτ' ἐρεῖς;
 ΔΙΚ. ἡττήμεθ', ὦ κινούμενοι.
 πρὸς τῶν θεῶν δέξασθέ μου
 θοῖμάτιον, ὥς
 ἐξαυτομολῶ πρὸς ὑμᾶς.

>

1093 δημηγοροῦσι δ' RV: καὶ δημ. Ald. 1094 δῆτ'] in R there is a space of an inch between ῆ and τ 1096 sq. So divided in V: καὶ τῶν θ. . . σκόπει | καὶ δῆ . . ὄρᾳς; 1097 Fritzsche πλέονες, a form which does not occur, even in tragedy; cp. *Vesp.* 662 n. 1100 Om. RV 1102 Om. V 1103 sq. Written as one line in V 1103 κινούμενοι] cp. 1371 crit. n., *Lys.* 838 sq., *Ran.* 429 (where Ἰπποκίνου is the correct reading): v. Leeuwen places a full stop after κιν., thinking

1093. δημηγοροῦσι: cp. Andoc. iv. § 28, Aeschin. i. § 195 τοὺς μὲν εἰς τὰ σώματα ἡμαρτηκότας μὴ ὑμῖν ἐν-οχλεῖν, ἀλλὰ παύσασθαι δημηγοροῦντας κελεύετε.

1095. οὐδὲν λέγεις: in maintaining that εὐρυπρωκτία is the greatest of misfortunes.

1096. Schol. V (ext.) τῶν σωφρόνων καὶ τῶν εὐρυπρώκτων θεατῶν σκόπει πότεροι πλείους. It is to be noted that the Athenian spectators enjoyed a certain class of jests at their own expense, cp. *Vesp.* 73 sqq., *Pax* 965, *Ran.* 276.

1097. καὶ δῆ: cp. *Vesp.* 492 n.

1098. τί δῆθ' ὄρᾳς; the monometer implies a pause of some duration, during which the Just Reason studies his

audience; so in 1101, where he debates within himself for a moment.

1101. κομήτην: cp. 14 n., *Vesp.* 466 n., 1069 n., Macar. vi. 74 οὐδεὶς κομήτης δοτὶς οὐ βινητιῶ [περαίνεται Apost. xiii. 31].

1102. τί δῆτ' ἐρεῖς; cp. 1098, *Vesp.* 805, *Plut.* 1161 καὶ τί ἐτ' ἐρεῖς;

1103. ἡττήμεθα: possibly the plur. *maiestatis*, cp. Warth, *De plur. mod. et mai. ap. Ar. usu*, p. 26.

Schol. V (ext.) τοῦτο ἄδηλον πότερον ὁ κρείττων λόγος (φησὶν) ὁμολογῶν ἡττᾶσθαι, ἢ ὁ νεανίσκος, ὁ τῶν λόγων κριτής, ὁ καὶ μᾶλλον· ἐτι γὰρ ἐν τοῖς ἐξῆς [ὁ κρείττων λόγος] φαίνεται αὐτὸς [Ruth.: -ῶ MS.] σὺν αὐτῷ συνάχεσθαι [R: ἀχ. V] παραδοθέντι μανθάνειν τῷ ἐτέρῳ· τὸ

J. R. The lechers.

U. R. Good. From what class come the orators?

J. R. The lechers.

U. R. (*Triumphantly*) Don't you perceive that you're championing a lost cause? (*Turning towards the spectators*) Now study the audience, and tell me who are in the majority.

J. R. I'm looking. (*There is a long pause, during which JUST REASON faces the audience.*)

U. R. What do you see?

J. R. Marry, the lechers o'ertop all. At any rate, I'm certain about him (*pointing to a spectator*) and him, and yonder 'curl'd darling.'

U. R. (*With quiet confidence*) Have you anything to say?

J. R. (*To the audience, with an air of great decision*) Ye whoremongers, I'm worsted. (*Turning to the Reflectory, and its inmates*) In heaven's name, take my mantle, for I throw in my lot among you. (*He tears off his cloak, and rushes madly into the Reflectory.*) UNJUST REASON is left alone with STREPSIADES and PHIDIPPIDES.)

that the succeeding lines are addressed to different persons 1104
After this line Bergk inserts ΧΟΡΟΥ. If the play had been completely revised, it is possible that a choral ode would have stood here, but it is not necessary if Ἀδικος Λόγος is substituted for Socrates in the following scene

ἰμάτιον (δὲ) δίδωσιν ἵνα εὐχερῶς αὐτομολήσῃ πρὸς αὐτοὺς; see 1112 crit. n. But no weight should be given to this note, which, even if the text were certain, is a stupid production (*pace* Heidhüs, *Über d. Wolken*, p. 11). The humour of the passage would be lost if the speaker were other than the Just Reason.

κινούμενοι: a jest κατ' ἐξαλλαν φωνῇ for θεόμενοι, and addressed to them. But Götting (*Über d. Redact.* etc. p. 28) and Brentano (*Untersuch.* p. 105) hold that, with these words, he turns towards the *Pensoir*, and addresses the school-men, who formed a sort of philosophic clique with such characteristics.

1104. δέξασθε: addressed to the *Pensoir* and its inmates (Götting, *Über d. Redact.* p. 28). The verb implies a gift (such as Strepsiadēs made to Socrates in 497);

but the action was probably regarded as symbolical, implying a change of life, and the assumption of a new man (so S. Mark, *Ev.* 10. 50, Hor. *O.* iii. 16. 22 *nil cupientium | nudus castra peto* etc.), or possibly an admission of defeat (Brentano, *Untersuch.* p. 105). Other commentators (with schol.) think that the Just Reason divests himself of his cloak so as to increase his activity, but it required no activity to join the victorious party among the spectators. In matters of humour the scholiasts are usually "full dishes of fool," and should receive scant consideration.

ἐξαντομολῶ: as in Hor. *l.c.*, *diuitum partes linquere gestio*. The verb is rare, and does not occur again until Aen. Tact. 24. For the anap. in an iambic dimeter cp. *Eq.* 374 (where, however, *πρηγορέω* may be an instance of synizesis), ib. 445, *Ran.* 984 (in a parody of Euripides).

- ΑΔΙ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105
 βούλῃ τὸν ὕόν, ἣ διδάσκω σοι λέγειν;
 ΣΤΡ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
 εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα
 οἶον δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον
 στόμωσον οἷαν εἰς τὰ μεῖζω πράγματα. 1110
 ΑΔΙ. ἀμέλει, κομιῇ τοῦτον σοφιστὴν δεξιόν.
 ΣΤΡ. ὠχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα. > ζ

1105 sq. Assigned by Beer (*Zahl d. Schausp.* p. 114) to the "Αδικος Λόγος: σω^c codd. For the difficulties connected with these lines cp. comm., and 887 n. 1105 πότερα RV etc.: πότερον Ald., schol. (cp. V. Coulon, *Qu. crit.* p. 153) || ἀπάγεσθαι RV dett. al.: ἐπάγεσθαι Ald. 1108 στομώσεις Ald.: στομώσης RV dett. al., Su. (s.v.) 1109 οἷαν codd. Su. (l.c.): Meineke οἶον 1110 οἷαν Su. (l.c.): οἶον RV 1111 Assigned by Beer to the "Αδικος Λόγος 1112 ΣΤ^ρ prefixed in RV: ΦΕ. schol. 1103, codd. dett. (and implied by schol. R) || ἔγωγε RV: οἶμαι γε A etc. (cp. 1391 n., Alex. ii. p. 325 K.; iii. p. 418 M.): οἶμαι Ald.: Fritzsche ἐγῶδα. Probably οἶμαι came from the next line. The sarcasm of Strepsiades, even when directed against himself, is quite in character

1105-1112. These lines have caused much trouble to the commentators, cp. Weyland, *De Ar. Nub.* p. 37, Denis, *Com. gr.* ii. p. 33 n. On the one hand, Götting (*Über d. Redact.* etc. p. 29) and Köchly (*Akad. Vort.*) think that they were inserted by Aristophanes' literary executor, Araros, who wished to furnish some connexion between the 'debate' and the succeeding scenes. On the other hand, Fritzsche (*De fab. ab Ar. retract.* i. pp. 12 sqq.), Teuffel (*Philol.* vii. pp. 333 sqq.), and Ritter (*Philol.* xxxiv. p. 452) argue that their proper place was in the first edition, in which the instruction of Phidippides was probably undertaken by Socrates himself, and not by the Λόγοι. I agree with Beer (*Zahl d. Schausp.* p. 115) in assigning 1105 sq., 1111 to the Unjust Reason. After 877 sqq. it would be absurd for Socrates to ask Strepsiades whether he desired his son to be taught; but the Unjust Reason, who was not present during that scene, might reasonably inquire as to his wishes. Bücheler (*N. Jahrb.* lxxxiii. p. 672), Textor (*Zur dram. Tech.* ii. p. 27), and Ritter argue that the passage originally followed a scene in which Phidippides was subjected by Socrates to a vigorous examination. This hypothesis, though unsupported by evidence, is possible,

but it demonstrates nothing as regards the second edition, in which, according to Hypothesis VII., many changes were made ἐν τῇ τῶν προσώπων διαλλαγῇ. Beer's hypothesis accounts for the absence of a choral ode here, and also provides, during the Second Parabasis, an interval during which the actor, who elsewhere wore the mask of Socrates, had time to change his apparel.

1105. τί δῆτα; *eh bien!* Since these particles are not in place at the beginning of a scene, they imply that the speaker is not a new arrival, as, according to the usual arrangement, Socrates would be. The Unjust Argument, having defeated his opponent, turns to Strepsiades with an air of triumph, and puts to him a query which is of the nature of a 'rhetorical question.' After the collapse of the Just Reason, Strepsiades' reply is not doubtful.

ἀπάγεσθαι: the *vox propria* of a school-master (*Eq.* 993) who wishes to get rid of a boy.

1106. διδάσκω: viz. the Unjust Reason, and not Socrates, will teach Phidippides (cp. 886 sq.).

1107. κόλαζε: schol. V (int.) ἀντὶ τοῦ παῖδενε' οἱ γὰρ κολαζόμενοι παιδεύονται

U. R. (*To STREPSIADES, with a quiet smile*) What now? Would you be off, son and all, or shall I teach him for you how to speak?

STREPS. Teach him, and whack him, and be sure 'to cley his beak,' on the one side to be apt for petty suits, and on the other for matters of greater moment.

U. R. Don't fret. You'll receive him back a finished sophist.

STREPS. (*Aside, with a satirical smile*) A wretched tallow-face, rather. (PHIDIPPIDES and UNJUST REASON move towards the Refectory, STREPSIADES enters his own house.)

[διδασκόμενοι ἐκολάζοντο R], cp. ὁ μὴ δαρὲς ἄνθρωπος οὐ παιδεύεται (see *Vesp.* 433 n.). According to Bücheler (*l.c.*), the word was provoked by Phidippides' attitude, during the examination-scene which was omitted in the second edition, but it is sufficient to suppose that Strepsiadēs was still in doubt about Phidippides' good will.

μύμησ' ὅπως: a repetition of his words in 887, which is full of point here.

1108. στομώσεις, 'cley (= 'claw') his beak' (Shak. *Cymb.* v. iv. 118); schol. V (int.) ἀντὶ τοῦ δξύνης, ὡς ἐπὶ σιδήρου φησὶ [R: φασὶ V] μεταφορικῶς ἀκονήσεις. || ἡ μεταφορὰ ἀπὸ τῶν μαχαिरῶν [also Su.]: a jest καθ' ὁμωνυμίαν with reference to στόμα 'a mouth'; but also in its transferred sense (Soph. *OC.* 795, where there is the same play as here, Eur. *IT.* 287, *fr. Cret.* (Berl. Klass. Text. v. ii. p. 75 l. 44), ἀρ' ἐστόμωται; 'has she been endowed with the gift o' the gab?'). In prose στομοῦν meant 'to temper' (iron, etc.) (cp. Aristot. *Meteor.* iv. 6=383 a 33), and 'tempered iron' was called στόμωμα; hence figuratively, Plut. *Bruta rat. ut.* 4 § 16 τῆς ἀνδρείας ὁλον βαφὴ τις ὁ θυμὸς ἐστί καὶ στ., id. *Lycurg.* 16 § 3. Similarly used are θήγειν (Soph. *Aj.* 584), ἀναστομῶν (Callias i. p. 697 K.; ii. p. 741 M. ἀνεστομωμένη, of a tongue with 'a tang').

θάτερα: schol. V (int.) <ἀντὶ τοῦ R> τὸ μὲν ἕτερον [R: ἡμέτερον V] μέρος τῆς γνάθου: cp. Crates i. p. 133 K. (ii. p. 237 M.) where, in the Golden Age, the complaisant fish, when asked to come to table, objects ἀλλ' οὐδέπω ἐπὶ θάτερ' ὀπτός εἰμι, Eur. *Bacch.* 1129.

1109. ὁλον: schol. V (int.) ἀντὶ τοῦ δυνατὸν [-ῆν R Su.] καὶ ἔμπειρον εἰς τὸ

λέγειν δίκας: id. (int.) ἀντὶ τοῦ ἔμπειρον εἰς τὸ λέγειν δίκας, <τοῦτέστι δυνατὴν καὶ ἔμπειρον δικῶν R> ὑποκοριστικῶς [R: -ὄν V] δὲ τὸ δικιδίους [R: δικη- V]. Used adverbially, cp. Soph. *Phil.* 273 sq., Thuc. vi. 12 § 2.

δικιδίους: cp. *Eg.* 347, *Vesp.* 511.

γνάθου: he speaks of his son as if he were a horse, but there is no reference to his equine tastes. The metaphor is a natural one, cp. Pollux ii. § 100, Xen. *De re eq.* 1 § 9 where the writer advises a strict examination as to whether a horse were ἐτερόγναθος, or whether both jaws were equally tender or hard; a hard jaw was nicknamed ἀδικος γνάθος (ib. 3 § 5).

1110. μέλω: schol. V (ext.) (εἰς τὰ ἀδίκας, εἰς τὰ ἐμφιλύσοφα) [also Su. ib.]. His ambition for his son is higher than for himself, cp. 433 sq., Heidhüs, *Über d. Wolken*, p. 17).

1111. ἀμέλει: schol. V (int.) παρέλκει τὸ ἀμέλει· πάντως δὲ τοὺς πεπαιδευμένους δεξιούς ἔλεγον [schol. R has (over σοφ.) οὕτως ἔλεγον πάντας τοὺς π.]; perhaps a jest on Strepsiadēs' use of the word in 877; the anxiety is on his side now.

Schol. R (not in V) ἀπὸ κοινοῦ τὸ κομπεῖ.

1112. ὥχρόν: cp. 103, 120.

ἔγωγε: see crit. n. The remark is a reference to Phidippides' words in 120; now that Strepsiadēs has gained his point, he can afford to laugh at himself. The jest is characteristic of the man (cp. 504); and there is no reason why the line should be assigned to Phidippides. Indeed, there is humour in Strepsiadēs' referring, ironically, to Phidippides' fear (in 120), now that it is pretty clear his instruction will not be of an ascetic type.

ΠΑΡΑΒΑΣΙΣ ΧΟΡΟΥ Β

ΚΟΜΜΑΤΙΟΝ

ΚΟΡ. χωρεῖτέ νυν. οἶμαι δὲ σοὶ ταῦτα μεταμελήσειν. >

ΕΠΙΡΡΗΜΑ

ΗΜΙ. Α. τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.
πρῶτα μὲν γάρ, ἦν νεᾶν βούλησθ' ἐν ὧρα τοὺς ἀγροῦς,
ὑσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον. 1118
εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
ὥστε μήτ' αὐχμὸν πιέξειν μήτ' ἄγαν ἐπομβρίαν.
ἦν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὦν οὔσας θεάς, 1121

1113-4 Assigned to Phidippides in RV etc., to the Chorus in Ald. ||
χωρεῖτε νῦν A etc.: χώρει νυν (or νῦν) RV etc., Ald. || δέ σοι codd.:
Heidhüs δὲ σοὶ: σου V 1115 ἐπίρρημα prefixed in Ald. || Blaydes
τοῖς κριταῖς | Halbertsma δ' ᾧ 1116 Cobet ἐκ τοῦ δικαίου || ἡμεῖς
RV: ὑμῖν Ald., which Schnee (*De Ar. codd.* p. 46) and Ijzeren (*De vit. princ.*
codd. p. 45) prefer (cp. 518, 575) 1117 γάρ om. V || βούλεσθε RV
1119 τεκούσας codd.: Coraës τε καὶ τὰς. The text of the codd. must
be wrong, since the article could not be omitted with the particip.; in
itself καρπὸς ἀμπέλινος is not without authority (Herod. i. 212)

1113-1130. Second Parabasis.

1113 sq. The iambic tetrameter serves as a Commatium to the succeeding Parabasis, and also marks the transition to the Epirrheme. Here the Chorus for the first time (if the Parabasis is excluded), shows its hand. A change of view is usual, on the part of the Chorus, in the early plays of Aristophanes, but in different circumstances. Usually the Chorus takes a vital part in the action; it represents the dominant majority, whom the poet (in the Agon) aims at convincing of its blindness; to it the two protagonists in the 'debate' address their arguments, and it is the Chorus which invariably pronounces the decision. But in the *Clouds* the Chorus plays the part of passive but malignant onlookers, while infatuated mortals fume and fret before its eyes, and are lured on to their destruction. Such is the admission of the Chorus in 1454 sqq. Here the warning recalls that of Phidippides in 865, and it is to be noted that the best codd. here assign the line to him.

1115 sqq. A scholium (not in RV)

rightly holds these lines to be an incomplete Parabasis; the tone is certainly 'Parabatic,' cp. *Aves* 1101 sqq., *Ecc.* 1155 sqq. They are a curious piece of work, thrown here 'as if shipwrecked and blown about by the winds' (Göttling, *Über d. Redact.* etc. p. 25). Some writers (Teuffel-Kaehler,³ *Einkl.* pp. 39 sqq., Kock,³ *Einkl.* §§ 40 sq., Bücheler, *N. Jahrb.* lxxxiii. p. 674) assign the lines, on account of their confidence of victory, to the first edition and this view is probably correct. Göttling (ib. p. 21) suggests that they formed the ἀπλοῦν of the Parabasis in the first edition (now supplanted by the 'Eupolideans'); according to H. Köchly (*Akad. Vortr.*) they were its Antepirrheme: for other suggested rearrangements see Fritzsche, *Qu. Ar.* pp. 188 sq., id. *De fab. ab Ar. retract.* i. pp. 15 sqq., G. Schwandke, *De Nub. prior.* p. 162. But there is no evidence for any of these hypotheses; and I fail to see here 'an irrefragable proof' of a faulty contamination of the two editions of the play. A Parabasis is rarely connected with the plot of the play, and the second

PARABASIS B

COMMATIUM

FIRST LEADER. (*To the departing actors*) Go then. (*To STREPSIADES, but not heard by him*) But I fancy you will soon rue this day.

EPIRRHEME

SEMICHORUS I. We fain would tell what boons await the judges, if they show due meed of favour to this Chorus. For, first, if you would ear your lands, at the right season, we will rain upon you first, before all the others: then, we will keep watch and guard over your bladed corn and vines, so that drought shall not grate upon them, nor drenching downpour. But if any mortal shall scant the sizes to us, the only Goddesses, let him

Parabasis is nearly always an incomplete piece of work, cp. Heidhüs, *Über d. Wolken*, p. 7.

1115. κριτάς: schol. V (int.) (ἀντί εὐθείας αἰτιατική) || ἀντί τοῦ οἱ κριταί· "Ομηρος [Od. i. 275] "μητέρα δ', εἰ οἱ [δ' ἦτοι MS.] θυμὸς ἐφορμᾶται [ἐποτρύνει MS.] <γαμέεσθαι, | ἄψ ἔγω ἐς μέγαρον πατρὸς μέγα δυναμένοιο>" ἀντί τοῦ ἡ μήτηρ. For the antiptosis cp. 145, *Ach.* 442 n.

χορόν: schol. R (not in V) τὸν τῶν Νεφελῶν.

1116. Schol. V (int.) συναγωνίζονται [Ald.: -ονται MS.] καὶ συλλαμβάνωνται [Ald.: -ονταί MS.] τι κατὰ τὸ δίκαιον· ἵνα δὲ μὴ χάριτι δοκῇ νικᾶν καὶ τὴν ψῆφον φέρειν, ἀλλὰ ταῖς ἀληθείαις, προσέθηκε τοῦτο.

ὠφελῶσι: here, contrary to the usual rule, the pres. subj. expresses an action which precedes that of the principal verb, cp. 561 n., 1153 n., *Vesp.* 1074 n. κᾶν ἄμυνος ἢ τὸ πρὶν (*etiamsi indoctus fuerit antea*), *Pax* 1355, *Sobol. Synl.* pp. 4, 56.

ἐκ τῶν δικαίων: cp. 986, 1442, *Aves* 1435, *Eccl.* 591, 610, *Plut.* 755, *Men.* 196, *Sobol. Praep.* p. 86. Lenting (*Obs. crit.* p. 72) takes the phrase with κερδανούσιν.

1117. νεᾶν: schol. V (ext.) ἀντί τοῦ ἀροτριᾶν καὶ σπείρειν. To 'ear' (Shak. *All's well*, i. iii. 48) for the second time; viz. the first ploughing is done in autumn, the second in spring, just before the seed is put in. For this operation

the *locus classicus* is Xen. *Oec.* 16 § 12; see also Theophr. *Caus. pl.* iii. 21 § 7.

ἐν ὥρᾳ: schol. V (ext.) (ἀντί τοῦ ἐν καιρῷ), cp. *Vesp.* 243, *Pax* 122, *Eccl.* 395, (ἀ ὥρῳ *Ach.* 23 n.

1118. ὕσσομεν: viz. after the seed is put in the ground, cp. *Pax* 1140 sq.

1119. Schol. V (ext.) (χαριέντως εἶπε τὸ τεκούσας καὶ φυλάξαι ἐπὶ βλαστήσεως τῆς ἀμπέλου· ἵνα γὰρ εἰσιν εὐχερεῖς): but τὸ χαρίεν has not appealed to modern commentators; see crit. n.

καρπόν: collective, cp. 1127, *Eccl.* 14, *Plut.* 515. Possibly a tragic use, as the latter passages are paratragedia, but cp. *Thuc.* iii. 15 § 2 ἐν καρποῦ ξυγκομιδῇ, id. iv. 88 § 1; so κάλαμος id. ii. 76 § 1, ἀμπelos, id. iv. 90 § 2. For the contrast between κ. (= *fruges*) and the fruit of the vine cp. *Eccl.* l.c.

1120. αὐχμόν: schol. V (int.) αὐχμόν τὴν ξηρασίαν· (τὸ δὲ) πιέζειν (ἀντί τοῦ) καταπονεῖν, <ἀφανίζειν R>.

ἀγαν: apparently used adjectivally with ἐ. (*Thesm.* 704 τὴν δ. αὐθαδῶν, *Cratin.* i. p. 70 K.; ii. p. 122 M. τοῦ ἵαν πότου, *Men.* iii. p. 178 K.; iv. p. 251 M. ἡ ἵαν τρυφή), a tragic use (*Eur. Or.* 705, *Alc.* 797), but common also in prose (cp. *Thuc.* ii. 42 § 2, vi. 10 § 4, viii. 64 § 5, *Plato, Phaedr.* 230 c ἐν ἡρέμα προσάγει). As the absence of the article is unusual, it is possible that δ. is used adverbially with both clauses (*Ach.* 717 n.).

προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.
ἡνίκ' ἂν γὰρ αἶ τ' ἐλαῖαι βλαστάνωσ' αἶ τ' ἄμπελοι,
ἀποκεκόψονται· τοιαύταις σφενδόναις παιήσομεν. 1125
ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους
τὸν κέραμον αὐτοῦ χαλαzais στρογγύλαις συντρίψομεν.
κὰν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται
κὰν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρίναι κακῶς.

> Ξ

ΕΠΕΙΣΟΔΙΟΝ Β

ΣΤΡ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, 1131
εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν

1122 Bentley προσχέτω, but cp. Sobol. *Synt.* p. 36, *Vesp.* 1015 n.
1124 ἡνίκ' ἂν γὰρ Ald.: ἂν om. RV etc. || ἐλαῖαι RV etc., Ald.; cp.
Kühner-Blass, *Gram.* § 26 (i. p. 134), Meisterhans, *Gram. d. Inschr.* § 14. 3
1125 v. Herwerden (*Mnem.* xxiv. p. 301) κατακεκόψονται 1126
ὕσομεν V 1128 Hermann ἢ αὐτὸς || ἢ τῶν φίλων] Cobet (*Mnem.* iii.
p. 312) τις ἢ φίλων (for the omission of the article cp. 622 crit. n.); but see
comm. 1130 Naber τυφῆναι || ὦν] ὦν V: ἂν Sn. (s.v. βουλήσεται,
but Gaisford gives ὦν) || v. Leeuwen κρίνας 1131 τέρας R

1122. πρὸς: a tragic use, with πάσχειν, cp. Soph. *OR.* 516, *Ant.* 942, Sobol. *Praep.* p. 178.

1123. λαμβάνων, 'collecting,' cp. Xen. *Mem.* ii. 7 § 2.

1125. Schol. V (ext.) ἡ μεταφορὰ ἀπὸ τῶν λίθων καὶ τῶν σφενδονῶν [λίθους σφενδονῶντων Ruth.]. θέλει δὲ τὴν χιόνα εἰπεῖν· οὐκ ἀκύρως δὲ τὸ παιήσομεν· ἐπειδὴ [-ἂν R] γὰρ ἀνθούτων τῶν καρπῶν ἢ χιὼν γίνεται [γέννηται R] . . (lacuna) (cp. Zacher, *Handschr.* p. 669).

σφενδόναις: cp. Hor. *Ep.* i. 8. 4 *haud quia grandio | contuderit uites, oleamue momorderit aestus*, Shak. *Ant.* iii. xiii. 165 'the pelleted storm,' 'the flail of the lashing hail' (Shelley), Milton, *PR.* iii. 324 'shot Sharp sleet of arrowy showers against the face Of their pursuers.'

παιήσομεν: a pres. fut., cp. *Vesp.* 186 n., 1254 n., *Lys.* 459; similar futt. are τυπτήσω, ἐλκύσω, σχήσω, βαλλήσω. παίσω (aor. fut.) does not occur in comedy, and is rare in tragedy, cp. Eur. *El.* 688 (Kühner-Blass, *Gram.* ii. pp. 112, 508).

1126. Schol. V (int.) ζημία γὰρ τοῖς πλινθεύουσιν ἐπειδὴν ὑετὸς γέννηται.

1127. κέραμον: schol. V (int.) (τὰς ἐν τῇ στέγῃ κεραμίδας). Collective, cp. 1119 n.; according to Blümner, *Technol.* ii. p. 5, earth for making tiles (Plato, *Tim.* 60 n, Pollux vii. § 161), but τοῦ τέγους shows that the earth was already in the form of tiles, though unbaked.

αὐτοῦ: for the position of the pron. cp. *Vesp.* 6 n.

1128. φίλων: for the omission of τις cp. 107 n., Soph. *Aj.* 189 sq., *El.* 1323, *OR.* 517, and especially Aristotle, *Rhet.* ii. 8=1386 a 1 ὅταν ἔχῃ οὕτως ὥστ' ἀναμνησθῆναι τοιαῦτα συμβεβηκότα αὐτῷ ἢ τῶν αὐτοῦ, J. Vahlen, *Opusc. acad.* ii. p. 514.

1129. νύκτα: viz. during which his bride is brought home; an inauspicious omen, if the torches were extinguished, cp. Catull. 61. 77, 62. 1.

ἴσως, 'I guess,' an ironical use in a threat, cp. 1319, *Vesp.* 256 n., 1486.

1130. Schol. V (int.) ὡς ἐπὶ κατάρας· ἐπεὶ ὡς ληστευομένη διεβάλλετο [διαβάλλεται R] ἢ Αἰγυπτος (viz. he will prefer to be anywhere [even in Jericho, as we should say] than at Athens). || ἢ βουλήσεται πορρωτάτω εἶναι ὅπου αὐτὸν οὐ βλάψει ὁ ὑετός· ἐπεὶ ἐν Αἰγύπτῳ δοκεῖ μὴ θεῖν, ὡς

mark what ills await him: he shall receive from his farms neither wine, nor any fruit. For when his olives and grapes burgeon forth, they shall be cut down with the flail of the pelleted storm. And if we see one of you making bricks, we will pour down our cataracts, and with our gun-stones of ice beat flat his unbaked house-tiles. And if he himself or one of his kinsmen or friends is taking a wife, we will not spare our hurricane through the livelong night, so that, peradventure, he will e'en wish to be in Egypt, rather than show himself an unjust judge.

EPISODIUM B

STREPS. (*Counting on his fingers*) The fifth, the fourth, the third, the second day from the month's end, and then the one

(φησιν) Ἡρόδοτος [iii. 10] ("ὄσθησαν γὰρ [πρότερον] αἱ Θῆβαι, οὐδαμὰ [οὐ θαμὰ MS.] πρότερον ὀσθεύσαι") [also Su. s.v. βουλῆσται]. A land of evil men (Theocr. 15. 48) where people were freely sent, in imprecations (Eur. *Andr.* 650 sq.); hence ἀγυπτιδῆεν (*Thesm.* 922, Cratin. i. p. 119 K.; ii. p. 186 M.) = 'to be a heathen Chinese' (Aesch. fr. 373 N.² δεινοὶ πλέκειν τοὶ μηχανὰς Ἀγύπτιοι, Bergk, *Reli. com.* *Att.* p. 262). This is the main sense of the line (as κὰν shows), but there is also an 'homonymous' jest, since the climate of Egypt was preferable to that of Athens, during the displeasure of the Clouds. H. Richards (*Cl. Rev.* xvii. p. 86, *Aristoph.* etc. p. 27) does not appreciate the double sense here, and accuses the author of want of logic; but, in acting, it would be easy κατ' ἐξαλλαγήν φωνῇ, to bring out the humorous point in the mention of Egypt.

1131-1213. Episodium II.

1131 sqq. As is usual in the plays of Aristophanes, the succeeding scenes develop the practical consequences of the theme of the play. This is done, as in the *Acharnēs* (see 719-970 n.), by a couple of symmetrical scenes, which are a good example of what has been called 'Doric Comedy'. The first scene, which is divided into two parts, develops the happy consequences of Phidippides' education; the second scene (the second Agon) ushers in the tragic dénouement of Strepsiades' disillusionment (cp. Mazon, *Comp.* etc. p. 60).

1131. Schol. R (Heliodor.) (not in V) κορωνίς εισόντων τῶν ὑποκριτῶν, καὶ εἰσθεοῖς παρὰ τοὺς τετραμέτρους (= παρὰ εἰσθεοῖς)· εἰσὶ γὰρ τὰ ἐξῆς ἱαμβοὶ τρίμετροι [ἱαμβικὰ τρίμετρα MS.] κῶ, cp. O. Hense, *Heliodor. Untersuch.* p. 25.

Schol. V (ext.) ἐξέρχεται ὁ Στρεψιάδης ἀριθμῶν τὰς ἡμέρας· οὕτω δὲ ἡρίθμουν (τὰς ἡμέρας) Ἀθηναῖοι, τὰς μὲν ἀπὸ τῆς νομιστίας ὁμοίως ἡμῖν ἀριθμοῦσιν, α, β, γ, δ ἕως ι ([τρίτης])· εἰτα, πρώτη ἐπὶ δέκα, δευτέρα ἐπὶ δέκα [ἰα, ιβ MS.] ([ἕως]) τρίτη ἐπὶ δέκα, τετάρτη ἐπὶ δέκα ἕως εἰκάδος· εἰτα ἦν ἡμεῖς εἰκάδα πρώτην [R: κα MS.] ἐνάτην <φθίνοντος R> αὐτοὶ φασιν, εἰτα ὀγδόην <φθίνοντος> ἕως ἑνῆς τε καὶ νέας: id. (int.) τὴν δευτέραν καὶ εἰκάδα ἐνάτην φθίνοντος Ἀθηναῖοι ἐκάδουν, καὶ τὴν γ ὀγδόην καὶ τὴν δ ἐβδόμην καὶ τὴν ε ἑκτὴν καὶ τὴν ε πέμπτην καὶ τὴν ζ τετάρτην καὶ τὴν η τρίτην καὶ τὴν θ <κα R> εἰκάδα δευτέραν φθίνοντος, εἰτα τὴν λ ἑνὴν τε καὶ νέαν, (ἐν ᾗ οἱ τόκοι ἀπηρτοῦντο) [cp. Su. s.vv. ἑνὴ τε καὶ νέα]; these notes are hideously verbose, and they omit the one fact worth knowing, viz. that in the 'hollow months' (of twenty-nine days) δευτέρα φθίνοντος was left out (ἐξαιρέσιμος), and the twenty-ninth day was called τριακάς or ἑνὴ τε καὶ νέα; see G. F. Unger in I. Müller, *Handb.* i. pp. 564 § 13, 565. Strepsiades seems to perform his calculations on his fingers (ἀπὸ χειρὸς *Vesp.* 656 n.), as Argan (Molière, *Malade imaginaire*, i. i. 1) adds up his apothecary's bills with counters, 'Trois et deux font cinq, et cinq font dix, et dix font vingt. Trois et deux font cinq' etc.

δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
 εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.
 πᾶς γάρ τις ὁμνὺς οἷς ὀφείλων τυγχάνω, 1135
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν.
 κάμου μέτρι' ἄττα καὶ δίκαι' αἰτουμένου,
 "ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὴ λάβης,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες," οὐ φασὶν ποτε
 οὕτως ἀπολήψεσθαι, ἀλλὰ λοιδοροῦσί με 1140
 ὥς ἄδικός εἰμι, καὶ δικάσεσθαι φασί μοι.
 νῦν οὖν δικάζέσθων· ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
 τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.
 παῖ, ἡμί, παῖ παῖ.

ΣΩΚ.

Στρεψιάδην ἀσπάζομαι.

1145

ΣΤΡ. κάγωγέ σ'· ἀλλὰ τουτονὶ πρῶτον λαβέ·

1135 ὁμνὺς Ald.: ὅμνυς RV etc., Su. (s.v. πρυτανεῖον) 1136 με
 RV etc., Su. (l.c.): τε Mut. 3 (Bekker), Blaydes, Ijzeren (*De vit. princ. codd.*
 p. 38) 1137 ἐμοῦ codd.: Meineke καὶ μου: Kock κάμου || μέτρι' ἄττα
 P 17, Porson: μέτριά τε RV etc., Ald. 1138 μὲν τι ΑΔ dett. al.;
 μὲν τοι RV etc. || Blaydes μὲν λαβέ: Naber μοι λαβέ; on this he remarks
verbum non addam, nor shall I 1139 ἀναβαλοῦ μοι ΑΔ: ἀναβαλοῦμαι
 RV 1141 δικάσεσθαι Α dett. al.: δικάσασθαι RV etc., Ald.; cp. 35
 crit. n. 1143 Cobet μεμάθηκέ γ', cp. *Ach.* 1228 n. 1146 Hermann
 is inclined to insert here some words from a schol., τὸν θύλακόν <γ> ὅς
 ἐστι μεστὸς ἀλφίτων, a flat line, in which γε is without meaning

1133. πέφρικα: cp. Men. Ἐπιτρέπ.
 406 πέφρικ' ἐγὼ μὲν, αὐτὸς εἰμι τῷ δέει,
 Alciph. ii. 1 § 1 (= iv. 16 Schepers);
 an epic verb in the sense 'to bristle'
 (in *Kan.* 822, in a hexam.), but found
 occasionally in Attic, in the sense 'to
 shudder at' with 'an agued fear' (Shak.
Cor. i. iv. 38), cp. Aesch. *Sept.* 720. The
 parechesis expresses the unity of the
 action, and serves to 'pile on the agony,'
 cp. 12 n., Diph. ii. p. 561 K. (iv. p. 404
 M.) γέγηγα καὶ χαίρω τε καὶ περυύττομαι.

1134. Schol. V (ext.) οὕτως παρ'
 Ἀθηναίοις ἢ παρ' ἡμῶν λ, ἢ νεομηνία,
 ἐπειδὴ συμβαίνει ἐν αὐταῖς καὶ λῆγειν τὴν
 σελήνην καὶ γεννᾶσθαι· τότε δὲ <τοὺς ΑΔ.>
 μὴ ταχέως ἀποδιδόντας τοὺς τόκους ἢ τὰ
 δάνεια ἀπῆλθον, ὥς ὑπερώρους [-όρους MS.,
 Su.] γενομένους· διὸ λυπεῖσθαι φησιν [R:
 φασιν V] <ὁρῶν R> ἐνισταμένην ἔνην τε
 καὶ νέαν· πέμπτη (δὲ) αὕτη ἐστὶν κς
 φθίνοντος [also Su. s.vv. ἔνη τε καὶ νέα].
 ζ. ἔνη τε καὶ νέα: cp. Plato, *Cratyl.* 409 B

<ἡ σελήνη φῶς> νέον αἰεὶ ἐπιβάλλει, ἔνον
 δὲ ὑπάρχει τὸ τοῦ προτέρου μηνός: hence
 the day before the thin edge of the new
 moon became actually visible in the
 evening sky was called 'old and new'
 (ἐνον γὰρ τὸ παλαιόν Su.), when neither
 the old nor the new moon was visible.
 Hereby, the approver in Plut. *Alc.* 20
 § 5 was convicted of perjury, who stated
 that he recognized, by the light of the
 moon, the faces of the Hermocopidae,
 whose offence was committed ἔνης τε καὶ
 νέας οὐσης. For ἐνος (= senex) cp. *Ach.*
 172 n.

For the unpleasant associations of the
 day cp. Plut. *De vit. aēr.* al. 2 § 2
 οὐδ' ἀναμνήση τῶν καλανδῶν καὶ τῆς
 νομηνίας, ἣν ἱερωτάτην ἡμερῶν οὖσαν
 ἀποφράδα ποιοῦσιν οἱ δανεισταὶ καὶ στύγιον,
 Hor. *S.* i. 3. 87; but, at this time,
 interest fell due on the last day of
 the month, not on the calends as in
 Plutarch's day.

that makes my flesh creep with agued fear. For every man jack of my creditors deposits his fee, and swears an oath that he will annoy me and destroy me. And though I make a reasonable and fair plea, 'my good sir, let a portion of the debt be now withheld, let a portion await a while, and of another portion give me quittance altogether,' they refuse to accept my terms, and abuse me as a rogue, and threaten to have the law of me. Well, let them have the law—I snap my fingers at them, if only Phidippides has learnt his task well. But I'll soon know the truth, by knocking at the Reflectory. (*Knocking vigorously*) What ho! goodman boy, what ho!

SOCR. (*Opening the door himself*) My services to Strepsiades!

STREPS. The same to you! (*Handing him a sack of meal*)

1135. πᾶς τις . . οἷς : a construction tabooed in English, except colloquially, but not unexampled in Greek, cp. *Aves* 526 sq.; it is more common in the converse form, cp. 348 n., *Ran.* 701 sq., πάντας ἀνθρώπους, ὅστις ἂν ξυνναυμαχῇ, *Lys.* 581, *Eccl.* 679 sqq. (Brinkmann, *De anacol.* p. 18).

ὁμνύς : join with φησί, cp. Xen. *Symp.* 4 § 10, Plato, *Symp.* 215 d.

1136. πρυτανεία : schol. V (ext.) (τὰ νῦν καλούμενα παρὰ Ῥωμαίοις σπύρτουλα)· τὰς γὰρ δεκάτας [-δας R] τοῦ χρέους καταβάλλοντες [ἀπο- R] τοῖς πρυτάνεσιν εἰσῆγον τοῖς χρεώστας [fuller in Su. s. v.]. Both the plaintiff and the defendant deposited sums of money in court (varying according to the amount claimed in the suit); these deposits went to the Treasury, but the successful litigant received from his opponent the equivalent of what he had deposited, cp. *Vesp.* 659 n., Pollux viii. § 38, Isaeus iii. § 47. 3 (with Wyse's note), [Dem.] xlvii. § 64. It is probable that these fees were peculiar to private actions; on the apparent exception, [Dem.] xliii. § 71, see Wyse l.c. The confiscated deposits went towards paying the judges, cp. [Xen.] *Ath. Pol.* 1 § 16. πρυτανεία seems to be derived from πρυτάνεις, the pre-Solonian name of the Archons (Busolt, *Gr. Gesch.* ii.² p. 157 n. 1, Sandys on [Aristot.] *Ath. Pol.* 4 § 2).

ἀπολεῖν κάξολεῖν : a solemn, stereotyped imprecation, cp. *Vesp.* 1230 n., Dem. xix. § 172 ἐξώλης ἀπολομένη καὶ προύλης.

1137. μέτρια, δίκαια : a combination which was doubtless familiar in court-harangues, cp. Dem. xxxvii. § 3, Men.

Ἐπιτρέπ. 19 μετρίῳ γε συμπέπλεγμαι ῥήτορι ('d'une assez jolie force' Mazon).

1138. ὦ δαιμόνιε : cp. *Vesp.* 962 n.

1139. ἀναβαλοῦ : cp. *Eccl.* 983 εἰς-αὐθις ἀναβεβλήμεθα, 'we have adjourned to another day.'

ἄφες : cp. 1426.

1142. ὀλίγον κτλ., 'I pass not' (Shak. 2 *Hen.* VI iv. ii. 140). Schol. V (int.) ἀντὶ τοῦ οὐδὲ ὀλίγον <ῆ> ἤττον φροντίζω λοιπὸν τῶν δανεισθῶν, διὰ τὸ μεμαθηκέναι δηλαδὴ τὸν νῖδον τὸν ἤττω λόγον, ὅς [ῶ R] περιεγένετο τῶν δίκαια λεγόντων.

1144. τάχα δ' εἴσομαι : cp. *Vesp.* 1223 crit. app.

κόψας : cp. 132.

1145. Cp. *Vesp.* 1307 n., *Ran.* 37.

ἡμί : cp. *Vesp.* 795 n. A survival in this phrase (*Vesp.* 186 n.); ἡσί is found in Hermipp. 225 K. (ii. p. 382 M.). The Athenians derived the word from φημί, cp. Kühner-Blass, *Gram.* § 289 A. 5.

ἀσπάξομαι, 'my services to Strepsiades,' 'vouchsafe goodmorrow' (Shak. *Caes.* ii. i. 313) 'health, and fair time of day' (*Hen.* V v. ii. 3); a formal address which had now become fashionable, cp. 609 n., *Aves* 1377, *Plut.* 324, 1042.

1146. τουτονί : schol. V (ext.) θύλακον αὐτῷ ἐπιδίδωσιν ἀλφίτων· καὶ γὰρ ἄνω [669] εἶπεν "διαλφίτ. . . κάρδοπον": probably this interpretation is correct, as the humour of the passage requires that the fee should be something characteristically ἀγροικος. In Diog. L. ii. § 74 we read that many sent οἶνος and σίτος to Socrates as 'remuneration,' but he sent them back, reserving only a little.

Zieliński (*Glied.* p. 45 n. 2) supplies μισθόν, which he believes to have been

χρὴ γὰρ ἐπιθανμάζειν τι τὸν διδάσκαλον.
καὶ μοι τὸν ὕν, εἰ μεμάθηκε τὸν λόγον
ἐκείνου, εἴφ',—ὄν ἀρτίως εἰσήγαγες.

ΣΩΚ. μεμάθηκεν—

ΣΤΡ. εἶ γ', ὦ παμβασίλει' Ἀπαιόλη. 1150

ΣΩΚ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην.

ΣΤΡ. κεῖ μάρτυρες παρήσαν, ὅτ' ἐδανειζόμεν;

ΣΩΚ. πολλῶ γε μᾶλλον, κὰν παρῶσι χίλιοι. >

ΣΤΡ. βοάσομαι τᾶρα τὰν ὑπέρτονον

βοάν. ἰώ, κλάετ' ὠβολοστάται,

αὐτοί τε καὶ τὰρχαῖα καὶ τόκοι τόκων. 1155

1147 χρῆ] δεῖ Su. || Blaydes με θανμάζειν: Eustath. (912) ἀποθανμάσαι (perhaps by an error of memory) 1149 v. Herwerden εἰσηγάγου

1150 γ' om. R 1151 ἦντινα V || βούλει RV 1152 καὶ R 1153

κὰν παρήσαν A dett. al.: Brunck κεῖ παρήσαν 1154 τ' ἄρα R dett.

al.: γὰρ ἄταν V: ἄρα Ald.: om. comma schol. R: om. Su. (s.v. βοάσομαι)

|| ὑπέρτονον Su. l.c., recte s.v. ὑπέρτονον || in V, βοάν ends the line 1155 sq. Written as one line in V 1155 κάετ' V; cp. Kühner-Blass,

Gram. § 26 (i. p. 134), ii. p. 459 || ὠβολοστάται RV Su. (s.vv. ἰὼ κλάετ', in cod. A) 1156 Blaydes χοῖ τόκοι (but, with this, τῶν τόκων would be required)

a talent, this having been the fee paid by Hyperbolus (876); but that passage has no bearing on this.

1147. ἐπιθανμάζειν: schol. R (not in V) ἀντὶ τοῦ δώροισ τιμᾶν (also Su.); 'to gratify' (Shak. *Oth.* v. ii. 211) with a 'remuneration' (id. *LLL.* III. 143 sqq.), 'condolement' (*Per.* II. i. 163). A curious word (possibly a jest κατὰ παρωνυμίαν) which does not recur until Plut. *Marc.* 30 § 1 (= 'to admire'). The euphemistic sense is readily derived from θανμάζειν which not only means 'to wonder at,' but 'to show respect to' (Eur. *Med.* 1144, *Ion* 263, Dem. xx. § 109).

1148. ὕν: for the antiptosis cp. *Ach.* 442 n.

λόγον: in spite of 882 sq., the Unjust Reason is alone mentioned, since the Just Reason has admitted his defeat, cp. Heidhüs, *Über d. Wolken*, p. 14.

1149. ὅν: referring to the more distant, but more important, antecedent, and not to the Ἄδικος Ἄδγος, as Blaydes and Textor (*Zur dram. Techn.* ii. p. 27 n. 35) think; see *Ran.* 576, Bücheler, *N. Jahrb.* lxxxiii. p. 675, Dionys. Hal. *De comp.* pp. 27 sqq. Rhys Roberts.

ἀρτίως: a reference to 1112. Schol. V (ext.) (ὅτι διαφέρει τὸ ἀρτι τοῦ ἀρτίως

παρὰ τοῖς Ἀττικοῖς· ἀρτι μὲν γὰρ ἀντὶ τοῦ νῦν, ἀρτίως δὲ ἀντὶ τοῦ πρὸ ὀλίγου) [see Su. s.v.]; cp. *Vesp.* 11 n. and the ancient and modern senses of 'presently.'

1150. μεμάθηκεν: possibly, as Teuffel-Kaehler suggest, a comic exaggeration of the profession of the Sophists to impart their lore ἐν ὀλίγῳ χρόνῳ (Plato, *Euthyd.* 272 B, 273 E).

παμβασίλεια: cp. 357 n.

Ἀπαιόλη: schol. R (not in V) ἀποστέρησις; cp. 729 n. Another instance of Strepsiadēs' facility in picking up the scraps from the 'alms-basket of words,' 'the great feast of languages' of Socrates (Shak. *LLL.* v. i. 40).

1152. Schol. R (not in V) ἐρωτηματικῶς.

1153. κὰν παρῶσι: what Strepsiadēs had said of a single case, Socrates extends so as to be of universal application. For the pres. subj. cp. 1116 n.

1154-69. A Heliodorean note is embedded in a metrical scholium (not in RV): διπλῇ <καὶ> [εἰσθεσις εἰς] μέλος ἀμοιβαῖον τῶν ὑποκριτῶν εἰκοσάκωλον, τὸ μὲν πρῶτον ἐξ ἰαμβικῆς βάσεως, cp. O. Hense, *Heliodor. Untersuch.* p. 30.

1154. Schol. V (int.) ταῦτα [παρὰ τὰ R] ἐκ (τοῦ) Πηλέως Σοφοκλέους [= 451

But first accept this *douceur*: for one must offer a 'condolement' to the professor. But tell me if he has learnt the logic,—I mean my son who was lately admitted.

SOCR. He has learnt it——

STREPS. (*Interrupting*) Well done, O sovereign mistress Cajolery!

SOCR. So that you will readily win a verdict in any action you please.

STREPS. What, even if there were witness present, when I borrowed the money?

SOCR. All the more, though there may be a thousand of them.

STREPS. (*Ecstatically, in mock-heroic style*) Then will I vent the far-flung hurrah. Howl, ye usurers, with your principal

N.²] [Εὐριπίδου, ἐπιφέρει γὰρ ἰὼ πύλαισιν ἢ τίς <έν> δόμοις R = Eur. *fr.* 623 N.²]. || (μεγάλην, ὑπέροχον, <την ὑπερέχουσιν Su.>). || φησι δὲ ἐλ οὕτως ὁ παῖς ἐκπεπαδευται, μέγιστον ὑπὸ χαρᾶς ἐκβάσομαι [-ήσομαι MS.] [also Su. s.v. βοάσομαι]. εἴρηται δὲ διαλέκτῳ Δωρίδι. The same words occurred in Phrynichus Com. *Satyri* (i. p. 382 K.; ii. p. 593 M.), cp. Lessing, *De Ar. Eur. irrisore*, p. 39. For the comic effect of Strepsiades' lyrical extravagance cp. *Plut.* 637, 639, *Ach.* Introd. p. xlviii. (b).

ὑπέρτονον, 'vent the loud hosanna'; cp. Aesch. *Eum.* 569 σάλπιγξ . . ὑπέρτονον γήρυμα φαίνεται στρατῷ.

1155. ἰὼ: cp. *Ach.* 1071 n.

κλάετε: cp. *Vesp.* 584 n.

ὀβολοστάται: a term of contempt, like τοκογλύφοι, *toculliones* (Cic. *Att.* ii. 1 § 12), ἡμεροδαεισταί. Though money-lenders, as a class, were not unpopular at Athens (Dem. xxxvii. §§ 53 sqq.), petty usurers, who speculated in distress, were detested (Aristot. *Pol.* i. 10 = 1258 b 2 εὐλογώτατα μισεῖται ἡ ὀβολοστατική); so much so, that the fact that a man was a money-lender of this kind was sufficient to prejudice him in the eyes of a jury (Dem. ib. § 52). The name 'obol-weigher' means that interest was generally calculated monthly by the number of obols paid for every mina; thus 18 per cent was ἐπ' ἑννέα ὀβολοῖς (Aeschin. i. § 107). A petty usurer is called ἀνυπέρβλητος ἐς πονηρίαν in Antiphan. ii. p. 79 K. (iii. p. 92 M.). When Menippus asks Philonides (Lucian, *Menipp.* 92) what the Athenians were

engaged in when he died, he is told καὶνὸν οὐδέν· ἀλλ' ὅσα καὶ πρὸ τοῦ—ἀρπάζουσιν, ἐπιορκοῦσι, τοκογλυφοῦσι, ὀβολοστατοῦσι. For the rates of interest cp. *Dict. Ant.* i. p. 831 b, E. Caillemier in Daremberg et Saglio, *Dict.* ii. p. 1216 a.

1156. A comic variation of the imprecation, usual in ancient oaths, αἰτοί τε καὶ παῖδες καὶ παίδων παῖδες; but the formula was not invariable, cp. Andoc. i. § 31, Lysias xii. § 10, Dem. xxiii. § 67, xlvii. § 20, etc.; see Cuq in Daremberg et Saglio, *Dict.* ii. p. 752 a.

τάρχηα, 'capital,' cp. Plato, *Gorg.* 519 A, Xen. *Vect.* 3 § 2, Athen. 612 c; also τὸ κεφάλαιον.

τόκοι τόκων, 'use upon use' (Beaumont and Fletcher, *Span. Cur.* i. i.), a play καθ' ὁμωνυμίαν, as in *Thesm.* 845 (of the mother of Hyperbolus) ἀξία γοῦν εἰ τόκον, τεκοῦσα τοιοῦτον τόκον. Compound interest (*anatocismus*) is not often mentioned, but cp. Rhangabé, *Ant. Hell.* ii. p. 603, E. Caillemier in Daremberg et Saglio, *Dict.* i. p. 265 b, Büchschütz, *Besitz u. Bewerb.* p. 499, *CIG.* no. 2335.

It was a trait of the μικρολόγος (Theophr. *Char.* 10) ὑπερήμεριαν πράξαι ('to exercise the right of seizure') καὶ τόκον τόκου. In itself τόκος was defended by Demosthenes as necessary to enterprise (xxxvi. § 51, lvi. § 1), but it was disapproved of by the philosophers (Plato, *Rep.* 507 A, 555 E, *Legg.* 742 c, Aristot. *Pol.* i. c.), mainly on the grounds crystallized in the mediaeval maxim *nummus non parit nummos* (Shak. *Merch.* i. iii. 97; iv. 135 'when did friendship take A breed for barren metal of a friend?').

οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι.
οἶος ἐμοὶ τρέφεται
τοῖσδ' ἐνὶ δώμασι παῖς,
ἀμφήκει γλώττῃ λάμπων,

1160

πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη,
λυσανίας πατρῶν μεγάλων κακῶν.
ὄν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
"ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,
ἄιε σοῦ πατρός."

1165

ΣΩΚ.

ὅδ' ἐκείνος ἀνήρ.

ΣΤΡ.

ὦ φίλος, ὦ φίλος.

ΣΩΚ.

ἄπιθι λαβὼν τὸν ὑόν. >

ΣΤΡ.

ἰὼ ἰώ, τέκνον· ἰὼ ἰοῦ ἰοῦ.

> 1170

ὡς ἥδομαί σου πρῶτα τὴν χροιάν ἰδών.

1157 ἄν om. Su. (*l.c.*, in codd. ABV) || ἐργάσεσθ' RV dett. al., Su. (*l.c.* in codd. AB), a common error, cp. *Ach.* Introd. p. lxxix. 4 : ἐργάσησθ' Ald.

1158 sqq. Written as one line in V 1160 sqq. So divided in V : (1)

ἀμφ. . . ἐμός, (2) . . λυσανίας, (3) . . κάλεσον, (4) . . παῖ, (5) . . ἀνήρ : in R, (2) ends with κακῶν, the rest being divided as in V 1161

Blaydes πρόμαχος ἐμός || βλάβῃ] ἀνίκαρος Ald. (apparently from *Plut.* 561)

1164 ἔνδ. τρέχ. RV 1165 Assigned to Strepsiades in Ald., to Socrates

in RV dett. al.; the former is right, since Socrates leaves the orchestra, and, in the interim, the father recites his tragic reminiscences 1167 There

is no change of speaker here in R, but a space is left for a name. This implies that ΣΩ. prefixed to 1165 is wrong 1169 ἄπιθι λαβὼν τὸν

υἱόν σου RV : Blaydes ἄ. τὸν υἱὸν ξυλλαβὼν (a wrong use of the verb) :

Herodas 5. 51 seems to be reminiscent of the sound of this line, αὐτὸς σὺ καὶ τάρχαῖα καὶ τόκους τείσεις.

1157. Very similar is *Lys.* 1040 sq.

φλαῦρον : cp. 834 n.

1158–61. Doubtless from some tragedy, now unknown.

1158. οἶος : a common constr. from the days of Homer (*Il.* v. 758), cp. *Vesp.* 1451, *Plut.* 774 sq., *fr.* i. p. 517 K. (ii. p. 1148 M.), rare in the case of the simple rel., cp. *Men.* Ἐπιτρέπ. 146 ὦ Ἡράκλεις, ἃ πέπονθα (Kühner-Gerth, *Gram.* § 551. 9, Sobol. *Synt.* p. 171).

1159. δώμασι : tragic, cp. *Ach.* 479 n.

1160. Schol. V (ext.) (παρὰ τὰ εἰρημένα ὑπ' αὐτοῦ) [ἀκολουθῶς τὸ R] "εἴ μοι στομώσεις αὐτόν" [1108]. || <ὡς R> ἀπὸ εὐθείας τῆς ἀμφήκης (τὸ δὲ πρόβολος) <προβαλλόμενος R Su.> προστάτης, τεύχος, ἀσφάλεια.

ἀμφήκει : as being able to speak equally well on both sides of any

question, his tongue was a two-edged sword (*Bacchyl.* 10. 87 φάσγανον ἀμφακές); hence the reminiscence in Gregor. Nyss. ii. 284 β ἀμφήκεις ἐλέγχους διχόθεν στομώσας.

1161. A lyrical senarius, probably from Euripides, who affected resolved feet. In general, choric senarii are strictly constructed, with few resolutions (Zieliński, *Glied.* p. 293).

πρόβολος : properly 'a promontory' or 'reef' (*Dem.* x. § 63, xxv. § 84, Harpocr.), but more commonly in a derived sense, 'a hunting-spear' (*Herod.* vii. 76 = *προβόλαιον* ib. 148), 'a champion' (= *πρόβλημα* *Vesp.* 615), cp. *Xen. Cyr.* v. 3 § 11.

δόμοις : tragic, cp. *Ach.* 450 n.

βλάβῃ, 'a stone of stumbling' (like πρόβολος in *Dem.* *l.c.*), 'an endamage-ment' (*Shak. John* ii. i. 209), cp. *Eur. Ion* 998 τοῦτοις τοῖς ἐχθροῖς βλάβος.

1162 sq. For dochmiacs, which occur,

and interest, and your 'use upon use'; for never again will ye do me a scurvy trick: such a son is being reared up for me within these halls,—a son whose tongue is a two-edged flashing sword, my shield, the saviour of my house, the stone-of-stumbling to my foes, the champion who bursts the fetters of his father's coil. (*To SOCRATES*) Haste, and warn him forth to me. (*SOCRATES re-enters his house, while STREPSIADES addresses his absent son*) 'My child, my boy, come forth, to thy father lend thy ear.'

SOCR. (*Returning with PHIDIPPIDES*) Behold the man I spake of.

STREPS. (*Embracing PHIDIPPIDES*) O dainty one, O dear!

SOCR. Take your son and go your way. (*SOCRATES re-enters his house.*)

STREPS. (*Still in mock-heroic style*) Ho, ho, my child! hurrah, hurrah! First, let me say how it gladdens me to see

the unnecessary pron. σου should be deleted (*Ach. Introd. p. lxxx. 12 (a)*) 1170 ἰὼ ἰὼ, τέκνον deleted by Dindorf, as coming from 1165 || ἰοῦ ἰοῦ R etc., Ald.: ἰὼ ἰοῦ ἰοῦ V 1171 σου om. Su. (s.vv. τί λέγεις σύ; in codd. ABOVE): πρώτά σου id. (s.v. χροιά) || πρώτα] Blaydes τήνδε || χροῖαν RV etc.: χροῖαν Su. *l.c.* (s.v. χροιά, he adds παροξυτόνως οἱ Ἀπτικοί): χροῖαν al.; cp. *Plut.* 1020 where R gives χροῖας, VAÜ χροῖας. The longer form is allowable in lyrics; as to senarii, it is impossible to be certain (cp. Kühner-Blass, *Gram.* §§ 3 (i. p. 53), 27 (ib. p. 137), 105 A. 1, v. Bamberg, *Exerc. crit. in Plut. nov.*, 1885, p. 23). A like question arises as regards ποῖα ποῖα, ροῖα ρῶα, στοῖα (*Eccl.* 684) στοῖα

in comedy, only where there is paratragedia, cp. *Ach.* 358 sqq. n.

1162. λυσανίας: schol. V (int.) λύων τὰς τοῦ πατρὸς ἀνίας ἐκτεταμένως δὲ προενεκτέον [προσ- V] τὴν πρώτην καὶ (τὴν) ᾧ συλλαβὴν, a curiously fatuous note; there is an 'etymological' jest (*Vesp.* 380 n.) here, as the word occurs elsewhere only as a proper name; but it is tragic in form, and possibly occurred in some tragedy in its etymological sense, cp. πανσανίας (*Soph. fr.* 801 N.²) which Su. (not in RV) thinks Aristophanes parodies here.

For λυσ- cp. λυσίκακος (*Theogn.* 476 B.), λυσίπονος (*Pind. P.* iv. 41).

1163. τρέχων: cp. 780 n.

ὥς: possibly a bathos, cp. *Ach.* 65 n.

1165 sqq. Tragic, cp. *Eur. Hec.* 172 ὦ τέκνον, ὦ παῖ | δυστανοτάτας ματέρος, ἐξελεθ', | ἐξελεθ' οἶκον· διε ματέρος | αὐδάν, ὦ τέκνον (see Lessing, *De Ar. Eur. irrisore*, p. 30).

1165. τέκνον: tragic, cp. 1170, *Ach.* 891, *Vesp.* 1518, *Lys.* 7, *Thesm.* 469, etc.: in Xenophon and Herodotus, of the young of animals.

ὦ παῖ: for the hiatus, after an exclamation, cp. *Soph. OC.* 188, *Ant.* 1276, *Catull.* 3. 16 *O factum male! O miselle passer* (if the reading is right).

1166. διε: cp. *Pax* 1064 (in a hexam.); in tragedy, only in lyrics (*J. H. H. Schmidt, Syn.* i. p. 273).

1167. 56' ἐκείνος, 'here is the man you seek,' a conversational phrase exalted, in a comic way, by the addition of ἀνὴρ, cp. *Ach.* 41 n., *Eq.* 1331.

1168. ὦ φίλος: the nom. is epic and tragic, cp. *Hom. Il.* iv. 189 φίλος ὦ Μενέλαος, *Eur. Suppl.* 277 ὦ φίλος, ὦ δοκιμώτατος Ἑλλάδι.

1170. Schol. V (*Heliodor.*) (intramarg. ext., extended so as to become a regular note) τὸ τοῦ τοῦ ἐπὶ χαρᾷ περισπᾶται. (ἄλλως· τοῦ τοῦ.) διπλῇ, εἴτα ἐν εἰσθέσει προαναφώνησις [καὶ εἰσθεσις εἰς προαναφώνησιν MS.] <τὸ R> τοῦ τοῦ καὶ ἱαμβοὶ τρίμετροι ἤε (*Thiemann: τ MS.*) ἐν ἐκθέσει [εἰσθ. MS.] (*Thiemann, Colom.* p. 16).

1171. πρώτα: one would expect πρώτα μὲν: indeed, the text is questionable.

χροῖαν: schol. V (ext.) ὥς Ald. > ἐκ τῆς ἀσκήσεως ὠχρίσαντος [R: -τα V].

νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρήνητικός
 κἀντιλογικός, καὶ τοῦτο τοῦπιχώριον
 ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' εὖ ποεῖν. 1175
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.
 νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

ΦΕΙ. φοβῇ δὲ δὴ τί;

ΣΤΡ. τὴν ἔννην τε καὶ νέαν.

ΦΕΙ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤΡ. εἰς ἣν γε θήσειν τὰ πρυτανεῖά φασί μοι. 1180

ΦΕΙ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
 μὲ ἡμέρα γένοιτ' ἂν ἡμέραι δύο.

ΣΤΡ. οὐκ ἂν γένοιτο;

1172 πρῶτον μὲν (om. εἰ) R, which would be expected. The repetition of ἰδεῖν and πρῶτον is very suspicious 1173 κἀντίλογος V 1174
 So written in RV: ΦΕΙ. τὸ τί; ΣΩ. λέγεις σύ; 1175 οἷδ' ὃ τι (or
 ὅτι) codd. Su. (l.c.): Bentley εὖ ποιεῖν or εὐνοεῖν, with the remark *certe aut ita scripsit Aristophanes, aut dormitavit* 1176 ἔνεστιν ΘΜ Su. (l.c.):
recte s.v. βλέπος || Meineke τἀττικὸν 1177 σώσεις A etc.: σώσης RV
 etc., Ald. 1178 δὴ R etc., Ald.: om. V etc. 1179 τις] τίς V
 etc.: τῆς R: Geel τίς; ΣΤ. ἡμέρα κτλ., but this would spoil the elliptical
 use of γε 1180 μὲν R 1181 ἀπολοῦσ' RV: ἀπολοῦντ' Ald.
 || αὐτοὶ RV 1182 γίνουτ' RV: Fritzsche γένοιοντ' here, and in
 the succeeding lines || ἡμέραι Ald.: ἡμέρα R (cp. *Ach.* 66 crit. n.); the
 plur. is certainly right here, where ἡμέραι is contrasted with ἡμέρα
 || δύο RV

<οἱ R> Ἀττικοὶ δὲ παροξύνουσι τὴν χράαν
 [similarly Su.].

1172. μὲν γε: cp. *Vesp.* 564 n.

ἰδεῖν: schol. R (not in V) *λείπει ἡ εἰς*,
ἔν' ἢ Ald. > *εἰς* τὸ ἰδεῖν, cp. *Vesp.* 821, *Aves*
 1710, *Eccl.* 387.

πρῶτον, 'first and foremost,' viz. this
 is the great point to which everything
 else is subordinate, cp. 1044.

ἐξαρήνητικός: cp. 318 n., 483 n., 728 n.,
Eg. 1378 sqq., *Vesp.* 1209 n. The adjectives
 in -ικός 'are well adapted to start
 Phidippides on his new Sophistic life'
 (Peppler, *Am. J. of Philol.* xxxi. p. 435).

1173. τοῦπιχώριον, 'the native im-
 presee' (Shak. *Rich.* II III. i. 25), 'trick
 of favour' (*All's well* I. i. 108), 'heraldry'
 (*Lucr.* 64), 'livery' (ib. 1222), 'garb'
 (*Hen.* V v. i. 80), 'is blazoned on your
 brow'; cp. *Vesp.* 859 n., *Plut.* 47, [*Xen.*]
Ath. pol. 1 § 10.

1174. ἐπανθεῖ: an allusion to 978,
 1027 nn.; the δρόσος καὶ χνοὺς of an un-
 stained youth have disappeared, and
 their place has been taken by the shame-
 less, disputatious expression of an
 Athenian cockney (*frons urbana* Hor.
Ep. i. 9. 11).

τί λέγεις σύ; schol. V (ext.) (τῷ [τὸ
 MS., Su.] παρὰ τὴν συνήθειαν καὶ ἀνὰ
 χεῖρα ἐχρήσατο [om. Su.])· *εἰώθαμεν* [-σαι
 R] γὰρ ἐν ταῖς τῶν ἐναντίων διαλέξεσι λέγειν
 "τί <λέγεις σύ;" R> καταπληξάι αὐτοὺς
 βουλόμενοι [also Su.]· (τὸ δὲ ἀτεχνῶς
 ἀντὶ τοῦ θῆγαν), ἀκριβῶς πάνν· (τὸ δὲ)
 ἐπανθεῖ (ἀντὶ τοῦ) πλεονάζει, (ἀκμάζει);
 the phrase implies an insolent denial,
 cp. 207, *Ach.* 768 n., *Vesp.* 216 n.,
 1378, *Aves* 1233.

1175. ἀδικοῦντ' ἀδικεῖσθαι: to show
 this is naturally the aim of every
 advocate, cp. *Lysias* viii. § 2 τοῖς δὲ
 βουλομην ἂν δόξαι μηδὲν ἀδικῶν τούτους
 ὑπὸ τούτων ἀδικεῖσθαι πρότερον.

your hue. Now, first and foremost, your face speaks plain bounce, and contradiction: now unmistakably there is blazoned on your brow the native imprese that asks, 'What's that you say, sir?' That semblable of injured innocence, that air of a benefactor when you play the knave. Your complexion is perfect Attic. See that you be my saviour as you were once my ruin.

PHID. (*Coolly*) And what is there to fear?

STREPS. The day that is old and new.

PHID. And is there a day that is 'old and new'?

STREPS. Aye, the day on which they threaten to deposit their fees against me.

PHID. Then will they lose these fees; for one and the same day can ne'er be twain.

STREPS. Not twain?

κακουργούντα: usually of the abuse of rhetorical devices, cp. Plato, *Gorg.* 483 A δ δὴ καὶ σὺ (Socrates) τοῦτο τὸ σοφὸν κατανεοηκῶς κακουργεῖς ἐν τοῖς λόγοις, where Polus accuses Socrates of similar chicanery.

1176. ἐπὶ τοῦ προσώπου: cp. Hyperid. fr. 196 Blass χαρακτήρ οὐδεὶς ἔπεστιν ἐπὶ τοῦ προσώπου τῆς διανοίας τοῖς ἀνθρώποις, Shak. *John* iv. ii. 221 'a fellow by the hand of nature marked, Quoted and sign'd to do a deed of shame.'

βλέπος, 'you have the Attic line of favour' (cp. Shak. *Cymb.* iv. ii. 104), 'your complexion is perfect Attic' (*Temp.* I. i. 34 'his complexion is perfect gallows'); schol. V (ext.) <ἀντὶ τοῦ R> πανούργον [κακούργον καὶ δραστικὸν Su.] βλέμμα· οἱ γὰρ Ἀθηναῖοι διαβάλλονται [διεβάλλοντο R Su.] ἐπὶ <πανουργία καὶ R> ἀναιδεία [also Suidas]. βλέπος, 'the setting of the eye' (*Temp.* II. i. 237), is a jest κατὰ παρωνυμίας (cp. βάδος *Aves* 42), on the analogy of πρᾶγος, χρέος, πλέκος, στέγος.

1177. νῦν κτλ.: schol. R (not in V) διὰ τὰ χρέα.

δπως: cp. *Vesp.* 289 n. Possibly, as v. Leeuwen suggests, from the *Telephus* (δ τρώσας *lascera*); see *Ach.* Excursus VI.

κάπῳλεισας: according to the Greek idiom, καὶ is inserted in the rel. clause (Jebb on Soph. *OC.* 53).

1178 sqq. Joël (*Der echte Sokr.* etc. ii. p. 826) suggests that Aristophanes

ridicules, in the following scene, the pettifogging disputations of which some extraordinary illustrations are given in Plato's *Euthydemus*.

1178. δὲ δὴ: cp. *Vesp.* 858 n.

1179. Schol. V (int.) ἀντιλέγει τῷ ὡμολογημένῳ· (τὸ δὲ χ̄ πρὸς τὸν σχηματισμὸν τῆς λέξεως, ἔννην τε καὶ νέαν [possibly, originally, a note on βλέπος]), ὅτι οὐκ ἔστιν ἔννη καὶ νέα μία ἡμέρα, ἀλλὰ δύο, ἔννη μὲν ἢ τριακάς, νέα δὲ ἢ νομηνία· καὶ οὕτως ὁ Σόλων [Plut. *Sol.* 25 § 3] τὰς μὲν κλήσεις τῶν δικῶν τῇ ᾧ φησὶ γίνεσθαι, ὅπως ὁ κληθεὶς εἰς δίκην ἔχη δλην τὴν ᾧ εἰς τὸ βουλευέσθαι τὰ περὶ αὐτοῦ [ἐαντοῦ R] ὥστε ἐν αὐτῷ [R: ταυτῷ V] καὶ τὰ πρυτανεῖα θεῖναι ἐν τῷ δημοσίῳ.

1179. γάρ: cp. *Ach.* 576 n.

1180. εἰς: cp. *Pax* 366 εἰς τίν' ἡμέραν; γε in an affirmation, which is also elliptical, cp. *Vesp.* 79 n.

1181. ἀπολοῦσι: schol. V (int.) ζημώσονται ταῦτα ἀπὲρ [ἀν R] ἀναλώσουσι: viz., the deposits should have been made on a fixed day, and consequently the parties will lose them, since they have not obeyed this regulation.

οὐ γὰρ ἔσθ' ὅπως κτλ.: schol. V (int.) ἀδύνατον τὰς β̄ ἡμέρας μίαν γενέσθαι, καὶ δέικνυσιν ὅτι οὐ τῆς μιᾶς ἡμέρας ἐστὶ τὰ β̄ ὀνόματα, ἀλλὰ τὸ μὲν τριακάδος ἢ ἔννη, τὸ δὲ τῆς νομηνίας, ἢ νέα: cp. *Vesp.* 212 n.

1182. ἡμέραι δύο: cp. *Ach.* 159 crit. n.

- ΦΕΙ. πῶς γάρ; εἰ μὴ πέρ γ' ἄμα
αὐτὴ γένοιτ' ἂν γραυῖς τε καὶ νέα γυνή.
ΣΤΡ. καὶ μὴν νερόμισται γ'.
ΦΕΙ. οὐ γάρ, οἶμαι, τὸν νόμον 1185
ἴσασιν ὀρθῶς ὃ τι νοεῖ.
ΣΤΡ. νοεῖ δὲ τί;
ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
ΣΤΡ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.
ΦΕΙ. ἐκείνος οὖν τὴν κλήσιν εἰς δὺ ἡμέρας
ἔθηκεν, εἰς γε τὴν ἔννην τε καὶ νέαν, 1190
ἵν' αἱ θέσεις γίγνουντο τῇ νουμηνίᾳ.
ΣΤΡ. ἵνα δὴ τί τὴν ἔννην προσέθηκε;
ΦΕΙ. ἵν', ὦ μέλε,
παρόντες οἱ φεύγοντες ἡμέρα μιᾷ
πρότερον ἀπαλλάττουιθ' ἐκόντες, εἰ δὲ μή,
ἔωθεν ὑπανιῶντο τῇ νουμηνίᾳ. 1195

1184 γένοιτ' ἂν RV etc.: γένοιτο Ald.; the former means 'unless she could turn out to be,' the latter 'unless she should be' etc. (see Kühner-Gerth, *Gram.* § 577. 2 (a), Goodwin, *MT.* § 506) 1186 δὲ δὴ [δὴ R] τί RV; cp. 1178 1187 παλαιὸς (om. ὁ) V 1190 γε RV: τε Ald., Hermann: Cobet (*Mnem.* iii. p. 312) εἰς τε τὴν ἔ. καὶ τὴν (v. Leeuwen καὶ εἰς τὴν) νέαν; see comm. 1192 ἵνα τί δὲ O 7 Blaydes || προσέθηκεν RV etc., Ald. (cp. *Ach.* 178 crit. n., *Vesp.* 793 n.) 1194 Hirschig διαλλάττουιθ'; but see comm. 1195 R is said to have ὑπομανιῶν, but really ὄμ is deleted by the original hand, and τῷ superscr.: Naber ἀπολύοντο || τὴν νουμηνίαν (ῥ in τὴν being deleted by the original hand, and ~ superscr.) R

1183. γε: elliptical (*Vesp.* 79 n.), not here a part of the phrase εἶπερ . . γε (*Ach.* 1228 n.). For the combination μὴ περ cp. μηδέ περ *Ach.* 222 n., H. Richards, *Aristoph.* etc. p. 151.

1185. νερόμισται: cp. 498 n., 1416.

1186. ὀρθῶς: a word which he has learned in the schools, cp 228 n., 659 n. νοεῖ: cp. *Plut.* 55. It is to be noted that arguments ἀπὸ διανοίας τοῦ γράψαντος were permitted in the Athenian courts to an extent unknown in ours. When the language of a law was equivocal, the speaker might argue that the received interpretation was erroneous, or might refer to the motive of the law-giver, as Demosthenes does xxii. § 30 ἄξιον τοίνυν . . καὶ τὸν θέντα τὸν νόμον ἐξετάσαι Σόλωνα, καὶ θεάσασθαι ὅσην πρόνοιαν ἐποιεῖτο ἐν ἅπασιν οἷς ἐτίθει νόμους τῆς πολιτείας.

1187. Schol. V (ext.) ἀρχὴ ἐστὶν αὕτη

τῆς τοῦ νόμου διηγήσεως. Σόλων δὲ ὁ νομοθέτης, ἀπομιμείται (δὲ) τοὺς ῥήτορας τοὺς τὰ ὀνόματα μὲν τῶν νομοθετῶν λέγοντας, μὴ μέντοι [μὴν R] τοὺς νόμους εἰδότες. This scholiast shows a gleam of humour which is rare in their notes.

φιλόδημος: a standing compliment to Solon, in the orators, cp. Aeschin. i. § 6, iii. § 175, Isocr. vii. § 16, Dem. xviii. § 6.

1188. Strepsiades is weary of arguments of this kind, and wishes to plunge in medias res.

1189. κλήσιν: schol. V (ext.) τὴν ἐν ταῖς δίκαις (κλήσιν δηλονότι· καὶ γὰρ) καλοῦνται [γὰρ R] εἰς τὸ δικαστήριον, cp. 875 n.

1190. γε, scilicet. τὴν ἔννην τε καὶ νέαν: by a quibble, Phidippides takes this as if it were τὴν ἔ. τε καὶ τὴν νέαν. For this he had some grammatical justification, as the

PHID. No more than that the same woman could be both old and young.

STREPS. And yet such is the practice.

PHID. Then, I fancy, they don't know rightly what the law means.

STREPS. What, then, does it mean?

PHID. (*Striking an attitude, after the manner of a pleader*) Solon, the old hero, was at heart a lover of the people——

STREPS. (*Interrupting*) That's naught to do with 'the old and the new.'

PHID. (*Continuing*) Consequently, he appointed two days for the summons, the old and the new day, so that the deposits should be made with the new moon.

STREPS. Why, then, did he add 'the old day'?

PHID. (*With an air of great profundity*) In order, my dear sir, that the defendants, putting in an appearance one day in advance, might extricate themselves by consent; or, failing that, might not be harassed until the morning of the new moon.

second article is often omitted in Greek, even with contrasted ideas, e.g. 622 n., Aesch. *Ag.* 324 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα | φθογγὰς ἀκούειν ἐστὶ συμφορὰς διπλῆς.

Phidippides' chicanery is an instance of γέλως ἐκ τοῦ ἀδυνάτου (*Ach.* Introd. p. lxxv.), and owes whatever plausibility it possesses to a confusion of νέα <σελήνη> with νουμηνία.

1191. θέσεις: schol. V (ext.) (αἱ θέσεις) αἱ καταβολαὶ τῶν πρυτανείων, ὅπερ μισθὸς ἦν τῆς εἰσαγωγῆς τῆς δίκης [also Sn.]· ἐδίδοδο γὰρ δραχμὴ τῷ δημοσίῳ, cp. 1136 n.

1192. ἴνα δὴ τί: cp. *Pax* 409, *Eccl.* 719, 791, *Eur. Phoen.* 621 etc. (ὡς τί;), *Plato, Apol.* 26 c, *Symp.* 205 A, *Dem.* xix. § 257 (ἴνα τί;), *Ludwig, De enunc. interrog.* p. 30.

προσέθηκε: for the elision at a change of speakers cp. *Ach.* 178 crit. n.

ὦ μέλε, 'poor fool' (*Shak. Tw.* v. 381), in a pitying remonstrance. In later times, used only by women to each other (like τάλαν), schol. *Plato, Theaet.* 178 E. It is found thirteen times in *Aristophanes*; only once in *Plato*; cp. *Ruhnken ad Tim.* p. 144 n. a *Valpy*, *Kühner-Blass, Gram.* § 141. 3.

1193. ἡμέρα μὴ: schol. V (ext.) ἵνα πρὸ μᾶς <ἡμέρας R> [δτε] παραστάντες οἱ κατηγορούμενοι καταλυθῶσι [δια- R]· el

δὲ μή, τῇ νουμηνίᾳ δικάζοντο· εἰς σκέψιν <οὖν R> αὐτοῖς, φησὶν, ἐδίδοδο ἡ τριακάς, 'a day earlier' being the ἔνη <σελήνη>.

1194. πρότερον: schol. V (intramarg. int.) ἀντὶ τοῦ ἀνευ δίκης: id. (intramarg. ext.) οἱ ἐναγόμενοι (καὶ κατηγοροῦμενοι).

ἀπαλλάττοντο: sc. τοῦ δικάζεσθαι, 'extricate themselves' (by means of a compromise); cp. *Plato, Politic.* 304 E, *Legg.* 915 c, 937 A. In these passages a gen. is supplied (τῶν ἐγκλημάτων, τῆς δίκης), or the sense is helped by διὰ φιλίας; hence it has been held that there is corruption here, where the sense is not so clear. Legally ἀπαλλάττειν should mean 'to get rid of a creditor' (by settling his demands, or by means of a compromise), cp. *Isaeus v.* § 28, and this is probably the meaning here, with which ἐκόντες is not inconsistent (see *Bücheler, N. Jahrb.* lxxxiii. p. 688. 5).

1195. ἔωθεν: viz. the courts were opened very early in the morning (cp. *G. F. Unger, 'Tages Anfang,' Philol.* li. p. 33).

ὑπανύψοντο: schol. V (ext.) μετὰ βίας ἀπαιτούμενοι [-οῖντο R]· μαστίζοντο. 'They may wince' (ὑποκινήσωσι *Ran.* 644), a curious verb, which is not found elsewhere; but it is improbable that it is a corruption. *Bücheler (N. Jahrb.* lxxxiii.

- ΣΤΡ. πῶς οὐ δέχονται δῆτα τῇ νομηνία
 ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἔνῃ τε καὶ νέᾳ;
 ΦΕΙ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι παθεῖν.
 ὅπως τάχιστα τὰ πρυτανεῖ ὑφελόιατο,
 διὰ τοῦτο προϋτένθουσιν ἡμέρᾳ μιᾷ. 1200
 ΣΤΡ. εὖ γ'.—ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
 ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι,
 ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι;
 ὥστ' εἰς ἐμαυτὸν καὶ τὸν υἱὸν τουτουῖ.

1197 αἱ ἀρχαὶ Athen. 171 c: ἀρχαὶ codd. (no breathing in R) || πρυ-
 τανεία V || ἀλλ' om. R || ἔνῃ τε καὶ νέαν V 1198 ΦΕΙ. om. V || γὰρ
 Ald.: om. RV dett. al. || παθεῖν Ald.: ποεῖν RV; the former, as being
 the more difficult, is the more probable reading (v. Bamberg, *De Rav.* p. 5,
 Ijzeren, *De uit. princ. codd.* p. 65); possibly ποεῖν is a gloss 1199
 ὅπως RV etc.: ἵν' ὡς Ald. (cp. *Ach.* 756): Ijzeren (ib. p. 74) thinks ὅ. to be
 a gloss, but this is unlikely, as ἵνα "almost exterminated the other final
 particles" (Goodwin, *MT.* § 311) 1201 sqq. Quoted so in Su. (s.v.
 ἀμφορεῦς) τί κ. ἀ. | πρόβατ' ἄλλως, ἀμφ. νενησ.: ib. (s.v. νενησμένην),
 ὄντες λίθοι | ἀριθμός are added 1201 ΣΤΡ. om. V || The stop after
 εὖ γε is omitted in the codd. 1202 Blaydes rightly places a comma
 after ὄντες 1203 ἀριθμός R || πρόβατ' om. R || ἀμφορῆς V

p. 688. (5)) translates 'ein bischen chi-
 kanisiert werden.'

νομηνία: the quibble here lies in
 identifying νέα <σελήνη> with νομηνία.
 Originally, no doubt, the true new moon
 was called νομηνία (Thuc. ii. 28 calls
 it νομηνία κατὰ σελήνην); but as it was
 observed that the conjunction of the
 sun and moon rarely occurred at the
 beginning of the day, the σύννοδος had
 to be assigned either to the old month
 or to the new. Thus νομηνία became
 the first whole day belonging to the
 new moon (G. F. Unger in I. Müller,
Handb. i. p. 563). It is a curious
 coincidence that, in later days, interest
 fell due on the νομηνία, *tristes kalendae*,
 cp. 1132 n.

1196 sq. Schol. V (ext.) διὰ τί οὐκ
 ξέμεινε τὸ ἔθος, ἀλλὰ τῇ τριακάδι κατα-
 βάλλουσι, δέον τῇ νομηνίᾳ; Strepsiades
 does not understand the point, and
 interprets νομηνία in its conventional
 sense, as the first day of the month.

1196-1200. Quoted in Athen. 171 c as
 from the first edition; see G. Schwandke,
De Nub. prior. p. 160, Weyland, *De Ar.*
Nub. p. 37, Fritzsche, *De fab. ab Ar.*
retract. iv. p. 7.

1197. ἀρχαί: schol. V (intramarg.

int.) οἱ ἀρχοντες, 'the States' (Shak.
John II. 395).

πρυτανεία: schol. V (int.) (πρυτανεία τὰ
 διδόμενα ἀπὸ τῶν δικαζομένων [ἐν Su.] τῷ
 δημοσίῳ ἀργύριᾳ [also Su.]. || προτένθαι
 δὲ οἱ προλαμβάνοντες <τὰ Su.> ὅσα πρὶν
 εἰς τὴν ἀγορὰν κοιμισθῆναι. || προϋτένθουσιν
 δὲ προελιχνεύσαντο, προέλαβον τὴν προ-
 θεσμίαν ἀπὸ τοῦ ἐπιθυμητικῶς ἔχειν, <ἢ Su.>
 ὑπὸ τοῦ κερδαίνειν ἡττώμενοι) [also Su.].

1198. προτένθαι: see Appendix.

παθεῖν, 'their case seems to be that
 of the fore-tasters,' cp. 234 n.; a remark-
 able instance of πάσχειν in a sense hardly
 differing from that of ποιεῖν (which is
 read in RV), as in *Eq.* 346 ἀλλ' οἶσθ'
 ὅπερ πεπονθέναι δοκεῖς; 'do you wish to
 learn what I think of your case?'

1199. ὅπως: here with the verb, and
 not with τάχιστα, cp. *Ach.* 756.

ὑφελόιατο: schol. V (interlin.) (ἀ-
 βολεῖν); a rare form in comic senarii, cp.
Eq. 662, *Pax* 219, *Aves* 1147, *Lys.* 42,
 Rutherford, *New Phryn.* p. 431, Kühner-
 Blass, *Gram.* § 214. 7.

1200. προϋτένθουσιν: schol. R (not
 in V) προϋθέσμευσαν εἰς μιαν ἡμέραν.

1201 sq. Dobree asks why Strepsiades,
 so dull before, suddenly becomes a

STREPS. (*With a puzzled expression*) Why, then, do the authorities not receive the deposits at the new moon, instead of on 'the old-and-new'?

PHID. It seems to be with them very much as with 'the foretasters': in order to grab the fees as early as possible, they 'foretaste' them by one day.

STREPS. (*Ecstatically*) O brave!—(*to the audience*) Ye caitiffs, why do you sit there like hoddy-doddies, ye who are a godsend to us philosophers, ye stocks and stones, mere cyphers, naught but cattle, stacks of empty pitchers? Now must I sing a paean

Sophist, and speaks of himself as 'wise'; he finds the answer to his question in what he calls the *δουστασία* of the play, which he holds to be due to a want of harmony between the two editions of the *Clouds*. But the great scholar shows himself an 'agelast' here. It is obvious that Strepsiades does not understand a single word of Phidippides' explanation, which is, indeed, not intended to be an example of clarity of thought; but he is transported by its futile cleverness, although the genuine wisdom of Socrates' explanations of natural phenomena had left him cold. The satirical meaning underlying the temporary admiration of the quibbling methods of the Sophists should be patent to any student of Aristophanes. Besides, Strepsiades has been to school; and though expelled as a *μυθολόγος*, he always exhibits considerable cleverness in employing, at unsuitable times, such snippets of Sophistic lore as he had picked up.

1201. *κάθησθε*: an address to the serried ranks of the seated spectators, but also a sly hit at their sluggish intellects, cp. *Eg.* 396, *Ran.* 989 sq. In Herod. vii. 140 the priestess at Delphi addresses the Athenian mission so: *ὦ μέλεις, τί κάθησθε*; Parallel also is Thuc. iii. 38 § 7, where Cleon characterizes his fellow-countrymen as *ἀπλῶς ἀκοῆς ἡδονῇ ἡσώμενοι καὶ σοφιστῶν θεαταῖς εὐκότεις καθήμενοι μᾶλλον ἢ περὶ πόλεως βουλευμένοις* (here, conversely, the Sophists' disciples are said *καθῆσθαι*, in the sense 'to be seated,' as at a display).

ἀβέλτεροι, 'jolt-heads' (Shak. *Shrew* iv. i. 169). Schol. V (ext.) *ἀντὶ τοῦ ἀνέητοι*: βέλτερος γὰρ ὁ φρόνιμος: 'simple,' *δοσιπῆ*, cp. *Thesm.* 290, *Ran.* 989, *Eccl.* 768. It differs from *εὐήθης*, as it could

not be applied to a man of noble simplicity, cp. J. H. H. Schmidt, *Syn.* iii. p. 653.

1202. *κέρδη*: of a person, cp. *Pax* 587.

τῶν σοφῶν: cp. *Ach.* 910 n.

λίθοι, 'men of stones' (Shak. *Lear* v. iii. 259), 'stocks and stones' (*Caes.* i. i. 39); a common term of abuse, cp. *Theogn.* 568 B⁴, *Apoll. Caryst.* iii. p. 284 K. (iv. p. 445 M.) *σύ με παντάπασιν ἡγῆσαι λίθον*, which has been borrowed by Terence (*Hecyr.* 214 *tu, inquam, mulier, quae me omnino lapidem, non hominem putas*), *Plaut. Mil.* 236.

According to Aristippus (*Diog. L.* ii. § 72) the great advantage of culture was that *καὶ εἰ μηδὲν ἄλλο, ἐν γούν τῷ θεάτρῳ <οὐδεῖς> καθεδείτῃαι λίθος ἐπὶ λίθῳ*.

1203. *ἀριθμός*, 'mere cyphers' (Shak. *Hen. V.* Prol. 17 'and let us, cyphers to this great accompt, On your imaginary forces work'); cp. *Soph. OC.* 382 *ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων, | ἄλλ' ἔργα δεινά*, *Eur. Tro.* 475 sq. *ἀριστεύοντ' ἐγεινάμην τέκνα, | οὐκ ἀριθμὸν ἄλλως*, *Hor. Ep.* i. 2. 27 *nos numerus sumus*, etc.

πρόβατα: cp. *Vesp.* 32 n.

ἄλλως: *non nisi*; cp. *ib.* 85 n., *Soph. Phil.* 947, *Eur. Hel.* 1421, *Dem.* xix. § 24, *Plato, Theaet.* 176 D, *Ruhnken ad Tim.* p. 105 n. s. *Valpy*.

ἀμφορῆς: imitated by Petron. § 57 *tu lacticulosus nec mi nec ma argutus, uasus fictilis, immo lorus in aqua, lentior non melior*.

νενησμένοι: schol. V (ext.) *ματαίως κέραμοι σεσωρευμένοι* 'νηῆσαι γὰρ τὸ σωρεῖσθαι [also Su.]; cp. *Herod.* i. 34, 86, iv. 62, etc.

1204. *εἰς*: cp. *Pax* 1300, *Aves* 1416, *Lys.* 1244, *Sobol. Praep.* p. 59.

ἐπ' εὐτυχίαισιν ἄστέον μοι ἐγκώμιον·
 "μάκαρ ὦ Στρεψιάδες,
 αὐτός τ' ἔφυς ὡς σοφός,
 χοῖον τὸν ὕδν τρέφεις,"
 φήσουσι δὴ μ' οἱ φίλοι
 χοῖ δημόται
 ζηλοῦντες, ἥνικ' ἂν σὺ νι-
 κᾶς λέγων τὰς δίκας.
 ἀλλ' εἰσάγων σε βούλομαι
 πρῶτον ἐστιᾶσαι.

> 1205

1210

> ≈

ΣΥΖΥΓΙΑ Γ

<ὦδῆ>

ἐπίρρημα

ΠΑΣΙΑΣ

εἴτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προΐεναι;
 οὐδέποτε γ', ἀλλὰ κρεῖττον εὐθὺς ἦν τότε

1215

1206 sq. Written as one line in V 1206 Westphal μακάρατ'
 1207 τ' om. V 1208 sq. Written as one line in V 1208 τρέφεις
 R dett. al. : ἐκτρέφεις V etc., Ald. 1209 δὴ μ'] Blaydes οἴμ'; see
 comm. 1211 ζηλοῦντες written in 1210 in RV 1213 εἰσάγων
 RV : εἰσαγάγων Ald. ; a common error (cp. Sobol. *Synt.* p. 26) 1214 sqq.
 The new character is called δανειστής in RV (Πασίας δ.) Ald., schol. (here

1205. ἐπ' εὐτυχίαισιν, 'on account of'
 etc., cp. *Eq.* 406, 1318, *Vesp.* 869 n.,
Lys. 1276, *Thesm.* 1049, *Eccl.* 1181,
 Sobol. *Praep.* p. 152.

μοι ἐγκώμιον (μουγκ.): schol. R (not
 in V) τὸ τέλειον, ἄστέον μοι ἐγκώμιον.

1206-13. Schol. Heliodor., which Thie-
 mann (*Colom.* p. 46) recovers from schol.
 rec., seems to have run as follows:
 διπλῇ καὶ εἰσθεσίς ἐἰς μέλος μονοστροφικὸν
 τοῦ ὑποκριτοῦ ὀκτάκωλον, ὧν ὁ πρῶτος
 Ἰωνικὸς ἀπ' ἐλάσσονος διμετρος καταλη-
 κτικὸς ὁ β' γ' καὶ δ' ἀπὸ λαμβικῆς βάσεως
 καὶ τροχαϊκῆς κατακλείδος, ὁ ε' ἰαμβος ἐφθη-
 μιμερής, ὁ 5' ἐξ ἰάμβου πενθημιμεροῦς καὶ
 δοχμίον συζυγία, ὁ 7' ἐξ ἰάμβου διμέτρου καὶ
 τροχαϊκοῦ ἰθυφάλλου (here συζυγία means,
 as in schol. on *Ach.* 284, a combination
 of two cola). According to Schroeder
 (*Aristoph. cant.* p. 48), 1206 is a dimeter
 creticus acephalus (=syncopated iambic
 dimeter).

1206. Schol. V (int.) (τοῦτό μοι εἴπουνσι
 καὶ οἱ φίλοι καὶ οἱ δημόται τὸ "ὦ μάκαρ
 ὦ Στρεψιάδες) [φήσουσι τοῦτο, τὸ "μ. ὦ Σ."
 καὶ οἱ φ. καὶ οἱ δ. R] ὡς (δὲ) ἀγροϊκὸς
 ἐσφάλη περὶ τὴν κλίσιν [κλητικὴν R]· ἔδει
 γὰρ εἰπεῖν "ὦ Στρεψιάδη." ἔπαιξεν οὖν
 παρὰ τὴν ἀναλογίαν. The unusual form
 marks his ecstasy; it is a jest κατὰ τὸ
 σχῆμα λέξεως, cp. *Ach.* Introd. p. lix.,
 Kühner-Blass, *Gram.* § 139 B. (a).

1207 sq. ὡς . . . οἶον: either an ex-
 clamation, or possibly=ὅτι οὕτως . . .
 ὅτι τοιοῦτον, cp. 1158 n., Herod. i. 31,
 Sobol. *Synt.* p. 171.

1209. φήσουσιν μὲ: a rare constr.;
 the commentators quote Plato, *Meno*
 77 A ὅπερ φασὶ τοὺς συντρίβοντάς τι ἐκά-
 στοτε οἱ σκώπτοντες, but probably in
 both cases the acc. is governed by the
 participle, cp. *Ach.* 846 n., *Vesp.* 1007 n.

1211. νικᾶς: equivalent to an aor.,
 cp. *Vesp.* 726 n., Sobol. *Synt.* p. 8.

in honour of the good fortune of myself and my son here: (*singing*) 'Happy, Strepsiadēs, happy in thy wisdom, and in having reared such a son!' So will my friends and neighbours greet me, when by your eloquence (*to PHIDIPPIDES*) you shall win the day at law. But, first of all, I must take you home, and feast you. (*STREPSIADES and PHIDIPPIDES enter their house.*)

SYZYGY C

< ODE >

EPIRRHEME

(*Enter PASIAS, who has been mentioned earlier as having sold the blood-horse to STREPSIADES for twelve minae. He is accompanied by a summons-witness.*)

PASIAS. What, should a man then throw any of his money away? Never, never; better would it have been in those days

and on 1246), Πασίας in most other MSS.; the mention of the twelve minae (cp. 21 n.) shows that the latter are right in their identification, cp. Hiller, "Personenbez. gr. Dr." (*Hermes*, viii. p. 447) 1214 τί RV, a constant error || Reiske χρῆν 1215 Quoted so in Su. (s.v. ἀπερυσθρίασαι): κρείττον ἢ τότε εὐθὺς ἀπ. ἢ χρήσαντά με σchein πράγματα || εὐθὺς ἦν RV dett. al.: ἦν εὐθὺς Ald.

λέγων: cp. 953 n.

1212. εἰσάγων: containing the main idea, cp. 780 n., *Ach.* 202 n.

1214-1302. Third Syzygy.

If this were a normal Syzygy, the Ode would have been inserted here, to be answered by the Antode at 1258 (Zieliński, *Glied.* p. 201).

1214. Schol. V (ext.) οὗτος δανειστής Στρεψιάδου, Πασίας, ἄγων σὺν ἑαυτῷ [αὐτῷ R] μάρτυρα, ᾧ διαλέγεται ἀσχάλλων [ἀσχ. R] ἐπὶ τῷ [τὸ R] μὴ κεκομισθαι ἅπερ ἐδάνεισε χρήματα· φησὶν [R: φασὶν V] οὖν ὅτι οὐ χρὴ βραδίως ἄλλοις προτεσθαι τὰ ἑαυτοῦ χρήματα· ἐμφα[ν]τικῇ δὲ λέξει ἐχρήσατο, οὔτε δίδοναι φήσας—ὁ γὰρ δῶρόν τι λαβὼν οἶδεν τάχα τῷ δίδοντι χάριν—οὔτε χρῆσαι εἰπὼν· ὁ γὰρ δανείσας ἐπ' ὠφελείᾳ δίδωσί τι· ἀλλ' εὖρεν βρομα <τὸ R> προίεναι, μόνον οὐχὶ τὴν δύναμιν τοῦ ῥίπτειν καὶ σκορπίζειν ἔχον. || (τὸ δὲ προίεναι προδιδόναι καὶ κίχρᾱν· οὔτε δὲ χαρίσασθαι ἔφη—οὔτε γὰρ

ἐχαρίσατο—οὔτε δανείσαι, ἀλλὰ προίεναι, δ τὸ [δὲ MS.] ῥίψαι καὶ ἀπολέσαι)[similarly, but more briefly, in Su. s.v. προίεναι].

εἶτα: cp. 226, *Ach.* 126 n., *Vesp.* 1132 n.

ἄνδρα: equivalent to τινά, cp. 1046 n.

προίεναι, 'to part with,' an Ionic use, cp. Herod. i. 24; in Attic (e.g. in Dem.) the middle is usual in this sense, cp. *Com. adesp.* iii. p. 430 K. (iv. p. 668 M.) τεύξομαι δ' ὕπνου | προέμενος <τάλαντον>. This word, as well as the sense of the whole passage, imply that <Pasiās> loan was *χρήσις* (*commodatum*), cp. Dem. xlix. § 23, liii. § 12, E. Caillemier, in Daremberg et Saglio, *Dict.* i. p. 1409 a.

1215. τότε: a well-known use when the time is not specified, cp. 1361, 1456, *Eq.* 483, *Ran.* 136, *Aesch. Pers.* 555; very common in Thucydides, when the reference is to a former mention of a subject.

ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,
 ὅτε τῶν ἐμαντοῦ γ' ἔνεκα νυνὶ χρημάτων
 ἔλκω σε κλητεύσονται, καὶ γενήσομαι
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην 1220

ΣΤΡ. τίς οὐτοσί;

ΠΑΣ. εἰς τὴν ἔνῃν τε καὶ νέαν.

ΣΤΡ. μαρτύρομαι,

ὅτι εἰς δύο εἶπεν ἡμέρας. τοῦ χρήματος;

ΠΑΣ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος
 τὸν ψαρὸν ἵππον.

ΣΤΡ. ἵππον; οὐκ ἀκούετε, 1225

ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν.

ΠΑΣ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

ΣΤΡ. μὰ τὸν Δί' οὐ γάρ πω τότ' ἐξηπίστατο
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

1217 νυνὶ om. Su. (s.v. κλητεύει) 1218 σε κλητεύσονται V etc.,
 Ald.: σ' ἐκκλητ. R 1220 γε A etc.: om. RV dett. al. 1227
 ἐπώμνυς V 1228 τὸ χρέος. ΣΤΡ. μὰ Δί' RV etc., Ald., τὸ χρέος
 being a gloss (Ijzeren, *De vit. princ. codd.* p. 26) || μὰ τὸν Δί' Δ (Kaehler):
 μὰ Δί' RV etc., Ald. || πω τότ' Su., Ald.: πώ ποτ' RV dett. al.: Hermann
 μὰ Δί' οὐδέποτ'· οὐ γὰρ κτλ., but οὐδέ ποτέ γ' would be required (cp.
Vesp. 79 n.)

1216. ἀπερυθριάσαι: schol. V (int.)
 ἀπαναισχυντήσαι [also Su.] εἰπόντα ὅτι οὐκ
 ἔχω. Probably a coinage of Aristophanes,
 cp. Men. iii. p. 217 K. (iv. p. 294 M.)
 ἀπερυθριά τις, ἐρυθριά δ' οὐδεὶς ἔτι:
 borrowed by Lucian, *Iud. voc.* § 8, Plut.
De se ips. citra inv. laud. § 21, Apollod.
 iii. p. 291 K. (iv. p. 454 M.) ἀπηρυ-
 θριακῶτως.

1217. ὅτε . . γε: cp. *Pax* 1251, *Lys.*
 421.

1218. κλητεύσονται: schol. V (int.)
 (τῷ μάρτυρι φησιν ὅτι "καλῶ σε εἰς δικασ-
 τήριον μαρτυρήσονται"); R has <τουτέστι
 Su.> μαρτυρήσονται· φησὶν [om. Su.] ὅτι
 καλῶ αὐτὸν εἰς δ. (also Su.). 'To be
 a summons-witness'; elsewhere *in ius*
vocare, cp. *Vesp.* 1413 n., Ruhnken *ad*
Tim. p. 87 n. n Valpy. As Pasiās
 takes a summons-witness with him, he
 exhibits a trait of the ἀπιστος (Theophr.
Char. xviii.) who is apt τοὺς ὀφείλοντας
 αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν
 τοὺς τόκους, ὅπως μὴ δύναιντο ξαρνοὶ γενέ-

σθαι: in general it showed ἀναισθησία to
 do this (id. xiv. § 8).

1219. Schol. V (int.) (ὅτι ἀπαιτεῖ φίλον,
 δ συμβαίνειν εἰσθεῖν).

ἀνδρὶ: cp. *Vesp.* 269 n., Soph. *Ant.*
 690.

δημότῃ: schol. R (not in V) <τῷ> ἀπὸ
 τοῦ <αὐτοῦ> δήμου, τῷ μάρτυρι δηλονότι.

1220. Schol. V (int.) ὅτι φιλοπράγμονες
 οἱ Ἀθηναῖοι, cp. *Aves* 1451; it would
 be an act unworthy of a patriotic
 Athenian to resign any of his rights,
 without a fight—in court. In another
 sense, Apollonides the lochagus (Xen.
Anab. iii. 1 § 30) καὶ τὴν πατρίδα κατα-
 σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, by his
 pusillanimous advice to the troops of
 Xenophon.

1221. ζῶν, 'as long as I live,' cp.
Vesp. 1122, *Pax* 109.

ἀλλὰ κτλ.: schol. V (int.) ὑπέρβατον·
 (ἀλλὰ) καλοῦμαι (Στρεψιάδην) εἰς τὴν ἔνῃν
 τε καὶ νέαν, (τοῦτο δὲ ἀντὶ τοῦ εἰς τὸ

to have said 'nay,' without a blush, than now to be plagued by having to hale you with me to give evidence about my very own, and, besides, to make an enemy of a neighbour. (*Striking an attitude*) Never, while life lasts, will I disgrace my native land, but (*in a loud voice*) I cite Strepsiades——

STREPS. (*Reappearing*) Who's this?

PAS. (*Continuing*) before the court, for 'the old-and-new.'

STREPS. I protest: his citation is for two different days. (*To PASIAS*) What's your claim?

PAS. For that fifty pounds you borrowed for the purchase of the steel-grey steed——

STREPS. (*To the audience*) 'Steed,' do you hear? Why, you all know that I detest the very name of 'steed.'

PAS. (*Continuing*) Aye, and marry, you took it upon your salvation that you would repay me.

STREPS. (*Laughing*) Perhaps I did: for God wots, at that time, my son had not yet learnt the logic that cannot be overborne.

δικαστήριον') <ἔστιν δὲ ἀπὸ κοινοῦ τὸ καλοῦμαι R>.

For the unusual division of the anap. cp. *Vesp.* Introd. p. xxxvii. I. (b): it is justified by the punctuation-mark after the first thesis, and by the sudden change to another subject.

καλοῦμαι: pres. tense, more usually προσκ., cp. *Vesp.* 1335 n., 1418, *Aves* 1425.

1222 sqq. Some writers (cp. G. Schwandke, *De Nub. prior.* p. 159) have argued that this scene belonged to the first edition, in which it is supposed that Strepsiades' education converted him into a perfect Sophist. But such a view shows little appreciation of Aristophanes' humour. Strepsiades' assurance here is due, not to his mastery of Sophistic arts, but to his conviction that he has, in the background, in his son a πρόβλημα κακῶν, when he is summoned before the courts to answer for his dishonesty. He consequently feels secure in employing the 'quips and quillets' he had picked up in the *Pensoir*; for subsequent developments, he can fall back upon the assistance of Phidippides. (See Bücheler, *N. Jahrb.* lxxxiii. p. 683). There is similar humour in Sganarelle's 'orts' of medical lore in Molière's *Médecin malgré lui*.

1222. εἰς τὴν ἑνὴν κτλ.: cp. 1134 n. μαρτύρομαι, 'I protest,' addressed to no one in particular, since, as Isaeus

says (iii. § 1 a) τῶν ἀδελφῶν καὶ ἐξαίφνης γιγνομένων τοὺς προστυχόντας ἕκαστοι μάρτυρας ποιοῦμεθα; perhaps, however, he turns the tables on <Pasias>, by addressing his κλητήρ.

1223. τοῦ χρήματος: schol. V (int.) λείπει χάριν, (ἢ ᾗ Ἀττικῶς) ἐνεκεν τοῦ χρήματος, ὅλον τοῦ πράγματος. Schol. R ἢ περὶ Ἀττικῶς <λείπει ἢ π. Ἀ. Ruth.>, cp. 22 n.

1225. ψαρόν: schol. V (int.) τὸν τὸ χρώμα τοιοῦτον, ᾗ τὸν ταχύν, ἀπὸ τοῦ ψαίρειν, ὅθεν καὶ αἰψήρως (on such absurd etymologies cp. Rutherford, *A Chapter* etc. p. 304. 12). 'Steel-grey,' 'dapple-grey,' the favourite colour for a horse, in antiquity, cp. Aristot. *De animal.* ix. 49=632 b 19, Grasberger, *Erzieh.* etc. iii. p. 230.

1226. Schol. V (ext.) ταῦτα λέγει ὡς συκοφαντούμενος ὑπ' αὐτοῦ.

δν: the anteced. ἐμέ is implied, in accordance with the Greek and Latin idiom, cp. 1380, *Vesp.* 487 n., 518, *Pax* 865, *Lys.* 661, *Thesm.* 706, *Ran.* 1059, Plaut. *Men.* 399 sq., Sobol. *Synt.* p. 171.

1228. μὰ τὸν Δία, <'to be sure, I did so,> since, by Zeus, my son was then uneducated'; for the hyperbaton cp. 652 n., *Ach.* 4 crit. n., *Vesp.* 209 n., 1126, Lenting, *Obs. crit.* p. 72.

1229. ἀκατάβλητον: schol. R (not in V) τὸν ἀήτητον <παρὰ τὸ μὴ καταβάλλειν Suidas s.v.>; schol. V (intramarg. int.)

- ΠΑΣ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοή; 1230
 ΣΤΡ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;
 ΠΑΣ. καὶ ταῦτ' ἐβλήσεις ἀπομόσαι μοι τοὺς θεούς,
 ἵν' ἂν κελεύσω ἐγὼ σε;
 ΣΤΡ. τοὺς ποίους θεούς;
 ΠΑΣ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶν.
 ΣΤΡ. νῆ Δία,
 κὰν προσκαταθῇν γ', ὥστ' ὁμόσαι, τριῶβολον. 1235
 ΠΑΣ. ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.
 ΣΤΡ. ἀλσὶν διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.

1230 After this line, there is a space in R which a recent hand has so filled up: καὶ μὴν ἀποδώσεις μοι, ὦ μέλε, ἃ πρόφην περ ἔλαβες 1231
 ἄλλ' ἂν Ald.: ἂν (om. ἄλλ') RV 1232 ταῦτα θελήσεις V 1233
 ἵν' ἂν κελεύσω ἐγὼ σε; ΣΤ. τοὺς om. R || τοὺς ποίους Δ dett. al.: ποίους
 RV etc. 1235 κὰν Su. (s.v. προσκ., in most codd.), Ald.: καὶ RV
 || προσκαταθῇν V dett. al., Su. (l.c. in cod. M) || γ' om. R 1237 ΣΤΡ.
 om. RV || Blaydes διασμηχθεὶς; see comm. || ὄναιτ' ἂν V

<τουνέστι Su.> (τὸν μηδὲν καταβάλλοντα) [also Su.] 'that cannot be floored,' cp. *Vesp.* 1385 n., *Eq.* 496. In Plato, *Rep.* 534 c, it is not the Sophist, but the true philosopher who ὥσπερ ἐν μάχῃ διὰ πάντων ἐλέγχων διεξιὼν, μὴ κατὰ δόξαν ἀλλὰ κατ' οὐσίαν προθυμούμενος ἐλέγχειν, ἐν πᾶσι τοῖσι ἀπῴτι τῷ λόγῳ διαπορεύεται.

1230. ἔξαρνος, 'to renege' (Shak. *Leor* II. ii. 83), cp. 1172, *Ecol.* 660. ἔξ. εἶναι occurs elsewhere in comedy only in *Plut.* 241, but it is common in Plato and Demosthenes, cp. *Soph. Ant.* 435 ἄπαρνος δ' οὐδενὸς καθίσταται.

1231. ἀπολαύσαιμι: cp. *Aves* 177.

μαθήματος: schol. V (intramarg. int.) (τῆς μαθήσεως: διὰ τοῦτο γὰρ ἔμαθον).

1232. ἀπομόσαι, 'to take it upon your salvation,' 'to take the sacrament' (Shak. *Rich.* III v. iv. 31). Generally, as here, 'to swear "nay"' (*Eq.* 424, Plato, *Legg.* 936 e, Dem. xxi. § 120, xxix. § 52, Thuc. v. 50 § 1 [where ἐπομόσαι should be read, with Stahl]); elsewhere 'to take an oath' not to do something (*Aves* 705, *Lys.* 903). α. refers back to 1227, since the *δανειστής* pays no attention to Strepsiades' words touching his son, about whom he knows nothing.

G. Schwandke (*De Nub. prior.* p. 163) thinks 1228-31 were inserted in the second edition.

1233. ἵν' ἂν κτλ.: schol. V (intramarg. int.) (ἀντὶ τοῦ ὅπου ἂν σε κελεύσω

ἐγώ). As v. Leeuwen rightly points out, ἵνα is used in its old sense 'where,' in a legal formula (found in inscriptions only when the verb is omitted, cp. Meisterh. *Gram. d. Inschr.*¹ p. 209 § 9). For such survivals cp. *Vesp.* 186 n.

The place where such oaths were taken was the altar of Zeus, in the marketplace (ὁ λίθος ὃ ἐν τῇ ἀγορᾷ [Aristot.] *Ath. Pol.* 55 § 5, Dem. liv. § 26, *Plut. Sol.* 25 § 2, *Poll.* viii. § 86); but all oaths were not taken here (see Cuq in Daremberg et Saglio, *Dict.* iii. p. 751 a n. 12), and for this reason Pasion reserves to himself a choice as to where the oath should be taken, as in *Lysias* xxxii. § 13 περὶ τούτων ἐγὼ ἐθέλω . . ὁμόσαι ὅπου ἂν αὐτὸς λέγῃς (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 681).

For the custom of swearing while standing on a sacred λίθος cp. Paus. i. 3 §§ 1, 28 § 5, iii. 20 § 9, viii. 15 § 2 Hesych. s.v. λιθωμόται, Wilam. *Arist. u. Athen.* i. p. 46.

τοὺς ποίους θεούς; cp. *Ach.* 418 n. The article marks the lively interest which Strepsiades takes in the answer.

1234. τὸν Δία κτλ.: the custom of swearing by three gods was epic (*Il.* iii. 276 by Zeus, Ge (and rivers), Helios). In Athens it was required by an ordinance of Solon (*Poll.* viii. § 142), but the deities invoked were altered: Apollo took the place of Helios, and Athena or

PAS. And now that he has, do you mean to renege the debt?

STREPS. What profit else should I reap from his education?

PAS. And will you call the Gods to witness this refusal, on any hallowed spot that I shall mention?

STREPS. What Gods do you mean?

PAS. Zeus, Hermes, Posidon.

STREPS. (*Eagerly*) By Zeus, I shouldn't mind lodging an additional three obol-piece, to be allowed to swear.

PAS. (*Throwing up his hands in horror*) Ruin seize you for your blasphemy.

STREPS. (*Paying no attention, but putting his hand upon PASIAS' stomach*) This wine-sack would be all the better for a dressing of brine-pickle——

Demeter of Ge (Wilam. *Aus Kydath*. p. 95). Here Hermes is named, as money is involved (*Ach.* 742 n., 779, 816); Posidon, possibly since the loan was employed in the purchase of horses. See further Plato, *Legg.* 936 E, Dem. xxi. § 198.

νή Δία: Strepsiades' oath 'by Zeus' is amusing in this context.

1235. κἂν προσκαταθήην: schol. V (int.) τουτέστι "καὶ ζημιωθῆην [-ῆναι R] (ἀν) τρεῖς ὀβολούς, ἵνα ἐπιτρέψῃς μοι ὁμῶσαι τοὺς θεούς· οὕτω (γάρ) καταφρονῶ τοῦ ὅρκου [τοὺς ὅρκους R: τῶν ὀρκῶν Su.]. θεοὶ γὰρ οὐκ εἰσὶν" [om. Su.], viz. he offers to deposit, in addition to the legal *sacramentum*, a whole day's pay as an Heliast, in order to be allowed to take the oath. Possibly there is a sneer here at the notorious avoidance of oaths by the Pythagoreans, one of whom (according to Iamblichus, *Vita Pyth.* xxviii. 144) preferred to pay three talents to undergoing the obligation of an oath.

For the form of the expression cp. Plato, *Euthyphro* 3D, where Socrates says that, so far from charging a fee for his teaching, καὶ προστιθεὶς ἂν ἡδέως <μισθόν>, εἰ τίς μου ἐθέλοι ἀκοῦειν, Theag. 128 A.

1236. ἀναιδέας: not impossible an allusion to the λίθος 'Αναιδέας on the Areopagus where oaths were taken (Paus. i. 28 § 5, Zenob. iv. 36).

ἔτι: cp. *Vesp.* 758 n.

1237 sqq. The humour of this scene lies in its being an instance of γέλως ἐκ τοῦ θανάτου καὶ ἀνακολούθου (*Ach.* Introd. p. lxx.), so far as Strepsiades' replies to Pasiass' just demands are concerned.

1237. Schol. in Su. ἐπὶ τῶν παραπαίωντων μεταφορικῶς ἀπὸ τῶν κεράμων καὶ τοῦ οἴνου ὅσοις ἅλεις ἐμβάλλονται [Kuster: ὅσοι δ. β. MS.] ὑπὲρ τοῦ μὴ ἐξίστασθαι, μηδὲ ὀξίζειν εὐχερῶς· ἐπεὶ δὴ τοὺς ὑπὸ μέθης ὥσπερ παραφρονούντας ὑποβρέχειν εἰώθαμεν ἐλαίῳ ἁλοῖ μεμιγμένῳ. ὥς οὖν τοῦ Στρεψιάδου μὴ καθεστηκότος ἀλλὰ καὶ παραφρονούντος, ὃς ἐπὶ ὁμολογημένοις ἑξαρκὺς ἐστίν, οὕτω τῇ μεταφορᾷ ἐχρήσατο· φησὶν οὖν οὐ τὰ τυχεύοντα οὗτος <ἀν> ὠφέληθῆναι διαβρεχθεὶς ἁλσίν>. Schol. V (int.) proceeds: ὥς ἐπὶ κεράμων [R: -ω V: om. Su.] ἡ ἄσκού [R: -ῶ V] τὸν λόγον ποιεῖται οἵτινες σμηχόμενοι ἁλοῖ βελτίονες γίνονται· ἅμα δὲ οἱ τοὺς παραφρονούντας διαβρέχονμεν ἁλοῖ καὶ ἐλαίῳ [perhaps 'treat with clysters' Ruth.], καὶ ὠφελοῦνται. || (ἀλλως. ὥς παχύδερμον αὐτὸν χλευάζει· τὰ γὰρ παχέα ὑπὸ πιμελῆς τῶν δερμάτων ἁλοῖ μαλαττόμενα [Su.: ματτόμενα MS.] εὐρύτερα γίνονται· θνατοὺς οὖν, φησὶν, ἀποκαθαρθεὶς τὴν παχύτητα [also Su.]: ταῦτα δὲ λέγει ἥτοι οἱ ἄσκον ἢ ἀγγεῖον χαλκοῦν βαστάζων.) Few would care to jest if it were their fate to be treated like this. This irrelevancy is as old as Homer (*Od.* xvii. 225 καὶ κεν ὄρνιν πίνων μεγάλην ἐπιγυνοῖδα θέϊτο), and is repeated in *Plut.* 1062.

ἁλσίν κτλ.: the salt was used for tanning, cp. Alex. ii. p. 367 K. (iii. p. 471 M.). There may be an insinuation that Pasiass was void of 'the spice and salt that season a man' (Shak. *Troil.* i. ii. 276) if he expected to get back his money. For a similar expression, but a different sense, cp. *Ant.* ii. v. 65 'Thou shalt be whipp'd with wire, and

- ΠΑΣ. οἶμοι ὡς καταγελάς.
 ΣΤΡ. ἔξ χοᾶς χωρήσεται.
 ΠΑΣ. οὔτοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
 ἐμοῦ καταπροίξῃ.
 ΣΤΡ. θαυμασίως ἦσθην θεοῖς, 1240
 καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.
 ΠΑΣ. ἦ μὲν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
 ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
 ἀπόπεμψον ἀποκρινάμενος.
 ΣΤΡ. ἔχε νυν ἦσυχος.
 ἐγὼ γὰρ αὐτίκ' ἀποκρινούμαι σοι σαφῶς. 1245
 ΠΑΣ. τί σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;
 ΣΤΡ. ποῦ 'σθ' οὔτος ἀπαιτῶν με τὰργύριον; λέγε,
 τουτὶ τί ἔστι;
 ΠΑΣ. τοῦθ' ὃ τι ἐστί; κάρδοπος.
 ΣΤΡ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;

1238 ΠΑΣ. om. V || χοᾶς Su. (s.v. χοᾶ, in codd. BC): χοᾶς RV etc., Ald. (cp. *Ach.* 961 n.) 1239 μέγα V 1240 καταπροίξει codd.
 1241 γελοῖος R: γελοῖος V; the older Attic accentuation seems to have been proparox. 1242 τούτωι R 1243 εἴτ' RV etc., Ald.: εἴτε γ' A dett. al. (but γε has no meaning here) || μοι Ald.: om. RV etc. || χρήματα R 1244 ἀπόπ. ἀποκρ. are assigned to μάρτυς in V 1246 ἀποδώσειν σοι RV etc., Ald.: in RV Ald. the words are assigned to μαρτ, wrongly, as I think: in schol., τί . . δράσειν are given to μαρτ, ἀποδ. . . δοκεῖ to ΠΑΣ. 1247 ἀπαιτῶν RV etc.

stew'd in brine, Smarting in lingering pickle.'

διασμηχθεῖς: σμήχων in general is Ionic and late, cp. Phryn. p. 253 Lobeck, p. 322 Rutherford, Kühner-Blass, *Gram.* ii. p. 538.

οὔτοσί: viz. his stomach, often called ἀσκός, cp. *Ach.* 1002 n.

1238. οἶμοι: an expression of anger, cp. 773, *Ach.* 590 n.

χοᾶς, 'twill hold six pottle-pots' (cp. Shak. 2 *Hen.* IV ii. ii. 86). Schol. V (ext.) <ἐπὶ τῶν παραληρούντων, τουτέστιν Su.> ἐξ χ. χ. ὁ ἐγκέφαλος αὐτοῦ, ἅμα δὲ ὡς ἐπὶ κεράμου ἡ ἀσκοῦ <ἔμεινε Su.> μεταφορᾶς [ἢ ἀγγείου MS.], ὅς ἐάν σμηχθῇ πλέον χωρεῖ τῶν ἐμπεφρακτόων [R: ἐκ-V] ἀποβεβλημένων [R Su.: -βλημένων V] [also Su. s.v. χοᾶ]; cp. *Ach.* 961 n. As a χοῦς contained 5·75 pints, Pasias' ἀσκός was of considerable capacity. There is a similar jest in *Thesm.* 746

where the 'affine' asks Γν. α' as to her baby-bottle, πόσ' ἔτη δὲ γέγονε; τρεῖς χοᾶς ἢ τέτταρας (which is also a jest on Χοᾶς), and in Plaut. *Curcul.* 110 sqq. PH. *sitit haec ann'*. PA. *quantillum sitit?* PH. *modica est, capiti quadrantal.* PA. *pol ut praedicas, windemia haec huius anni non satis est soli.*

χωρήσεται: common in the comic frgg. (*Mon.* 226, iv. p. 346 M., Pherecr. i. p. 187 K.; ii. p. 324 M., Ephip. ii. p. 252 K.; iii. p. 323 M., Dionys. ii. p. 427 K.; iii. p. 554 M.); also in Plato, *Hipp. mai.* 288 D τῶν καλῶν χυτρῶν εἰσὶ τινες διῶται τῶν ἐξ χοᾶς χωρουσῶν.

1240. καταπροίξῃ, 'you shall not fub (Shak. 2 *Hen.* IV ii. i. 37), shuffle (*Tw.* III. iii. 16), fetch (2 *Hen.* IV III. ii. 327) me off,' 'daff me aside' (1 *Hen.* IV iv. i. 96); see *Vesp.* 1396 n. From προίξ 'a gift,' cp. προίκτης 'a beggar'

PAS. A pox on your flouts and jeers.

STREPS. (*Continuing*) 'twill hold six pottle-pots.

PAS. By Zeus, the mighty, and all the Gods, you shall not daff me aside for nothing.

STREPS. (*Laughing*) I'm vastly amused by that word 'Gods,' and swearing 'by Zeus' is a good jest to those who know.

PAS. (*Solemnly*) The hour, be sure, approaches when you shall pay scot and lot for this. (*Turning to go away*) But answer whether you will restore the chinks or not, and let me go.

STREPS. Bide a wee. For in a moment I'll answer plainly enough. (*He hurries off into his house.*)

PAS. (*To the summons-witness*) What, think you, is his intent? Think you that he will pay me?

STREPS. (*Returning with a kneading-trough in his arms and striking an attitude*) Where's he who of my money makes demand? Speak: what is this?

PAS. That? why, a kneading-jack.

STREPS. (*Still posturing*) A witless oaf, dost thou my chinks

(Hom. *Od.* xvii. 352), Lobeck ad Phryn. p. 169, Kühner-Blass, *Gram.* ii. p. 527.

θαυμασιώς κτλ. : schol. V (ext.) παραπιγραφὴ ἐστὶ, γελῶν γὰρ τοῦτό φησιν· ἐκκαυχᾷ [-καχᾷ. R] γὰρ τῆς προσηγोरίας ἀκούσας R> [καί] τοῦ Διός, γέλωτα τὸν ἐκείνου τιθέμενος ὄρκον· ταῦτα δὲ φησιν, ἐπεὶ δεδιδασκται μήτε τὸν Δία μήτε τοὺς ἄλλους ἡγείσθαι θεοὺς ἢ τὰς Νεφέλας καὶ τὸν Δῖνον, ὡς ἐφησεν ὁ Σωκράτης.

ῥῆσθην : cp. *Ach.* 266 n.

θεοῖς : for the omission of the article cp. ib. 833 n.

1241. ὀμνύμενος : the emphasis is on the particip., 'swearing by Zeus is absurd,' cp. *Vesp.* 27 n., 47 n.

εἰδόν· : schol. V (interlin.) <ἀντὶ τοῦ R> ἐμοὶ τῷ εἰδόντι ; a stock phrase of the schools, cp. [Eur.] *Rhes.* 973, *IT.* 575, Plato, *Symp.* 199 A. Strepsiades speaks in the manner of his master, who treated his teaching as 'mysteries' φωνῶντα συνετοῖσι (140 n., 143 n.).

1242. ἡ μὴν, 'I swear you shall pay me scot and lot for that' (Shak. *1 Hen.* IV v. iv. 115) ; cp. 865 n., *Vesp.* 258 n., 1332. Pasiās means that, though the vengeance of Heaven is often long delayed (ὁψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά), he has seen καὶ ἐτέρους ἥσε-βηκότας χρόνῳ δεδωκότας δίκην (Lysias

vi. § 20) ; but with that he is not immediately concerned. His business is to recover his money.

τούτων : schol. V (ext.) (ἀντὶ τοῦ ὑπὲρ ὧν ἐβλασφήμησεν).

1246. τί σοι κτλ. : schol. V (ext.) εἰπέ μόνον τὸ δοκοῦν σοι : id. (ext.) ὁ μαρτύς φησι τῷ Πασίᾳ [R has τῷ μάρτυρι φησιν ὁ δανειστής] εἰσελθόντος τοῦ Στρεψιάδου, (ὅτι τί σοι δοκεῖ δράσειν ὁ Στρεψιάδης· εἰσέρχεται δὲ ἐκφέρειν [Dind. : ἐκβαλεῖν MS.] κάρδοπον, ἵνα αὐτῷ διαλεχθῇ,) καθὼς ἐδιδάχθη ὑπὸ Σωκράτους [R has ἐξ ὧν ἔμαθε παρὰ Σωκράτους] ; see crit. n.

1247. Schol. V (ext.) (εἰσελθὼν ὁ Στρεψιάδης προῆλθε πάλιν τῆς οἰκίας σκαφίδιον [σφραγίδιον MS.] ἢ μαγίδιον ἐξαγαγόν· ἀνερωτᾷ οὖν αὐτὸν καὶ πυνθάνεται, ὅ τι ποτὲ αὐτὸ [-ῶ MS.] προσ-αγορεύει· ὁ δὲ συνήθως φησὶν ἀρσενικῶς κάρδοπος· οὗτος δὲ ἀπὸ τοῦ Σωκράτους καρδόπην αὐτὸ δεδιδασκται λέγειν· ἵνα οὖν ἀμαθῇ καὶ ἀπαλδευτὸν ἀπὸ τοῦ πρώτου ἀποδείξῃ τὸν δανειστήν, τοῦτό φησιν).

οὗτος κτλ., 'produce the man who asks his money back.'

1248. ὅ τι : cp. 214.

1249. ἔπειτα : cp. 226, 860 n., *Vesp.* 1132 n., *Aves* 911. Here τοιοῦτος ὧν explains the note of indignation in ἔπειτα.

- οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην. 1250
- ΠΑΣ. οὐκ ἄρ' ἀποδώσεις;
 ΣΤΡ. οὐχ, ὅσον γ' ἔμ' εἰδέναι.
 οὐκουν ἀνύσας τι θᾶπτον ἀπολιταργίεις
 ἀπὸ τῆς θύρας;
- ΠΑΣ. ἄπειμι, καὶ σοί γ' ἴσθ' ὅτι
 θήσω πρυτανεῖ, ἣ μηκέτι ζῶην ἐγώ. 1255
- ΣΤΡ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.
 καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
 ὅτι ἡ ἐκάλεσας εὐθητικῶς τὴν κάρδοπον. >> >

< ἈΝΤΩΔΗ >

ἈΝΤΕΠΙΡΡΗΜΑ

ΑΜΤΝΙΑΣ

- ἰω μοί μοι. >
 ΣΤΡ. ἔα.
 τίς οὐτοσί ποτ' ἔσθ' ὁ θρηγῶν; οὐ τί που 1260

1252 From this point the names of the actors are mostly omitted in R, but spaces are left which were originally (as in *Ach.*) filled with the paraphrasis, or δύο στιγμαῖ (:) || ἄρ' O 6, 8: ἄρ' RVA etc., Ald.: οὐκ ἂν ἀποδοίης Su. (s.vv.) || γεμ' R: γέ μ' V etc., Su. (*l.c.*), Ald. 1254 τοῦτ' RV etc., Su. (s.v. παρακαταβολή): τοί γ' Ald. (cp. *Ach.* 611 crit. n.): Reisig σοί γ': Elmsley κατ' εὖ; the pron. seems desirable, cp. 1136, 1180 1255 ἦ] εἰ V 1256 ΣΤΡ. om. R || προσαποβαλεῖς Su., Ald.: καὶ προσαποβαλεῖς R dett. al.: καὶ προσαπολεῖς V (cp. 1181) || ἄρ' V 1257

1250=118.

1251. καλέσειε: cp. 770 n., *Vesp.* 1431 n., *Aves* 128, *Ran.* 97, *Ecc.* 898, *Soph.* *OC.* 561, *Sobol. Syn.* p. 167. The attraction is as old as Hom. *Il.* xiii. 344. If the opt. with ἂν did not precede, the tense would be fut., and the mood indic. Denis (*Com. grecque*, ii. p. 34 n. 2) represents the jest by *ton auge* and *ta auge*.

1252. οὐκ ἄρα: Su. (not in RV) οὐκ οὐν ἀποδοίης; cp. *Vesp.* 893 n., *Aves* 91, *Thesm.* 8, *Ecc.* 672, *Soph.* *Aj.* 1238. A negative answer is confidently expected; see crit. n.

οὐχ, ὅσον γ' ἔμ' εἰδέναι: schol. R (not in V) ἐν ὅσῳ ἐν ἐμῶντι εἰμι καὶ οἶδά τι, <τοῦτέστιν, αἰσθάνομαι Su., s.vv. οὐκ ἂν ἀποδ.>; cp. *Pax* 857 (ὅσα γ' ὦδ' ἰδεῖν), *Thesm.* 34 (ὥστε κάμει γ' εἰδέναι), *Thuc.*

i. 2 § 2 (ὅσον ἀποζῆν), vi. 25 § 2 (ὅσα . . . δοκεῖν αὐτῷ), Plato, *Prot.* 334 c, *Theaet.* 145 a; common in the Atticists, e.g. Lucian, *Adv. indoct.* § 19, *Tim.* § 52, *Iup. trag.* § 10; in Latin, Ter. *Hecyr.* 863 *quod nossem*. The ellipsis is supplied in *Thuc.* iii. 49 § 4 (Kühner-Gerth, *Gram.* § 586 A. 3).

1253. ἀνύσας τι: cp. *Vesp.* 30 n. ἀπολιταργίεις: vulgar, 'go sneek up' (*Shak. Tw.* ii. iii. 101), 'shog off' (*Hen. V* ii. i. 47), 'quick, snipper-snapper, away!' (Dekker, *Shoemaker's Holiday* ii. iii.). Schol. V (int.) ἀντι τοῦ ἀποδραμεῖ ἀποσκιρτήσεως R] [-εἰας Su.] ἀπὸ τῆς θύρας· ἐνεστι δὲ ἐν τῇ λέξει τὸ ἀργόν, ὅπερ ἐστὶ τὸ ταχύ, <καὶ R, Su.> τὸ λαῶν [Su.: λείων V: λίων R]· οὐ ταχέως οὐν, φησὶν, ἀποδραμεῖ; λιταργισμοὺς δὲ ἐκάλουν [R, Su.: καλεῖ V] καὶ

demand? I wouldn't pay so much as a denier to one who calls a kneading-gill a jack.

PAS. Then, you won't pay up?

STREPS. Not if I know it. So you'd better go sneak up, as fast as your pins can carry you, away from the door.

PAS. I will go; but death of my soul if I don't take the peace on you.

STREPS. Then you'll be throwing good money after^a bad; and yet I should be sorry if you were mulcted, merely for being so silly as to call this 'the kneading-jack.' (PASIAS and the summons-witness depart.)

< ANTODE >

ANTEPIRRHEME

(Enter AMYNIAS, beating his breast, and parodying a threnody of Euripides.)

AMYNIAS. Oh me, oh me!

STREPS. (Imitating his manner) Ah! who's this wight that

σε] στε R 1259 sq. Written as one line in RV. The new character is probably Amynias (as stated in schol. V 31 with reference to 1264), cp. Hiller, *Hermes*, viii. p. 447: in Ald. ἕτερος δανειστής 1260 τίς οὐτοσί ποτ' ἔσθ' ὁ θρηνῶν Ald.: τίς ἔσθ' ὁ θρηνῶν οὗτος; οὔτι που RV (possibly making ἔα a part of the verse)

τὰ σκιρτήματα [also Su.]. Probably an importation from vulgar speech, cp. Pax 562 λιταργιούμεν, Aves 1467 οὐκ ἀπολιβάεις;

1255. θήσω πρυτανεία, 'I'll take the peace on you' (Beaum. and Fletch. *The Knight* etc. II. ii.). Schol. V (int.) γραφὴν κατὰ σοῦ θήσομαι [ποιήσομαι R]· ἐν γὰρ τῷ πρυτανείῳ ἐτίθεσαν τὰς τῶν δικῶν γραφάς [more in Su. s.v. παρακαταβολή]. τὸ δὲ προσαποβαλεῖς ἀντὶ τοῦ ζημιωθήσῃ καὶ τὰ πρυτανεία πρὸς ταῖς ἰβ' μυαῖς [Ald.: τὰς . . μῶς MS.]; cp. 1136 n.

μηκέτι ἴφην: a common phrase, cp. Eg. 833, Eur. *Suppl.* 454, *Or.* 1147.

1256. προσαποβαλεῖς: schol. V (ext.) (ἀπολέσεις, φησί, καὶ τὰ ἐν τῇ γραφῇ ἀναλώματα, μάτην αὐτὰ ποιήσας, διὰ τὸ περιέσεσθαι σου τὸν υἱόν μου λέγοντα τὸν ἀδικώτερον λόγον); cp. *Plut.* 999 προσαποπέμπειν, Xen. *Mem.* iii. 6 § 7 ἤττων δὲ ὢν καὶ τὰ δυντα προσαποβάλοι ἂν. ταῖς δώδεκα: cp. 12.

1258. Schol. V (int.) ὅτι ἦν ἔδει σε

καρδόπην, εἰρηκας κάρδοπον· εὐθηκῶς (δὲ ἀντὶ τοῦ) [τουτέστιν R] ἀπαιδεύτως: id. (interlin.) ἀπαιδεύτως: id. (ext.) (εἰρηκας ἀνοήτως· ὡς δὲ βέβαιον ἔχων τὸ νικῆσαι κατεπρωνεύεται αὐτοῦ).

εὐθηκῶς: cp. *Ecc.* 520 sq. The form in -κῶς is a jest on Sophistic phraseology, cp. 483 n.

1259 sqq. For Amynias cp. 31, 686 sq.

1259. ἰὼ μοί μοι: schol. V (Heliodor.) (int.) (ἔφ' οὓς διπλῇ καὶ ἐν εἰσθέσει) προαναφώνημα τὸ ἰὼ μοί μοι καὶ τὸ ἔα. διὸ διπλῇ [cp. O. Hense, *Heliodor. Untersuch.* p. 67] καὶ ἐν ἐκθέσει) στίχοι λαμβικολοί τριμετροὶ τεσσαράκοντα γ); tragic (Aesch. *Prom.* 742, *Soph. Aj.* 891, etc.). It may be noted that the fat Pasias is a gross realist, while Amynias has a touch of literary pathos.

1260. ἔα: tragic, cp. Pax 60, Aves 327, 1495, *Thesm.* 699, 1009, 1105, *Plut.* 824; in prose, Plato, *Prot.* 314 D (when it is used by Callias); common in Euripides (*Hel.* 541 ἔα, τίς οὗτος; *Hec.* 501, etc.).

οὔ τίς που: cp. *Ach.* 122 n., *Vesp.* 186 n.

- τῶν Καρκίνου τις δαιμόνων ἐφθέξατο ;
 ΑΜΥ. τί δ' ; ὅστις εἰμὶ τοῦτο βούλεσθ' εἰδέναι ;
 ἀνὴρ κακοδαίμων.
 ΣΤΡ. κατὰ σεαυτὸν νυν τρέπου.
 ΑΜΥ. ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες
 ἵππων ἐμῶν· ὦ Παλλὰς, ὥς μ' ἀπώλεσας. 1265
 ΣΤΡ. τί δαί σε Τληπόλεμός ποτ' εἵργασται κακόν ;
 ΑΜΥ. μὴ σκῶπτέ μ', ὦ τάν, ἀλλά μοι τὰ χρήματα
 τὸν ὕν ἀποδοῦναι κέλευσον ἄλαβεν,
 ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.
 ΣΤΡ. τὰ ποῖα ταῦτα χρήμαθ' ;
 ΑΜΥ. ἀδανείσατο. 1270
 ΣΤΡ. κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς.
 ΑΜΥ. ἵππους ἐλαύνων ἐξέπεσον νῇ τοὺς θεούς.

1262 Meineke τί δ' ; The codd. omit the note of interrogation after δ'
 1263 σαντὸν RV etc. 1266 δαί R dett. al., Ald. : δέ V etc. || ποτ'
 R etc. : πώποτ' V 1269 μέντοι] Blaydes πάντως, but see comm. || τε
 A etc. : γε RV dett. al. 1270 In V the line ends with εὐηθικῶς,
 which may have been a gloss on κακῶς 1271 γέμοι R : γέ μοι V :
 γ' ἐμοὶ Ald. 1272 in V, ΔA. is inserted before ἐξέπεσον, ἵπ. ἐλ.
 being assigned to Strepsiadēs

1261. Schol. V (ext.) ἐπεὶ τραγικῶς
 ἀνεφώνησε τὸ ἰὼ μοὶ μοι. οἱ δὲ Καρκίνου
 παῖδες Ξενοκλῆς καὶ Ξερότιμος· καὶ ὁ μὲν
 χορευτής, Ξενοκλῆς [-ειδης R] δὲ τραγῳδίας
 ποιητής· παρ' ὑπνόιοιαν δὲ εἶπεν, δέον
 [γὰρ] εἰπεῖν παῖδων.

Καρκίνου: cp. *Vesp.* 1502 n., *Pax*
 781 sq.

δαιμόνων κτλ.: viz., the sons of
 Carcinus, nicknamed ὁ θαλάττιος; a
 parody of such an expression as that
 in Plato, *Euthyd.* 291 A ἀλλ', ὦ δαιμόνιε
 Κρίτων, μή τις τῶν κριττόνων παρὼν αὐτὰ
 ἐφθέξατο; ('some divinity' and not
 Euthydemus or Dionysodorus). The
 allusion here is unknown; possibly *Eq.*
 605 sqq. (where Theorus, the jester,
 of *Vesp.* 1220 sq., narrates that the
 Corinthian 'crab' complained that he
 could not escape from the Knights on
 land or in the depths of the sea), may
 refer to the incident which is parodied
 here, viz. a discomfiture in the theatre
 of Xenocles (nicknamed Datis, *Pax* 289)
 who had recently (in 424 B.C., according
 to v. Leeuwen) produced a tragedy,
Licymnius (P. Girard, *Éduc. athén.* p.
 285). For the subject of this play cp.
 Hom. *Il.* ii. 661 sq., Pind. *O.* 7. 27).

Tlepolemus, the son of Heracles, slew his
 uncle Licymnius, the brother of Alcmena,
 and fled to Rhodes, of which he became
 king, and where he founded the three
 great cities in the island (Strabo xiv.
 2 § 8). Hence he went to Troy, and
 was slain by Sarpedon (*Il.* v. 628 sqq.).
 According to Fritzsche, δαιμόνων meant,
 in the original, 'sons of Posidon.'

1262. τοῦτο: for the epanalepsis cp.
Vesp. 653 n., Soph. *OR.* 406 sq. The
 line (except for the violation of the
 pause) is tragic, cp. Aesch. *Prom.* 765 sq.,
 Soph. *OR.* 1054 sq. νοεῖς ἐκείνων ὄντιν'
 . . οὗτος λέγει; IO. τί δ' ὄντιν' εἶπε;

βούλεσθε: addressed to the house
 generally.

εἰδέναι, 'to learn,' cp. *Vesp.* 86 n.

1263. Schol. V (int.) (οἶον) κατὰ
 σαντοῦ (νῦν) χώρει, καὶ μὴ καθ' ἡμῶν: cp.
Ach. 1019 n.

1264. Schol. V (int.) ταῦτα Ξενοκλέους
 ἐστὶν ἐκ τοῦ Δικυμνίου [Λη-MS.]· λέγεται
 δὲ ὑπ' Ἀλκμήνης Δικύμνιον [Λη-MS.:
 -ου Ruth.] τεθνηκέναι [-ότος Ruth.] ὑπὸ
 Τληπολέμου· διὸ καὶ ἐπιφέρει "τί δέ [δαί
 Ald.] σε T. π. εἶργ. κακόν;" Εὐφρόνιος
 παρὰ Ξενοκλεί <εἶναι R> φησιν [εἶναι R]

plains so piteously? Can it be one of Carcinus' 'demigods' who shouted thus?

AMYN. Eh? Do you wish to learn who I am? A man of sorrows.

STREPS. Then keep them to yourself.

AMYN. Discomfortable fate! O dire mishap, that's smashed my chariot-rail. O Pallas dear, how hast thou quite undone thy votarist!

STREPS. What evil has Tlepolemus then wrought you?

AMYN. (*Moderating his style*) My friend, don't jeer at me, but bid your son repay the sums he had of me, especially now that I am wrecked.

STREPS. (*With an affectation of surprise*) What sums are those you speak of?

AMYN. Those that he borrowed.

STREPS. (*Striking an attitude*) Methinks then, you are veritably sped.

AMYN. Marry, 'twas through driving steeds that I got wrecked.

τὸ χρυσάμπυκες <καὶ Ruth.> παραπεποιῆσθαι τοῦτο· [ἐπεὶ ἐμνήσθη αὐτοῦ ἀπὸ τοῦ πατρός: this is unintelligible]. Homer and Pindar narrate that Licymnius was slain with a stick; if the scholiast is to be believed, Xenocles described him as owing his death to an accidental fall from Tlepolemus' car; possibly Tlepolemus was represented as frightening the horses (A. T. Murray, *On Parody* etc. p. 19).

σκληρό, 'discomfortable Fate' (cp. Shak. *Rich. III* iii. ii. 36); cp. *Pax* 1250, *Eur. Alc.* 500, *Rhes.* 56, *Hipp.* 871, *Andr.* 1036.

θραυσάντῳ: in the original χρυσάμπυκες (predicated of the Muses, *Pind. P.* 3. 89, of Urania, *Bacchyl.* 5. 13), an unintelligible epithet, but possible in the pseudo-Aeschylean style of Xenocles; θ. is a jest κατὰ παρωνυμίας, but is more intelligible than the original, cp. [*Eur.*] *Rhes.* 118 θραύσαντες ἀντόγων χνόδας, *Herc.* 780 ἔθραυσεν δλβου κελαινὸν ἄρμα.

1265. ἵππων, 'my chariot,' as in Homer; possibly a substitution for δόμων (Kock), but A. T. Murray (in spite of the scholium) thinks the words were spoken by Licymnius.

ὡς μ' ἀπόλεσας: tragic, cp. *Pax* l.c., *Eur. Or.* 130, 586, *Hipp.* 311.

1266. Also tragic in expression.

τί δαί: cp. 491 n.

1267. Cp. *Ecol.* 1005.

1269. Schol. R (not in V) λείπει τὸ ἀτυχῶς ἐμοί [d. is really a gloss on κακῶς].

μέντοι: the hyperbaton (for ἄλλως τε καὶ κακῶς μ. π., cp. 788 n., *Eq.* 188 sq.) emphasizes the obligation.

1270. τὰ ποῖα: cp. *Ach.* 418 n.

1271. Schol. V (ext.) διὰ τὸ ἄνω εἰρηκεῖναι "ἀνὴρ κακοδαίμων" καὶ "ὧ μοί μοι" (ἐπήγαγε τὸ δυνως).

ἄρα: cp. *Vesp.* 314 n.

δυνως: an affected word, ludicrously used here in paratrag., cp. *Vesp.* 997 n.

εἶχες: Strepsiades means 'veritably your state is parlous,' if you expect to receive back the money which you have lent to my son; misfortune must have turned your brain. Amynias takes the remark to be a genuine expression of sympathy.

δοκεῖς, 'as it seems,' cp. *Plut.* 390, *Plato, Rep.* 426 B οὐκ ἐπανέτης εἰ, ὡς ζοικας, τῶν τοιούτων ἀνδρῶν.

1272. ἵππους: cp. 1265 n.

ἐξέπεσον: schol. V (int.) τῶν χρημάτων ἦν δὲ καὶ οὗτος περὶ ἱππικὴν ἔχων: a jest καθ' ὁμωνυμίας, cp. *Lysias* xxxiii. § 10 ἀθλίως ἐκπεπτωκότες <τῶν δυντων>. Amynias was bankrupt (1269 κακῶς πεπραγότε); this was his misfortune which he expresses in the language

ΣΤΡ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;

ΑΜΤ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;
οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

ΣΤΡ. <σὺ δὲ> 1275

τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς.

ΑΜΤ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησθαι μοι δοκεῖς,
εἰ μὴ ἀποδώσεις τὰργύριον.

ΣΤΡ. κάτειπέ νυν,

πότερα νομίζεις καινὸν ἀεὶ τὸν Δία

ῥεῖν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον

1280

ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν;

ΑΜΤ. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.

ΣΤΡ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,

1275 αὐτὸς] Hermann αὐθις || Bergk ὑγιανείς. I believe (with Meineke, v. Herwerden) that the line should be assigned to Amynias; in which case *τί δαὶ* of codd. should be altered to *σὺ δὲ* or *ἰδοῦ* (v. Herwerden), and not to *ἰαὶ* (Meineke), which is an exclamation of joy 1276 ὥσπερ] v. Leeuwen ἐπεὶ: ὅπως M || κατασεσεῖσθαι Su. (s.vv. τὸν ἐγκέφαλον) 1277 προσκεκλησθαι μοι δοκεῖς RV: προσκεκλησσεσθαι γέ μοι (om. δοκεῖς) Su. (s.v.), Ald. As the homoeoteleuton seems to be intentional, and as προσκ. corresponds to σεσεῖσθαι in form, as well as in tense, the reading of RV is preferable. The corpus of scholia, of which the scholia in RV Su. formed a part, read the fut. perf. (see comm.) 1278 μὴ ἀποδώσεις most codd., rightly 1281 τοῦθ'] τὸ θ' R: τοῦτ' V 1282 οὐδέ] οὐδέν RV

familiar to the race-course, where the overturn of a car was a frequent occurrence (cp. Herwerden, *Vind.* p. 41).

There is no reason to think that Amynias was really thrown from his car; nor, if he had been, would this have been a reason for demanding back the loan. Strepsiades, however, understands ἐξ. in its literal sense.

1273. Schol. V (ext.) πρὸς τὸ ἀπὸ ἔκπου ἀπὸ ὄνου εἶπε, καὶ ἅμα πρὸς τὸ ληρεῖς· ἐπὶ γὰρ τῶν μὴ κατ' οὐδένα λόγον [μηδὲνα λόγων R] πραττόντων εἰώθασιν τὸ ἀπὸ ὄνου λέγειν <κατὰ> τὴν παροιμίαν· τινὲς δὲ ἀπὸ νοῦ λέγουσιν [-ειν R]: cp. *Vesp.* 1370 n., L. Bauck, *De prov.* etc. p. 23. The quick Greek intellect always saw, in this phrase, a jest κατ' ἐξαλλαγὴν φωνῆ, viz. ἀπὸ νοῦ κ. ('justled from your senses,' Shak. *Tr.* v. 158); there is a further perversion of the phrase (καθ' ὁμωνυμίαν) in Eupol. i. p. 357 K. (ii. p. 571 M.) ὥσπερ ἀπὸ χοῦς (a jest on ὄνου 'a bombard,' cp. *Vesp.* 616 n.)

πεσών (v. Leeuwen). Joël fails to notice that the jest was a 'Cynical' one; cp. Diog. L. vi. § 3 where Diogenes replies to one who wished to know what he needed to be a philosopher "βιβλιαρίον καινοῦ, καὶ γραφεῖον καινοῦ, καὶ πινακιδίον καινοῦ" τὸν νοῦν παρεμφάνων (also a jest of Stilpo, id. ii. § 118); for a similar 'Cynical' jest cp. id. vi. § 52 (Diogenes) ἰδὼν ἱματιοκλέπτην ἐν τῷ βαλανείῳ ἐφη "ἐπ' ἀλειμμάτιον ἢ ἐπ' ἀλλ' ἱμάτιον."

1275. ὑγιαίνεις: cp. *Vesp.* 1365, *Pax* 95, *Aves* 1214, *Com.* adesp. iii. p. 429 K. (iv. p. 684 M.) ὁ πρῶτος εἰπὼν "μεταβολὴ πάντων γλυκύ" | οὐχ ὑγίαινε: very similar is *Plut.* 364. If the text of codd. is right (see crit. n.), Strepsiades is not attending to Amynias' words, and repeats ληρεῖς in another form; 'beyond all question you are in a parlous state yourself' (as well as your horses and car).

1277. προσκεκλησθαι: the perf. implies that the accusation is a *fait accompli* (cp. Sobol. *Synt.* p. 106).

STREPS. Why then do you talk bedlam, as if you owed it to an ass?

AMYN. Is it 'bedlam' to ask repayment of a debt? Out of doubt your own wits are touched.

STREPS. (*With an affectation of professional concern*) In my opinion your *pia mater* has received a shock.

AMYN. But in my opinion, by heavens, you are as good as attached, unless you repay the debt.

STREPS. Tell me now, do you suppose that it's new water that Zeus sends each time, or that the sun draws up the same from below again?

AMYN. I don't know, and—what's more,—I don't care.

STREPS. How, then, can you justly claim payment of a

The use of the present tense, in a prophecy, is similar, cp. Goodwin, *MT.* §§ 32, 51, Xen. *Anab.* I. 8 § 12 κὰν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.

1276. ἐγκέφαλον: Su. (not in RV) τρυτέστι, τὰ κεκρυμμένα (a curious note); a seeming instance of the brain's being treated, in Greek, as the seat of intellect (as by Plato, while Aristotle put it in the heart), a fact often denied, cp. *fr.* i. p. 574 K. (ii. p. 1210 M.) ἐτερεγκεφαλᾶν 'to suffer from brain-disease,' Hippocr. *Arhor.* iv. p. 580 L. ἐπὶ πληγῇ ἐς τὴν κεφαλὴν ἐκπλήξεις ἢ παραφροσύνη κακὸν ('. . . are bad symptoms'). There is a curious statement in Athen. 65 F, on the authority of Apollodorus, that the Athenians did not use the word ἐγκ.

ὥσπερ, 'I think'; cp. *Ach.* 193 n., *Vesp.* 395 n., *Pax* 234, 526, *Thest.* 869.

σεσεῖσθαι: a medical term (*Ach.* 12 n.), especially of the brain, cp. Hippocr. *Arhor.* ib. p. 594 L. ὁκόσοισιν ἂν ὁ ἐγκέφαλος σεισθῇ ὑπὸ τινος προφάσιος, ἀνάγκη ἀφώνους γίνεσθαι παραχρήμα: hence we may translate 'your *pia mater* has got a shock' (cp. Shak. *Troil.* II. i. 77).

δοκεῖς: according to v. Leeuwen, redundant after ὥσπερ. But the exaggerated expression of uncertainty is intended to raise a laugh, cp. Plato, *Phaedr.* 260 E ὥσπερ γὰρ ἀκούειν δοκῶ τινῶν προσόντων καὶ διαμαρτυρομένων λόγων, where Socrates apologizes for his bold personification of 'arguments.'

1277. νῆ τὸν Ἑρμῆν: the God who presided over money-transactions (cp. 1234 n.). The Greeks, like Bobadil, had a method in their oaths.

προσεκεκλήσθαι: schol. V (int.) <eis

δικαστήριον R> (διὰ μαρτύρων ἀχθήσεσθαι [κλήθήσεσθαι Su.]) ἀπὸ κοινοῦ δὲ τὸ δοκεῖς: cp. 1221 n.

δοκεῖς: the homeoteleuton seems to be intentional, cp. 484 sq., 557 sq.

1278. μὴ ἀποδώσεις: for the synizesis cp. *Ach.* 860 n.

1279. Schol. V (int.) (ὡς ταῦτα μαθὼν παρὰ Σωκράτους) κατὰ τὸ σιωπώμενον). This specimen of physical knowledge was not communicated in 368 sqq.; possibly the scholiast means that he learnt it behind the scenes, during the recitation of the Parabasis (see 627 sqq.). Bücheler (*N. Jahrb.* lxxxiii. p. 671) and Naber (*Mnem.* xi. p. 319) argue that it may have formed the subject of the problems περὶ τῶν μετεώρων πραγμάτων alluded to in 490, but now omitted; but it is improbable that that scene was ever longer than it now is (see note *ad loc.*). The oversight discussed by Bücheler and Naber exists, but it was probably due to the poet, who was not a German metaphysician, and cared little for strict consistency. Joël sees an allusion here to the Cynic practice of applying natural philosophy (as in Plato, *Theaet.* 152 E sq.) to the problems of practical life.

1279. ἀεὶ . . . ἐκάστοτε: cp. 1458.

1281. ταῦτό: for this form cp. 234 crit. n., *Vesp.* 25 crit. app., Bachmann, *Zur Kritik*, p. 240, Bamberg, *Exerc. crit. ad Ar. Plut. nov.*, 1885, p. 12, Kühner-Blass, *Gram.* § 173. 2.

1283. δίκαιος: cp. 1434. Joël sees an allusion here to Antisthenes' teaching that, since δικαιοσύνη consists in knowledge, the first requisite even for practical life is ἐπιστήμη: without this

- εἰ μὴδὲν οἶσθα τῶν μετεώρων πραγμάτων ;
 ΑΜΤ. ἀλλ' εἰ σπανίζετ' ἀργυρίου, τὸν γοῦν τόκον 1285
 ἀπόδοτε.
 ΣΤΡ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον ;
 ΑΜΤ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον αἰεὶ γίγνεται,
 ὑπορρέοντος τοῦ χρόνου ;
 ΣΤΡ. καλῶς λέγεις.
 τί δῆτα ; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290
 νυνὶ νομίζεις ἢ πρὸ τοῦ ;
 ΑΜΤ. μὰ Δί', ἀλλ' ἴσῃν.
 οὐ γὰρ δίκαιον πλείον' εἶναι.
 ΣΤΡ. κατὰ πῶς
 αὕτη μὲν, ὦ κακόδαιμον, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποῆσαι τὰργύριον πλείον τὸ σόν ; 1295
 οὐκ ἀποδιώξῃ σαυτὸν ἀπὸ τῆς οἰκίας ;

1285 σπανίζεις τὰργυρίου μοι τὸν τόκον codd.: Cobet (*Mnem.* iii. p. 312) σπανίζετ' ἀργυρίου, τὸν γοῦν τόκον, quod certe scripsit Ar., aut dormitavit
 1286 ἀπόδοτε] Blaydes ἀποδοτέα || τοῦτο δ' ἔσθ' R etc., Su. (s.v. τόκος):
 τοῦτ' ἔσθ' V: Meineke τί τοῦτο δ' ἔσθ' ὁ τόκος; ἢ θηρίον; 1287
 ΑΜΥ. om. V 1292 πλείον R 1294 πλείωνων | σὺ δὲ V 1295
 πλείον RV etc.: πλέον Mut. 1 (Bekk.). The former is a tragic form, used
 in comedy only when required by the metre (cp. *Vesp.* 662 n., *Eccl.* 1132);
 here it may be justified on account of the *anpnominatio* with πλείων 1296

all accumulation of gold is accursed.
 But this theory is Socratic as well.

1284. πραγμάτων: cp. 228 n.

1286. ἀπόδοτε: viz. you and your son.

τοῦτο: probably ὁ τόκος is in apposition
 to τοῦτο: or perhaps the pronoun
 is attracted to the gender of θηρίον, cp.
Aves 93 ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ
 θηρίον;

τόκος: schol. V (ext.) ἐπεὶ γέννημά
 φάμεν ἐπὶ θηρίον καὶ τόκον· ([τὸ θηρίον
 τοῦτο τί ἐστὶ καὶ τόκος]) a common jest
 καθ' ὁμωνυμίαν, cp. 1156 n., Plato, *Rep.*
 555 E, Aristot. *Pol.* i. 10=1253 b 6,
 Shak. *Merch.* i. iii. 96 'or is your gold
 and silver ewes and lambs? *SH.* I
 cannot tell; I make them breed as fast,'
 ib. 134 'for when did friendship take
 A breed for barren metal of his friend?'

1287. τί δ' ἄλλο γ' ἢ: used only in
 reply to a question, cp. 1447, 1495, *Eq.*
 615, *Vesp.* 984 n., *Pax* 103, 923, *Aves*
 28, *Ran.* 198, *Eccl.* 771. In this formula

γε emphasizes ἄλλο, and does not belong
 to δέ (as in δέ γε, cp. *Vesp.* 94 n.).

καθ' ἡμέραν: cp. 1155 n.

1288. πλέον πλέον: for the repetition
 (which expresses gradual increase) cp.
Vesp. 213 n., *Ran.* 1001, Eur. *IT.* 1406,
 Bekk. *An.* 108. 8. This reduplication
 became very common in late Greek, so
 that in modern Greek a superlative is
 formed by repeating an adjective (e.g.
 ὁ μέγας μέγας βασιλεὺς, πρῶτ πρῶτ,
 Jannaris, *Hist. Greek Gram.* §§ 513,
 521).

1289. ὑπορρέοντος: schol. V (ext.)
 προβαινόντος (καὶ ἀναλισκομένου, of the
 'sly slow hours' (Shak. *Rich.* II i. iii.
 150), cp. Aesch. *Eum.* 853, Theocr. 7.
 121.

1290 sqq. According to some writers
 (e.g. G. Schwandke, *De Nub. prior.* p.
 159), from the first edition, since Strep-
 siades shows here an ingenuity in
 argument which is worthy of his son, the

debt, when you are so incapable of the mysteries of the skies? ✕

AMYN. (*Not marking*) Well, if you are hard pressed for money, at least pay me that which the metal breeds.

STREPS. What sort of cattle is this breed?

AMYN. What but the money which, month by month, and day by day, grows more and more, as the stream of time flows on?

STREPS. You say well. Look here, do you suppose that the sea is fuller now than it was of old?

AMYN. No, its bulk is unchanged: since it is not the law of nature that it should grow bigger.

STREPS. How then, poor fool, though the sea wax not, as all the rivers flow into it, can you seek to make your money wax? Shog off, I say, from the house.

ἀποδιώξεις codd., cp. Rutherford, *New Phryn.* p. 377: Bentley ὀπολιβάξεις αὐτόθ' (better αὐτίκ'), which v. Herwerden (*Mnem.* xxiv. p. 299) is inclined to accept || ἀπὸ Δ dett. al.: ἐκ RV etc.; the latter is unsuitable here, as it would imply motion from the inside of a house (Sobol. *Praep.* p. 89, Vahlen, *Opusc. acad.* i. p. 279). For the confusion of prepositions cp. *Ach.* Introd. p. lxxx. 13

finished Sophist. But possibly they have underrated the ability of Strepsiades, who was expelled from Socrates' school, in reality not because he was an ass, but because the problems submitted to him did not appeal to his practical intelligence.

1290. According to Anaxagoras, the sum of matter cannot increase or diminish (Diels, *Vorsokr.*² p. 316. 3 sqq.); but the problem here is more restricted, cp. Lucr. vi. 607 sqq. For τί δῆτα; cp. 1105 n.

1292. δίκαιον: schol. V (ext.) οὐ λυσitelεῖ τοῖς ἐπὶ γῆς πλείονα εἶναι τὴν θάλατταν. 'It is not natural that it should exceed its list' (cp. Shak. *Meas.* i. i. 6); a curious but not uncommon use which is derived from the epic use of δίκη, as the sum of the conditions (natural or inherited) under which a man lives (cp. *Od.* xviii. 275, etc.). It is frequently so used in writers on physics, like Hippocr. *Περὶ τῶν ἐν κεφ. τραυμ.* iv. p. 194 L. (in consequence of certain injuries) ὁ θάνατος οὐ γίνεται κατὰ γε δίκην, οὐδ' ἦν γίνηται 'death is not the natural result'; and in other writers, especially in adverbial expressions, cp. 1116 n., Thuc. ii. 89 § 3 τὸ δ' ἐκ τοῦ δικαίου ἡμῶν μᾶλλον νῦν περι-

έσται (as a natural consequence of training), iv. 17 § 5 (H. Weber, *Aristoph. Stud.* p. 170). Joël thinks the use here may be illustrated by Plut. *Sol.* 3 § 5 ἐξ ἀνέμων δὲ θάλασσα ταρασσεται ἦν δέ τις αὐτὴν | μὴ κινῆ, πάντων ἐστὶ δικαιοτάτη. Hence Thales (Stob. iii. § 79) said: πιστὸν γῇ (as repaying labour, and so teaching τὸ δίκαιον), ἀπιστον θάλασσα, ἀπληστον κέρδος. There may be a parody of the treatment of φύσις as the norm of life, and a sneer at the ethical employment of natural philosophy affected by certain philosophers.

κῆτα: cp. *Vesp.* 665 n.

1294. ἐπιπρεόντων: cp. Claudian, *In Ruf.* i. 184.

1296. ἀποδιώξη: a jest καθ' ὁμωνυμίαν (on διώκειν 'to accuse,' *Ach.* 698 n.), such as is frequent in Aristophanes (*Aves* 1020), and in Shakespeare (e.g. *Hen. V* i. ii. 284 sq. 'for many a thousand widows Shall this his mock mock out of their dear husbands, Mock mothers from their sons, mock castles down').

σαντόν: cp. *Vesp.* 196, *Pax* 19; a colloquial use, not strange to tragedy, cp. Soph. *Phil.* 577 ἐκπλεῖ σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

φέρει μοι τὸ κέντρον.

ΑΜΤ.

ταῦτ' ἐγὼ μαρτύρομαι.

ΣΤΡ. ὕπαγε, τί μέλλεις; οὐκ ἔλῃς, ὦ σαμφόρα;

ΑΜΤ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν;

ΣΤΡ.

ἄξεις; ἐπιαλῶ

κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον.

1300

φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ

αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

> ζ

ΣΤΑΣΙΜΟΝ

στροφή

ΗΜΙ. Α. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ

γέρων ὃδ' ἐρασθεῖς

ἀποστερηῆσαι βούλεται

1305

τὰ χρήμαθ' ἀδανείσατο·

κοῦκ ἔσθ' ὅπως οὐκ *ὄψεται

τῆμερόν *τις πρᾶγμ', ὃ τοῦ-

τον ποήσει τὸν σοφιστὴν <κακῶς>.

1298 In V, μαρ^τ is placed above οὐκ, an ancient error (see schol.) || σαμφόρα Ald. : Πασία RV (a curious blunder, since hitherto this character has been called ΔΑ. in RV) 1299 ΠΑ. prefixed in V || ἄξεις ἐπιαλῶ R : ἄξεις ἐπὶ ἄλλων V : ἄ. ἐπεὶ ἄλῶ v.l. in V : ἄξεις· ἐπιαλῶ Ald. : corr. Hermann

1301 φεύγειν V || σ' ἄρα R (sic) : σ' ἄρα V etc. : Lenting (*Obs. crit.* p. 73) ἄρα σε || κινήσειν σ' Ald. 1302 αὐτοῖς τροχοῖς τοῖς σοῖσι V (sic) etc. : Elmsley αὐτοῖσι τοῖς τροχοῖσι 1304 sq. Written as one line in V

1304 ἐρασθεῖς] there is a difficulty here as to the correspondence with 1313 : Reisig ἐξαρθεῖς (*Thesm.* 981) : v. Leeuwen ἀρνηθεῖς : Reiske χρήστας (cp. Ijzeren, *De uit. princ. codd.* p. 97). Piccolomini thinks ἐ. came from ἐρᾶν

1307 sqq. So divided in V : (1) . . λήψεται, (2) . . ποιήσει, (3) . .

1297. φέρε: cp. *Ach.* 584 n. κέντρον: schol. V (intramarg. int.) (τὸ) ἀμυντήριον.

μαρτύρομαι: cp. 1222 n., *Ach.* 926 n.

1298. Schol. V (ext.) ταῦτα εἰκεν ὁ μαρτὸς τῷ δανειστῇ λέγειν. || (ἀντὶ τοῦ οὐκ ἀναχωρεῖς;)

ὑπαγε, 'sessa' (Shak. *Lear* III. iv. 101); cp. *Vesp.* 290 n.

οὐκ ἔλῃς κτλ., 'sneck up'; also in *Eq.* 603 (in a different sense).

σαμφόρα: cp. 23 App.

1299. ὕβρις κτλ.: a tragic phrase (e.g. *Soph. OC.* 883) often borrowed by

Aristoph. (*Lys.* 658, *Ran.* 21, *Plut.* 886), cp. Ter. *Andr.* 237 *pro deum fidem quid est, si haec non contumeliast*, Suet. *Caes.* § 82 *ista quidem vis est*.

ἄξεις: cp. 633 n.

ἐπιαλῶ: see Appendix.

1300. σειραφόρον: cp. 121 n.

1301. ἔμελλον, 'I was going to . . , as I knew'; cp. *Ach.* 347 n., *Vesp.* 460 n.

κινήσειν: a jest καθ' ὁμωνυμίαν, cp. *Ach.* 1052 crit. n., Herodas 5. 2 τὰμά σοι σκέλεα κινεῖν.

1302. αὐτοῖς: schol. R (not in V) λείπει ἢ σύν, cp. *Vesp.* 119 n.

(Looking round for his slave) Hand me the lash. (*He strikes AMYNIAS.*)

AMYN. I protest.

STREPS. Sneek up! quick, quick; gallop, O high-bred steed!

AMYN. (*Screaming*) Is not this flat outrage?

STREPS. Sessa! Trace-horse, I'll firk your buttock with this my goad, and prick it full of holes. (*AMYNIAS decamps*) I thought I should bestir you, with your wheels and teams and all.

STASIMUM

STROPHE

SEMICHORUS I. What a coil is toward, when a man becomes enamoured of vain things! For this greybeard, being so bitten, is minded to 'scape payment of the money that he has borrowed. Out of doubt, many of you to-day shall see this chop-logic bring

πανουργ., (4) . . λαβεῖν, (5) . . ὅπερ, (6) . . οἷ, (7) . . δίκαιοις, (8) . . ξυγγένηται, (9) . . βουλήσεται 1307 λήψεται RV etc., Ald.: τι λήψεται A etc.: Hermann λήψ. τι: v. Herwerden (*Mnem.* xxiv. p. 302) γενήσεται τι πράγμ': id. (*Vind.* p. 42) οὐχ ἔψεται | τήμ. τι πράγμ., but ἔ. could not be so used. Piccolomini thinks the word came from λαβεῖν: I suggest ὅψεται . . τις (τις is normal in a threat or warning, cp. *Vesp.* 1327 κλαύσεται τις τῶν ὀπισθεν κτλ.) 1309 σοφιστήν ὦν codd. (in Δ ἀνθ' ὦν): Reiske <ῥως ἀνθ'> ὦν (but ῥ. is impossible after οὐκ ἔσθ' ὦ.): v. Herwerden <ῥ' ἀνθ' ὄσων> Schroeder <κακῶς ἀνθ'>

1303-20. Schol. Heliod. (mostly not in RV) κορωνῖς <ὅτι ἐξίσιν οἱ ὑποκριταὶ> καὶ μέλος τοῦ χοροῦ κῶλων ἦν, ὦν τὸ πρῶτον ἱαμβικὸν τρίμετρον ἀκατάληκτον, καὶ ἐν εἰσθέσει τρία κῶλα, ὦν τὸ πρῶτον Ἰωνικὸν ἡμιόλιον [ἐν εἰσθ. . . ἡμιόλ. RV int.], τὰ δὲ τρία κῶλα τροχαῖκα ἀκατάληκτα ἐκ κατακλείδος καὶ βάσεως τρίμετρον ἀκατάληκτον, καὶ τὸ ἐκ χοριάμβου βάσεως καὶ χοριάμβου ἡμιόλιον, ὥστε συλλαβὴν ἐνδεῖν τοῦ καλουμένου σαπφικῷ ἐνδεκασυλλάβου (from cod. Θ, Thiemann, *Colom.* p. 16, O. Hense, *Heliodor. Untersuch.* p. 46). This scheme implies a very faulty text in 1308-11.

1303 sqq. Schol. V (ext.) (αἰνίττεται εἰς τὸν Στρεψιάδην, καὶ λέγει ὅτι δεινὸν ἐστὶ καὶ ἀγῆδες τὸ ἀτόπων ἐράν.) ἰστέον (δὲ) ὅτι ἐκεῖνοι διαλεχθέντες ἀπεληλύθασιν· ὁ δὲ χορὸς ἐπὶ τῆς σκηνῆς ὦν ταῦτα διέκειτο περὶ τοῦ Στρεψιάδου, προαναφωνῶν διὰ τούτων καὶ αἰνιττόμενος ἃ μέλλει [-οι R] πείσεσθαι ὁ Στρεψιάδης ὑπὸ τοῦ υἱοῦ.

1303. πραγμάτων, 'troubles,' especially law-suits, cp. *Ach.* 939 n., *Vesp.* 1392 n., *Eur. fr.* 1027 N.² παῖς ὦν φυλάσσου πραγμάτων αἰσχροῦν ἐράν [Cobet for ἀπο].

ἐράν: cp. 1459, *Ach.* 32 n., *Pax* 191.

1305. ἀποστερήσαι: cp. 1464 *Vesp.* 509 n.

1306. ἐδανείσατο: for the short syllable at the end of the colon cp. *Ach.* 213.

1307. οὐκ ἔσθ' ὅπως οὐ: cp. *Vesp.* 212 n.

1308. τήμερον: like *hodie*, in a threat of personal chastisement, cp. 699, *Eq.* 68, *Vesp.* 643 n., *Pax* 243, *Plut.* 433.

πράγμα: schol. V (intramarg. int.) ἀντὶ <τοῦ R> κακόν [Su.: καλόν MS.]; a jest on πραγμάτων 1303, 'he shall get such a π. as he desires' (v. Leeuwen).

1309. σοφιστήν, 'chop-logic sophister'; schol. V (int.) τὸν φιλόσοφον, ἢ τὸν παῖδα

<ἀνθ' > ὦν πανουργεῖν ἤρξατ' ἐξ-
αίφνης λαβεῖν κακὸν τι.

1310

ΑΝΤΙΣΤΡΟΦΗ

HMI. B. οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ
πάλαι ποτ' ἐδίζητ',
εἶναι τὸν ὕον δεινὸν οἱ
γνώμας ἐναντίας λέγειν

1315

τοῖσιν δικαίοις, ὥστε νι-
κᾶν ἅπαντας οἷσπερ ἄν
ξυγγένηται, κᾶν λέγῃ παμπόνηρ'.
ἴσως δ' ἴσως βουλήσεται
κάφωνον αὐτὸν εἶναι.

— > ζ 1320

ΕΠΕΙΣΟΔΙΟΝ Γ

ΣΤΡ. ἰοὺ ἰοῦ.

ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.
οἶμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ὦ μιარέ, τύπτεις τὸν πατέρα;

1311 τι [τί RV] κακὸν λαβεῖν codd.: corr. Hermann; if λήψεται above is retained, παθεῖν should be read here for λαβεῖν (v. Herwerden, *Mnem.* xix. p. 394) 1313 ἐζήτει Ald.: ἐπέζητει RV (possibly a gloss): Blaydes ἐδίζητ': v. Herwerden ἔχρηξεν or πάλαι γ' ἐπόθησεν (but the error may be in 1304) 1315 γνώμας Ald.: γνώμας τ' RV etc. 1317 ἅπαντας] v. Herwerden πάντας αὐτὸν || id. οἷσιν

ἢ τὸν γέροντα* ἀπὸ τοῦ σοφίσασθαι, cp. 331 n.; an ironical acceptance of Strepsiades' description of himself in 1202. G. Schwandke (*De Nub. prior.* p. 163) argues that this passage is from the first edition, in which, as it is alleged, Strepsiades was transformed into a Sophist. There is no real evidence of this, and such an hypothesis spoils the humour here.

1310. ὦν: schol. V (intramarg. int.) τὸ ὦν <ἀντὶ τοῦ R> ἀνθ' ὦν: see crit. n. ἀνθ' ὦν is poetical, cp. *Ach.* 292 (troch. tetram.), *Ecol.* 17 (par.).

1312-20. According to G. Schwandke, an insertion in the second edition, the antistrophe in the first edition having

been 1345 sqq., which he holds to have referred, not to Phidippides, but to some creditor who was harassing Strepsiades.

1312. αὐτόν: schol. R (not in V) ἀντὶ τοῦ τὸν Στρεψιάδην.

εὐρήσειν, 'find to his cost,' Theocr. 10. 17 ἦρε θεὸς τὸν ἀλιτρόν· ἔχεις πάλαι ὦν ἐπεθύμεις.

1313. πάλαι ποτέ: cp. *Vesp.* 1060 n.

1314. οἱ=εἰ: rare in Attic, generally as an enclitic (*Aesch. Ag.* 1147, *Soph. OC.* 1630, *Eur. El.* 924, *Xen. Hell.* vii. 1 § 38, *Ath. Pol.* 2 § 17, *Plato, Symp.* 174 E). In comedy, only in parody; avoided entirely by Demosthenes, etc. (Kühner-Blass, *Gram.* § 165. 2).

1316. δικαίοις: cp. 888, 1040.

down some sudden bale upon his head, in punishment of his jack-dog tricks.

ANTISTROPHE

SEMICHORUS II. For anon, I ween, he'll realize what for so long he has been seeking, his wish that his son should become apt to match just pleas with counter-pleas, and to carry it off against all with whom he shall dispute, though his words be shame-proof. And then, belike, he will prefer that that son should be no better than stark dumb.

EPISODIUM C

(STREPSIADES rushes screaming into the Orchestra, closely followed by his son.)

STREPS. Oh, oh! Neighbours and kinsmen and fellow-townsmen! to my rescue, with your speediest, for I'm pounded. (PHIDIPIDES strikes him again) Oh my head and cheeks: I'm ruined. (To PHIDIPIDES) Out, scab! do you beat your father?

1318. *ξυγγένται*: schol. R (not in V) οἷς <ἀν> ἀντιταχθῇ καὶ ἀντιλέγῃ [-ει MS.]. 'Shall have disputed' (sc. *eis λόγους* 252 n.), not 'feindlich zusammentreffen' (Kock⁴).

1319. Schol. V (int.) εὐξεται παρ' αὐτοῦ ἀδικοῦμενος (καὶ) δεινὰ πάσχων τέλεον ἄφωνον αὐτὸν εἶναι.

ἴσως ἴσως: an ironical warning, cp. 1129 n.

βουλήσεται, 'prefer'; an epic use.

1320-44. Schol. Heliodor. (not in RV) διπλῇ <καὶ κορωνὶς ὅτι εἰσίσιν οἱ ὑποκριταί,> καὶ εἰσθεῖς *eis* λάμβους τριμέτρους ἀκαταλήκτους ἐλκοσι τρεῖς (from cod. Θ, Thiemann, *Colom.* p. 16, O. Hense, *Heliodor. Untersuch.* p. 46).

1321-44. Episodium III.

1321 sqq. Schol. V (int.) (ιοῦ ιοῦ ὦ γείτονες· σχετλιάζων ἔξεισιν ὁ πρεσβύτερος ὡς ἀπὸ τοῦ παιδὸς τετυμμένος· δηλον[ότι] δὲ ὅτι πάντα ταῦτα διαπέπασται αὐτῷ τῆς πρὸς Σωκράτην [-ους MS.] διαβολῆς χάριν, δεικνύναι διὰ τούτου φιλοτιμούμενος ὅτι μηδὲν χρηστὸν διδάσκει τοὺς νέους, ἀλλὰ πᾶν τούναντίον πονηρὸν, ὅποτε καὶ περὶ τοὺς γεγεν(ν)ηκότας τοιοῦτοι γίνονται).

1321. *ιοῦ κτλ.*: cp. Eur. *Hipp.* 776 *ιοῦ ιοῦ· βοηδρομεῖτε πάντες οἱ πέλας δόμων*, Plaut. *Aul.* 406 *attatae! ciues*,

populares, incolae, accolae, aduenae omnes, | date viam qua fugere liceat, facite totae plateae pateant.

1323. ἀμυνάθετε: for this present form cp. 1482 crit. n., and the discussion in Kühner-Blass, *Gram.* § 272, Jebb on Soph. *OR.* 651. As in the case of *ἐφασκον* (*Vesp.* 577 n.), the longer form does not occur in the pres. indic.

πάσῃ τέχνῃ: schol. V (int.) ἀντὶ τοῦ παντὶ τρόπῳ (καὶ) πάσῃ δυνάμει· τὸ δὲ ἀμύνειν καὶ ἀμυνάθειν λέγει· ἀπὸ τούτου οὖν ἐσχημάτισται.

1324. τῆς κεφαλῆς: cp. *fr.* i. p. 478 K. (ii. p. 1084 M.) οἶμοι κ. τῆς τῶθ' ἡμέρας.

γνάθου: cp. *Ran.* 149 sq. ἡ μητέρ' ἠλόησεν, ἡ πατὴρς γνάθον | ἐπάταξεν· For such offenders was reserved a very low circle in the *Inferno* described by *Heracles*.

1325. μιαρῆ, 'stinkard,' 'scab,' 'lousy knave,' 'whoreson jackanapes.'

τύπτεις κτλ.: it was a charge against Socrates that τοὺς πατέρας προσηλακίζειν ἐδίδασκε (Xen. *Mem.* i. 2 § 49), since he taught that, as affection was ultimately based on self-interest, it should bow to it, when there was a conflict between the two, and when a larger interest demanded it. As the passage in Xenophon

- ΦΕΙ. φήμ', ὦ πάτερ. 1325
 ΣΤΡ. ὀρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει.
 ΦΕΙ. καὶ μάλα.
 ΣΤΡ. ὦ μιὰρὲ καὶ πατραλοῖα καὶ τοιχωρύνχε.
 ΦΕΙ. αὐθὶς με ταῦτὰ ταῦτα καὶ πλείω λέγε.
 ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά ;
 ΣΤΡ. ὦ λακκόπρωκτε.
 ΦΕΙ. πάττε πολλοῖς τοῖς ῥόδοις. 1330
 ΣΤΡ. τὸν πατέρα τύπτεις ;
 ΦΕΙ. κάποφάνῳ γε νῇ Δία
 ὥς ἐν δίκῃ σ' ἔτυπτον.
 ΣΤΡ. ὦ μιαρῳτάτε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκῃ ;
 ΦΕΙ. ἔγωγ' ἀποδείξω, καί σε νικήσω λέγων.
 ΣΤΡ. τουτὶ σὺ νικήσεις ;
 ΦΕΙ. πολύ γε καὶ ῥαδίως. 1335
 ἐλοῦ δ' ὁπότερον τοῖν λόγῳιν βούλη λέγειν.
 ΣΤΡ. ποίοιν λόγῳιν ;
 ΦΕΙ. τὸν κρείττον', ἢ τὸν ἥττονα ;

1328 με] μετὰ V Su. (s.vv. μιὰρὰ κεφαλῇ, in codd. AVB) || μετὰ ταῦτα V: ταντὰ ταῦτα Su. (l.c.), Ald. 1329 οἶδ' Su. (s.v. λακκόπρωκτε, in codd. AVB) || καὶ om. V dett. al., Su. (s.vv. μιὰρὰ κεφαλῇ): δὴ Ald. 1332 ὥς] ὥστ' V 1335 πολλὺ V

is held to have a Cynic flavour, Joël argues that Antisthenes is aimed at here, as in the attack on the Cynic view in Plato, *Crito*, 50 E. He also thinks that Phidippides' smiling assent to his father's vituperation is an illustration of the *πραότης* which Antisthenes recommended in such circumstances, cp. *fr.* 109 Mullach *παρεκελεύετο τοὺς κακῶς ἀκούοντας καρτερεῖν μᾶλλον ἢ εἰ λήθοις τις βάλλοιτο*: but this may have been a Socratic trait also.

φήμ': cp. *Ach.* 187 n. Notice the calmness of the reply of Phidippides, who, as Mazon well says, has 'la sérénité d'une bonne conscience logique sur son visage.'

1327. πατραλοῖα, 'O cankered wretch, kindness, cut-throat dog' (cp. Shak. *Hamlet*. II. ii. 617). The diphthong is a survival of the old speech in this word and *μητραλοῖας*, while *ἀλοῶν* is universal (cp. *Vesp.* 186 n.).

τοιχωρύνχε, 'brigand,' 'cutpurse';

merely abusive, cp. *Plut.* 909, 1141, Men. *Ἐπιτρέπ.* 450 *ιερόσυλε γραυ* (like *sacrilega* in Plautus). For the derivation cp. *Vesp.* 350 <ὀπην> *διорύξει*, Job xxiv. 'in the dark they dig through houses which they had marked for themselves in the daytime.' In *Ran.* 772 sq. the τ. is classed with the other blackguards who formed the audience of Euripides in Hades, τοῖς λωποδύταις καὶ τοῖσι βαλ-
 λαντιστοῖς | καὶ τοῖσι πατραλοῖαισι καὶ τοιχωρύνχοις, | ὕπερ ἔστ' ἐν Αἰδοῦ πλῆθος.

1328 sqq. He has learned successfully 'the great language' of the Unjust Reason, 910 sqq.

1328. πλείω: schol. V (intramarg. ext.) (ἀντὶ τοῦ χείρονα εἶπε); cp. Shak. *Ant.* I. ii. 109 'speak to me home, mince not the general tongue.'

1329. ἄρ' οἶσθα: cp. *Ach.* 481 n. χαίρω: quite in the spirit of Antisthenes, cp. Antisth. *fr.* 55 Mullach *τῇν τε ἀδοξίαν ἀγαθόν, καὶ ἴσον τῷ πόνῳ*, id. 11 *βασιλικὸν πράττειν μὲν εἶ, κακῶς*

PHID. (*Coolly*) I admit it.

STREPS. Mark him confess that he beats me!

PHID. And with a will too.

STREPS. O whoreson wretch, O kindless, cut-throat dog!

PHID. More, more, I prithee, of these terms. Are you unaware that I dote on plenteous abuse?

STREPS. You barathrum of lust!

PHID. 'Strew on me roses, roses.'

STREPS. Do you beat your sire?

PHID. Aye, and by heavens, I'll prove that it was right for me to do so.

STREPS. You dunghill cur, how could it be just to beat one's sire?

PHID. I will demonstrate it, and my words shall prove me victor.

STREPS. Victor in that?

PHID. Aye, conclusively, and with ease. But choose whichever of the Reasons you would have me use——

STREPS. 'Reasons,' in good hour!

PHID. (*Continuing*) The better or the worser?

δ' ἀκούειν. This passage implies a knowledge of the discussion between the Reasons (910 sqq.), and so must belong to the second edition (Hypoth. VII.), cp. Textor, *Zur dram. Techn.* ii. p. 27 n. 35.

1330. λακκόπρωκτε, 'you barathrum of lust' (cp. Massinger, *New Way to pay Old Debts* III. ii. 'you barathrum of the shambles'); a jest κατὰ παρωνυμίαν, since it is a variation of εὐρύπρωκτος, cp. Cephisod. i. p. 800 K. (ii. p. 883 M.), Eupol. i. p. 350 K. (ii. p. 547 M.) λακκοπρωκτία, *Ach.* 104 n. χαυνόπρωκτος, Aristag. i. p. 711 K. (ii. p. 762 M.) λακκόπεδον (= *scrotum*), Lucian, *Lex.* § 12 λακκοσχέας (from *δοσχος*, *scrotum*), *Com. adesp.* iii. p. 412 K. (iv. p. 643 M.) λακκόπλουτος (a nickname of Callias in Plut. *Aristid.* 5 § 9 where it is explained). Similar in sense is λακαταπύγων, *Ach.* 664 n., where Γ²E² give λακκοκαταπ. See Aeschin. i. § 84 (a passage which implies an obscene sense in λάκκος).

δόδοις: cp. 910 sqq.

1332 sqq. For this so-called Socratic argument cp. 1325 n.

ἐν δίκῃ: schol. V (intramarg. int.)

ἀντὶ τοῦ δίκαιος σε ἐνυπνόν: a poetical phrase, cp. H. Richards, *Aristoph.* etc. p. 134.

1334. λέγων: cp. 953 n.

1335. τουτί: cp. 1087 n.

πολύ γε: schol. R (not in V) ἀντὶ τοῦ κατὰ πολὺ: sc. νικήσω, cp. *Ach.* 651, Xen. *Hipp.* 8 § 11 τὸ γὰρ πολὺ νικᾶν οὐδενὶ πώποτε μεταμέλειαν παρέσχεν.

1336. A curious request, since it is obvious that every disputant, even the most unjust, would prefer to support the stronger (or 'more just') argument; the utmost of his profession would be that, if by chance he is forced to support the weaker side, he will convert it into the stronger. In the present case the request is merely a form, and implies that Phidippides is indifferent which side in the dispute his father takes, since, whatever it is, he will prove it to be wrong; but cp. 115 n.

1337. ποίουν: cp. *Ach.* 109 n. By his reply, Phidippides shows that he takes this exclamation as a real question (Lenting, *Obs. crit.* p. 74); or perhaps τὸν κρ. κτλ. are in apposition to ὅπου, no attention being paid to Strepsiades' words.

- ΣΤΡ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,
τοῖσιν δικάοις ἀντιλέγειν, εἰ ταῦτά γε
μέλλεις ἀναπείσειν, ὥς δίκαιον καὶ καλὸν 1340
τὸν πατέρα τύπτεσθαι ἔστιν ὑπὸ τῶν ὑέων.
ΦΕΙ. ἀλλ' οἴομαι μέντοι σ' ἀναπείσειν,—ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.
ΣΤΡ. καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι. >

ΑΓΩΝ Β

ὦδῃ

- HMI. A. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν, ὅπη 1345
τὸν ἄνδρα κρατήσεις·
ὥς οὗτος, εἰ μὴ τῷ ἐπεποιθείην, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.
ἀλλ' ἔσθ' ὅτῳ θρασύνεται· δῆλόν γε τὰν-
θρώπου ἔστι τὸ λῆμα. 1350

ΚΑΤΑΚΕΛΕΥΣΜΟΣ

- KOP. ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
ἤδη λέγειν πρὸς τὸν χορόν· πάντως δὲ τοῦτο δράσεις. >

- 1338 v. Herwerden ὦ μέλ', εἶ 1339 Blaydes τανταγὶ 1340
In V, μέλλεις is written in 1339, τὸν πατέρα in 1340 1347 πεποιθεί
R etc.: πέποιθ' V etc.: πέποιθεν Ald.: corr. Dawes (cp. Rutherford,
New Phryn. p. 229, Sobol. *Synt.* p. 88, *Thesm.* 596); the pluperf. here is
equivalent in sense to an imperf. 1348 So divided in V: (1) . .
θρασύνεται, (2) . . ἔστι τὰνθρώπου 1350 δῆλον [δ. γε Ald.] τὸ λῆμ'
(λῆμμι R) ἔστι τὰνθρώπου codd.: Bentley ἔστι τὸ τάνδρός; Hermann δ.

1338. ἐδίδαξάμην: schol. V (ext.) ἀντὶ τοῦ ἐδίδαξα, <ἐπαιδενάμην δι' ἐτέρον, αὐτὸς ἐπιμεληθεὶς τούτου Su.>· <τὸ Su.> παθητικὸν ἀντὶ <τοῦ R> ἐνεργητικοῦ· δύναται (δὲ) εἶναι μεσότητος ('Αττικῶς) ἀντὶ τοῦ ἐξεπαίδευσα [also Su.]; cp. 127 n., Sobol. *Synt.* p. 95.

μέντοι, *profecto*; cp. *Ach.* 906 n., Men. 'Ἐπιτρέπ. 293 οὐ κακῶς μέντοι λέγεις. Said with great bitterness: 'I have had you taught with a wanion' (Shak. *Per.* II. i. 17).

1339. δικάοις: an allusion to 888, 1040.

1340. ἀναπείσειν: cp. 96 n.

1342. ὥστε γε: a curious use. The

sense seems to be 'aye, so that you will agree with me yourself'; cp. Kühner-Gerth, *ib.* § 509. 9 (c). Neil (*Eg.* p. 190) gives illustrations of ὥστε . . γε, but, as frequently is the case with his instances, γε is independent of the particle, with which it is (accidentally) combined, e.g. *Soph. OR.* 1181 (elliptical), *OC.* 565 (emphasizing ξένον), Plato, *Rep.* 582 c. The indic. ἀντερεῖς, which is rare in such a sentence (cp. 833 n., F. Hirzel, *Cl. Rev.* ix. p. 174 b), is due to the fact that the clause is an afterthought, and is treated as an independent sentence (cp. Kühner-Gerth, *Gram.* § 586 B. 1).

1344. ὅ τι καί: cp. 840 n.

STREPS. Marry, sirrah, I've had you schooled with a wanion—to meet just pleas with counter pleas,—if you can prove this, that it is a just and virtuous act for a father to be drubbed by his son.

PHID. Nay, I fancy that I shall be able to convince you—aye, so that when you hear you will have no word in answer.

STREPS. Indeed, I'm anxious to hear what you can say.

AGON II

ODE

SEMICHORUS I. Greybeard, 'tis your task to devise a way to defeat him; for the man has some assured trust, else he would not have been so outrageous. His audacity is firmly based and grounded. At any rate, the fellow's temper is plain enough.

CATACELEUSMUS

FIRST LEADER. Narrate to the Chorus now how you first came to cuffs; and this no doubt you will freely do.

γε τὰν/θρώπων ὅτι τὸ λῆμα 1352 ἤδη λέγειν χρὴ πρὸς χορόν codd. : Lenting (*Obs. crit.* p. 74) ἤδη λέγειν (=imperat., cp. 850) πρὸς τὸν χ., a likely suggestion: Meineke χρὴ δὲ λ. πρὸς τὸν χ., or ἡμῖν λ. χρὴ πρὸς χάριν: Dobree ἐχρῆν λ. πρὸς τὸν χ. (ἤδη having come from a supposed gloss εἶδει): v. Herwerden (*Mnem.* xix. p. 51) πρὸς χάριν πάντως δὲ; the article could not, as I think, be omitted with χ. in this metre, though εἰς χορόν (above, 564) occurs in a lyric

1345-1451. Agon II.

According to Bücheler (*N. Jahrb.* lxxxiii. p. 676), from the first edition, on account of *Vespæ* 1037 sqq.; but that passage is ambiguous (see note there).

1345-52. Schol. Heliod. (not in RV) διπλὴ καὶ ἐπωδικὴ τριάς, ὧν τὰ μὲν περιττὰ ὁμοία τοῖς ἀνωτέρω, τὰ δὲ ἄρτια Ἰωνικὰ ἡμιόδια < . . > ἐν ἐκθέσει δὲ στίχοι δύο λαμβικοί τετράμετροι καταληκτικοί (Thiemann, *Colom.* p. 16; but cp. O. Hense, *Heliodor. Untersuch.* pp. 98, 134). Notice that the Epirrhemes are in iambic tetrameters, since the dignity and severity of the anapaestic tetrameter suit neither the vivacity of Strepsiades nor the subtlety of Phidippides.

1345. ἔργον: common, cp. 1397, 1416, 1494, *Aves* 862, *Ran.* 590, *Eccl.* 514.

φροντίζειν: schol. V (ext.) βουλεύεσθαι

[R: βούλεσθαι V]· ὅπη δ' [ἀν] ἀντὶ τοῦ ὁποῖω τρόπῳ.

ὅπη: mainly poetical (except in Plato and Xenophon), cp. H. Richards, *Aristoph.* etc. p. 142.

1347 sq. A common asseveration in the orators (e.g. Lysias, xiii. §§ 26 sq.).

1348. ἀκόλαστος, 'of an irregularous (Shak. *Cymb.* iv. ii. 316), coddling spirit' (*Tit.* v. i. 99), 'unyoked humour' (*I Hen.* IV i. ii. 218). Schol. R (not in V) τολμηρός.

1349. θρασύνεται: schol. R (not in V) ἀλλ' ἐστὶν τι ἐφ' ᾧ [δ MS.] θαρρεῖ. Similar is Soph. *OC.* 1031 ἀλλ' ἐσθ' ὅτ' ὅσον πιστὸς ὧν ἔδρας τάδε, cp. *Ach.* 330 n.

1351. ἀλλά: cp. 476 n., 959 n.

1352. πρὸς τὸν χορόν: schol. V (ext.) οὕτως ἔλεγον πρὸς χορόν λέγειν ὅταν τοῦ ὑποκριτοῦ διατιθεμένου τὴν ῥῆσιν ὁ χορὸς

ΕΠΙΡΡΗΜΑ

ΣΤΡ. καὶ μὴν ὅθεν γε πρῶτον ἡρξάμεσθα λοιδορεῖσθαι
 ἐγὼ φράσω· ἐπειδὴ γὰρ εἰστιώμεθ', ὥσπερ ἴστε,
 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ ἐκέλευσα
 ᾄσαι Σιμωνίδου μέλος, τὸν Κρίον ὡς ἐπέχθη. 1356
 ὁ δ' εὐθέως ἀρχαῖον εἶναι ἔφασκε τὸ καθαρίζειν
 ᾄδειν τε πίνουθ', ὥσπερ εἰ κάχρυσ γυναικ' ἀλούσαν.
ΦΕΙ. οὐ γὰρ τότε εὐθὺς χρῆν σ' ἀράττεσθαι τε καὶ πατεῖσθαι,

1354 εἰστιώμεθ' Ald. : ἐστιώμεθ' RV etc. 1355 μὲν om. R ||
 αὐτὸν om. V 1356 μέλος om. Su. (s.v. ἐπέχθη) || κρίον codd., cp.
 Lehrs, *Stud. Aristarch.*² p. 285 : Hermann κρίον 1357 εὐθέως R dett.
 al. : εὐθὺς V dett. al. : εὐθὺς ὡς Ald. || there has been a controversy as to
 whether the final syllable of εἶναι can be elided (cp. v. Bamberg, *Ex. crit.*
in Ar. Plut. nov., 1885, p. 12) : probably εἶναι ἔφασκε should be written,
 as in the old papyri 1358 κάχρυσ [κάχρυσ R] RV etc., Ald.
 1359 σ' ἄρα τύπτεισθαι R etc. : σ' ἀλλὰ τ. V : Meineke σ' ἀράττεσθαι,
 a good suggestion : Hesych. (ἀράσσει· συντρίβει, τύπτει) indicates that

ὠρχεῖτο· διδὼ καὶ ἐκλέγονται ἡ τετράμετρα
 ἢ ἀνάπαιστα λέγειν [R : -ων V]· ὁ γὰρ
 ῥυθμὸς ῥαδίως προσκίπτει τοῖσι.

πάντως : cp. *Vesp.* 603 n.

δράσεις, 'doubtless you will do this
 in any case.' This is not an instance
 (as M. Neumann takes it, *De imperat.*
ap. epic. Gr. trag. Ar. formis aigue
freq. p. 54) of the fut. being used for
 the imperat., cp. 633 n.

1353-85. Schol. Heliod. (not in RV)
 <διπλῇ καὶ> στίχοι ὅμοιοι τῷ διστίχῳ Ἄγ,
 ὡν τελευταῖος "ἐξέφερον ἂν καὶ πρού-
 σχόμεν" (Thiemann, *Colom.* p. 16, O.
 Hense, *Heliodor. Untersuch.* p. 63).

1353. καὶ μὴν . . γε : cp. 1036 n.

1354. Schol. V (ext.) ἐστιᾶσθαι ἐστὶ
 τὸ εὐωχεῖσθαι· οὐχὶ δὲ τὸ παρά τινι
 πάντως [R : -es V] εἰλεγον.

1355. To be able to sing to one's own
 accompaniment was the first condition
 τοῦ ξυμποτικὸς εἶναι—at least among old-
 fashioned people (*Vesp.* 1220 sqq.).

λύραν : scolia were sung (cp. ᾄσαι
 1356) by a chorus or by individuals,
 while the lyre was played by the singer,
 or, more generally, by another guest.
 Dramatic passages were declaimed (cp.
 λέσαι 1365) by a guest holding the myrtle
 (cp. 1364 n.), while a prelude was played
 on the flute (by the ἀσκληρίδες, *Ach.*
 1091 crit. n., *Oratio.* i. p. 84 K. ; ii.
 p. 154 M., Fritzsche, *Qu. Ar.* i. p. 53,
 A. Martin in Daresberg et Saglio, *Dict.*

iv. p. 1363). There is a similar passage
 in the *Daetiles*, i. p. 449 K. (ii. p.
 1030 M.) ἄσων δὴ μοι σκόλιον τι λαβὼν
 <τὴν λύραν> Ἀλκαῖον κάνακρέοντος, where
 the father, having satisfied himself of
 'Wanton's' (529 n.) ignorance of Homer
 (i. p. 448 K. ; ii. p. 1031 M.), goes on
 to test his familiarity with the lyric poets
 who were so popular with old-fashioned
 people at Athens ; but the son, as here,
 though αὐλοῖς καὶ λύραισι κατατετριμ-
 μένος (ib. p. 448 K. ; p. 1037 M.),
 despises such trite fashions, since he
 has been trained μάλλον | πίνειν, ἔπειτ'
 ᾄδειν κακῶς (so, at least, the father
 thought), Συρακοσίαν τράπεζαν, | Συβαρι-
 τίδας τ' εὐωχίας, καὶ "Χίον ἐκ Λακαινῶν"
 (ib. p. 446 K. ; p. 1038 M.). On the
 musical fashions affected by the Sophists
 cp. *Ran.* 1493 sq., Fähræus, *De arg.*
aigue cons. Daet. fab. Ar. p. 53.

1356. τὸν Κρίον κτλ. : schol. V (ext.)
 ἀρχὴ ὡδῆς εἰς Κρίον τὸν Αἰγινήτην "ἐπ-
 ἔεσθ" ('has nicely clipped his rival') ὁ
 Κρίος οὐκ ἀεκέως <ἐλθὼν ἐς εὐδενδρον
 ἀγλαὸν Διὸς | τέμενος>," *PLG.* iii. p. 393
 B.*)· φαίνεται δ' εὐδοκιμεῖν καὶ διαφανῆς
 [-ῇ MS.] εἶναι : for the form of the sen-
 tence cp. *Ach.* 13 crit. n. For the kind
 of songs popular at Athens cp. *Ach.* 980,
Eq. 405, 529 sq., *Vesp.* 1234, 1240,
 Köhler, *Mitt. d. deutsch. arch. Instit. in*
Athen, ix. pp. i. sqq. pl. 1, Freeman,
Schools etc. p. 109, P. Girard, *Éduc.*
athén. p. 182.

EPIRRHEME

STREPS. Assuredly, I will tell you how the mutual abuse arose. When, as you know, we sat at meat, I first bade him take the lyre, and sing a lay of Simonides, 'The Shearing of the Ram.' Then he roundly declared that it was a stale and musty custom, at a carouse, to play the lyre and sing, like a woman grinding shelled barley.

PHID. Well, was it not high time that you should be drubbed

τύπτεσθαι may have been a gloss. To the reading of the codd. there are two objections, (1) the combination of γὰρ . . ἄρα (but cp. *Vesp.* 1299, *Pax* 22, 366), (2) the anap. in the fourth foot (but cp. 1427, *Ran.* 932, 937, *Thesm.* 560, *Cratin.* i. p. 25 K.; ii. p. 40 M., *fr.* i. p. 536 K.; ii. p. 1171 M.). I follow Meineke, since his line is more euphonious, and the presence of τύπτεσθαι is easily explicable. For V's reading cp. *Ach.* 25 crit. n.

Κρίον: for the antiptosis cp. *Ach.* 442 n. The jest καθ' ὁμωνυμίαν is Aristophanic, but it is a chestnut, cp. *Herod.* vi. 50 where it is made by Cleomenes to this very Curius: "ἡ δὲ νῦν καταχαλκοῦ, ὦ κριέ, τὰ κέραι, ὡς συνοισόμενος μεγάλῳ κακῶ." Joël (*Der echte Sokr.* etc. p. 824) sees a 'Cynic' allusion here, since Simonides' ode was in honour of a victory in the games, such as was despised by Antisthenes, in comparison with superiority in an intellectual contest.

ἐπέχθη: schol. V (interlin.) <ὥς R> <ἐκτενίσθη Su.> ἑκάρῃ; not comic, though πεκτεῖν occurs (*Aves* 714, *Lys.* 685).

1357. εὐθέως, 'abruptly,' 'roundly,' 'incontinently'; cp. 1359, 1365, 1371, 1373. The repetition of the word brings out the over-confident manner of the son, which is imitated by the father 1373.

ἀρχαῖον: schol. V (ext.) <τούτέστιν Su.> οὐδενὸς λόγου ἄξιον, ληρώδες, (ἀνόητον) [also Su.]. Joël sees a 'Cynical' allusion here, which is illustrated by a passage in Plato, *Prot.* 347 c sqq., where the 'Cynical' Socrates discountsenances the use of music at dinner-parties, and by id. *Symp.* 176 e. In the same spirit is Eur. *Med.* 200 sqq. But the *jeunesse dorée* were not, in general, satisfied with such dry light; they objected to Simonides, but they raved about Gnesippus' and Euripides' monodies (*Eupol.* i. p. 294 K.; ii. p. 481 M., *Antiphan.* ii. p. 45 K.; iii. p. 46 M. τὸν φῶδον [the cup given with the

scolium] λάμβανε* | ἔπειτα μὴδὲν τῶν ἀπρηχαιωμένων | τοῦτων περάνης, τὸν Τελαμῶνα μὴδὲ τὸν | Παιῶνα μὴδ' Ἀρμόδιον).

κιθάριζεν: the κιθάρα for a time fell into disuse as compared with the αὐλός (a more passionate instrument), but not for long, as the leaders of fashion, like Alcibiades, soon revolted from it, as being ἀγεννὲς καὶ ἀνελεύθερον, since it spoiled the expression and checked conversation (Freeman, *Schools* etc. pp. 110 sqq.). Such at least is the tale in *Plut. Alc.* 2 § 5; but see *Aristot. Pol.* v. (viii.) 6=1341 a 32, P. Girard, *Éduc. athén.* pp. 167 sq.

1358. ὥσπερ κτλ.: schol. V (ext.) καθάπερ τινὰ γυναῖκα κριθὰς ἀλοῦσαν [also Su. s.v. κάχρυς]· διαβάλλει δὲ λεληθότως τὸ τῶν γυναικῶν γένος, αἷς ἔργον πίνειν (καὶ ἕτερόν τι διαπραττομένης). Such ἐπιμύλιοι φῶδαί, like nurses' ditties, were often not remarkable for sense, but sometimes they were full of point; see the famous one in *PLG.* iii. p. 673 B.⁴ ἄλει, μύλα, ἄλει κτλ., which Thales heard a woman singing over her mill in Lesbos (*Plut. Sept. sap. conv.* § 14). The names of such songs are collected in *Athen.* 618 d; see Blümner, *Technol.* i. p. 32 n. 4. Joël (*Der echte Sokr.* etc. ii. p. 824) sees a 'Cynic' allusion here.

κάχρυς: cp. *Vesp.* 1306; shelled barley) (κριθαί θλαί, Blümner, *Technol.* i. p. 15 n. 2.

1359. ἀράττεσθαι: cp. 1373 n.

πατεῖσθαι: cp. *Eq.* 69, 166, *Lys.* 440.

ἄδειν κελεύουθ' ὥσπερὶ τέττιγας ἐστῖωντα ; 1360
 ΣΤΡ. τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον, οἷάπερ νῦν,
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποητήν.
 κἀγὼ μόλις μέν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον·
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα 1364
 τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθὺς εἶπεν,
 * * * * *
 “ψόφον πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν.” 1367
 κἀνταῦθα πῶς οἶσθέ μου τὴν καρδίαν ὀρεχθεῖν, 1368
 ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποηταῖς, 1366

1361 τοῖα V || ἔνδον om. RV || καὶ νῦν V 1362 ἔφασκεν R
 1365 εὐθὺς om. V, whence Meineke conjectures εἶπεν “αἰβοῖ” κτλ. :
 Blaydes ἐκάλεσ' αὐτὸν : Bergk εἰπ' ἐκείνον. There is little doubt that a line
 was lost after this, and its place supplied by 1366, which should follow
 1368 1367 πλέον R || ἀξύστατον V dett. al., Ald. 1366
 This line has caused much difficulty. Kock places it before 1365, Bentley,
 Hermann, Fritzsche etc. after 1368 ; there is little doubt that the latter
 are right (cp. W. H. Thompson, *J. of Phil.* xii. pp. 169 sqq.) || πρῶτον]
 Meineke ῥῶπον, a poor suggestion : still worse is Thiersch's (*Aristophanea*, p.
 663) πρωκτὸν, which, as W. H. Thompson remarks, *non bene olet* to English
 perceptions

1360. *τέττιγας* : schol. V (adscr. ext.)
 πολύλαλον γὰρ τὸ ζῷον, to whom song
 was more appropriate than either meat
 or drink, cp. *Anacreontea* 32 B.⁴, Plato,
Phaedr. 259 c ; hence a toper says
 (Philyll. i. p. 787 K. ; ii. p. 865 M.)
 οὐκ εἰμὶ τέττιξ οὐδὲ κοχλίας, ὦ γύναι.
 According to Joël (*Der echte Sokr.* etc.
 ii. p. 572. 1), this may have been a
 ‘Cynic’ illustration, cp. Plut. *Qu. conv.*
 iv. i. 1 § 5 where Philinus is said to diet
 his young slave εὐθὺς ἀπὸ τῆς γενέσεως
 ἀναιμάτους καὶ ἀψύχους τροφαῖς—ἐν ἀέρι
 καὶ δρόσῳ, καθάπερ οἱ τέττιγες, σιτούμενον.
 1361. *μέντοι* : cp. 1338 n.

1363. *μόλις μέν* κτλ. : possibly due to
 a reminiscence of Soph. *OR.* 781 sq.

1364. Schol. V (int.) παρὰ τὰ Αἰσχύλου
 [374 N.] “οὐνεκ' ἐκεῖ [ἔχει MS.] ἀνθεα
 λειμώνια.” Δικαιοπαῖος ἐν τῷ περὶ μουσικῶν
 <ἀγώνων> [cp. *FHG.* Müller, ii. p. 248],
 ἐπεὶ [ἔτι Herm.] δὲ κοινὸν τι πάθος
 φαίνεται συνακολουθεῖν τοῖς διερχομένοις
 εἴτε μετὰ μέλους εἴτε ἀνευ μέλους ἔχοντάς
 <τι Ald.> ἐν τῇ χειρὶ, ποιείσθαι τὴν διήγησιν
 [ἀφήγ.-R.] οἱ παῖδες γὰρ [Su. : τε γὰρ
 MS.] ἄδοντες ἐν τοῖς συμποσίοις ἐκ παλαιᾶς
 τινος παραδόσεως κλῶνα δάφνης ἢ μυρρίνης
 λαβόντες ἄδουσι.

ἀλλὰ : cp. 1369, *Ach.* 191, 1033, *Vesp.*
 1154 n., *Pax* 660, *Aves* 1598, *Lys.* 904,
Thesm. 288, 424, 449. According to
 Neil (on *Eq.* 667), explicable from the
 or. recta ἀλλὰ μ. λ. τῶν Αἰσ. λέγον τί
 μοι.

μυρρίνην : viz. if he was weary of
 singing to the lyre, he should at any
 rate recite something, after a prelude on
 the flute (1355 n.), cp. *Com. adesp.* iii.
 p. 604 K. (iv. p. 676 M.), *Zenob.* i. 19
 ἄδειν πρὸς μυρρίνην (a proverb of a man
 who could sing, but was ignorant of in-
 strumental music). *Athen.* 694 A sq.
 states that some scolia were sung *unisopo*
 by all the guests, others by each in
 turn ; others, again, only by οἱ συνετοὶ
 δοκοῦντες εἶναι.

1365. Schol. V (adscr. int.) (σκάπτει
 καὶ Αἰσχύλον καὶ Σιμωνίδην). Selections
 for recitation from the great tragedians
 were common at this time, cp. Wilam.
 on *Eur. Herc.* i. p. 172.

1367. For similar epithets applied by
 “Euripides” to Aeschylus cp. *Ran.*
 836 sqq.

ψόφον πλέων : cp. Su. (not in RV)
 ἀντὶ τοῦ παραχώδης. ‘Full of meaning-
 less noise,’ ‘full of sound and fury’

and kicked, when, as if a lot of cicalas were your guests, you bade me sing?

STREPS. (*Bitterly*) Listen to him: that's quite the way he talked just now. What's more, he declared that Simonides was a wretched poet. And I, at first, though with difficulty, bore with him. But, after a while, I bade him at least take in his hands a spray of myrtle, and recite for me something from Aeschylus. Forthwith he roundly said that Aeschylus was a braggart, full of unmeaning noise, a chaos rude and indigest, a farced mouth, spitting forth mountains and rocks. At this, bethink you, how my heart was chafed; for to me Aeschylus is

(Shak. *Macb.* v. v. 27); cp. *Vesp.* 436, *Ran.* 492, *Soph. Aj.* 1116, Shak. *Haml.* III. ii. 9 'O! it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who, for the most part, are capable of nothing but inexplicable dumb-shows and noise.' For such a criticism of Aeschylus cp. *Ran.* 924 sqq., 940.

ἀσύστατον: schol. V (ext.) (ἀσύστατον, ἀδιάθετον, ἀπιθάνως συντιθέντα [Su.: -τεθέντα MS.] ἢ) [ἀντὶ τοῦ Su.] οὐ ξυνιστῶντα [ξυνεστῶτα MS.] <τοὺς μύθους>, οὐδὲ πυνκνὸν ἀλλ' ἀραιὸν ἐν τῇ ποιήσει καὶ κομπῶδη· τὰ γὰρ Αἰσχύλου ῥήματα φαντασίαν μὲν ἔχει, βασανιζόμενα δὲ οὐδεμίαν ἔχει πραγμᾶτελαν. 'Amorphous,' 'incoherent,' 'a chaos rude and indigest' (W. Browne, *Britannia's Pastorals*, i. song 2), cp. Plato, *Tim.* 61 A, Plut. *De an. procr. in Tim.* 4 § 4. Possibly the word is from Aesch. *Ag.* 1467 d. ἄλγος, where the sense is doubtful (possibly 'incomparable,' 'incurable'). It is translated by *incompositus* in Quint. x. § 66 *Aeschylus sublimis et gravis et grandiloquus saepe usque ad vitium, sed rudis in plerisque et incompositus*. In like manner, the author of the treatise *On the Sublime* (15 § 5) accuses him of introducing ideas which are ἀκατέρργαστοι, ποκοειδεῖς, ἀμάλακτοι. On the decline of Aeschylus' reputation at this time cp. Haigh, *Trag. Drama of the Greeks*, pp. 121 sqq.

στόμφακα: schol. V (ext.) (συνθέτω λέξει ἐχρήσατο ἀπὸ τοῦ στόματος καὶ τοῦ θυφάκος, ἐν ᾧ ἢ λέγων θυφάκας ἔχοντα [-ων MS.] ἐν τῷ στόματι [τοὺς μύθους, possibly from last note, where it should follow ξυνιστῶντα]) [so also Su.]: R (not in V) ἀντὶ τοῦ τραχὺν <ἢ κομπαστὴν Su.>. A vulgar "magnificative" of στομφώδης, 'a farced mouth' (Shak. *Hen. V* iv. i.

283), 'a fustilarian (2 *Hen. IV* ii. i. 68) who utters by great swarths' (*Tw.* ii. iii. 164), cp. *Vesp.* 721 n.; for -αξ cp. *Ach.* *Introd.* p. liii. (5), ib. 763 n., Peppier, *Com. term.* p. 43.

κρημνοποιόν: schol. V (adscr. int.) μεγάλας λέξεις ποιοῦντα [also Su.]; cp. *Eq.* 627 (of Cleon) κατὰ τῶν ἱππέων κρημνοὺς ἐρείπων, *Ran.* 929 (of Aeschylus) ῥήμαθ' ἱππόκρημνα, Shak. *John* ii. i. 457 'here's a large mouth, indeed, That spits forth death and mountains, rocks and seas, Talks as familiarly of roaring lions As maids of thirteen do of puppy-dogs.' There is also an allusion to Aeschylus's fondness for such compounds as ὑψηλόκρημος (*Prom.* 5), ὑψίκρημος (ib. 421).

1368. πῶς αἰεθεῖ: cp. *Vesp.* 1428 crit. app.

ὀρεχθεῖν, 'my heart was enchafed' (Shak. *Cymb.* iv. ii. 174), cp. 1392 n., *Wint.* i. ii. 111 'I have tremor cordis on me; my heart dances; But not for joy; not joy'; schol. V (adscr. int.) κινεῖν <καὶ R> συνταράττεσθαι [also Su.]. An epic word (*Il.* xxiii. 30, where the sense is doubtful; see Leaf *ad loc.*), which the Alexandrines connected with ῥοχθεῖν (*Theocr.* 11. 43) or ὀρέγεσθαι (*Apoll. Rh.* i. 275, ii. 49); possibly Aristophanes understood it as 'bellowed,' cp. Aristias in *TGF.* p. 727 N.² μυκαῖσι ('with bellowings') δ' ὠρέχθει τὸ λαῖνον πέδον, *Hom. Od.* xx. 16 ὥς ῥα τοῦ ἐνδον ὑλάκει ἀγαιόμενον κακὰ ἔργα: similar is *Ach.* 12, where, as here, κ. may mean 'inwards.'

1366. If this line is in its proper place, after 1365, γάρ may be ironical (*Ach.* 71 n.), or possibly (as Porson thought) introducing a question of indignation (*Vesp.* 682 n., 1159 n.), as it is taken by H. Richards (*Cl. Rev.*

ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, “σὺ δ’ ἄλλα τούτων
λέξον τι τῶν νεωτέρων, ἅττ’ ἐστὶ τὰ σοφὰ ταῦτα.”
ὁ δ’ εὐθύς ῥσ’ Εὐριπίδου ῥήσιν τιν’, ὡς ἐκίνει 1371
ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφὴν.
κἀγὼ οὐκέτ’ ἐξηνεσχόμην, ἀλλ’ εὐθέως ἀράττω
πολλοῖς κακοῖς καὶ σχροῖσι· κᾗτ’ ἐντεῦθεν, οἶον εἰκός,
ἔπος πρὸς ἔπος ἡριεῖδόμεσθ’· εἴθ’ οὗτος ἐπαναπηδᾷ,
κᾗπειτ’ ἔφλα με κάσπῳδει κᾗπνιγε κᾗπέτριβεν. 1376

1369 ἔφη V 1370 ἅτ’ V || Blaydes ταυτί 1371 ὅσεν V
etc.: Blaydes ῥδ’ || Hermann etc. ἐβίνει, cp. 1103 cr. n. 1372 Meineke
ἀδελφός, which is not desirable, as the story is not familiar to Strepsiadēs
1373 κἀγὼ R (sic): κἀγὼ δ’ V etc. || εὐθέως ἀράττω Strasburg pap.
[ἀρράτω], Ct. 1, conjectured by Meineke: εὐθύς ἐξαράττω RV etc. 1374
κᾗτ’ ἐντεῦθεν Ald.: κἀντεῦθεν RV etc.: Meineke καὶ τὸν τεῦθεν, but cp.
Eq. 543 1375 ἡριεῖδόμεθα Su. (s.vv. ἔπος πρὸς ἔπος): ἡριζόμεσθ’
Ald. || οὕτως Strasburg pap. || Blaydes reads ἐπανεπήδα, but see comm.
1376 κᾗπνιγε R || κᾗπέτριβεν Strasburg pap., AΔ etc., Su. (s.vv. ἐσπῳδεῖ),
Ald.: κᾗπέθλιβε(ν) RV

xv. p. 386 b, *Aristoph.* etc. p. 28), who quotes Plato, *Rep.* 344 E, *Euthyd.* 297 B, which he also takes interrogatively. Either interpretation seems to me very unnatural, and the abruptness of the next line (without a particle marking a contrast, such as μὲν οὖν) is intolerable.

πρῶτον; similar is Eur. *El.* 82 sq. Πυλάδην, σὲ γὰρ δὴ πρῶτον ἀνθρώπων ἐγὼ | πίστιν (Weil: -ὄν MSS.) νομίζω καὶ φίλον ξένον τ’ ἐμοί.

1369. τὸν θυμὸν δακῶν, ‘I bit my tongue’ (Shak. *2 Hen. IV* i. i. 231 ‘so York must sit and fret and bite his tongue’), an extension of ὅτ’ ὀργῆς τὴν χεῖλην ἐσθλὴν (*Vesp.* 1083), χεῖλος ὁδοῦσι δακῶν (Tyr. 10. 32 B.); similar is *Ran.* 43 καίτοι δάκνω γ’ ἐμὰντόν, ἀλλ’ ὅμως λέγω, with which may be compared Hom. *Od.* i. 381 ὁδᾶξ ἐν χεῖλεσι φόντες.

1370. τὰ σοφὰ ταῦτα: he pretends to know very little about them. Joël (*Der echte Sokr.* etc. ii. p. 825) sees an allusion to Eur. fr. *Antiope* 202 N.^a ἐγὼ μὲν οὖν ἔδοιμι καὶ λέγοιμι τι | σοφόν, τὰράσσων μηδὲν ὦν πόλις νοεῖ [Badham for νοεῖ]. Of course, σοφός was a favourite word with the Sophists (Plato, *Euthyd.* 293 D, 297 D), and with their pupils, the gilded youth of Athens (*Eq.* 1377).

ταῦτα: contemptuous (like τούτων in the last line), cp. 296 n.

1371. See Appendix.

εὐθύς, ‘he clapped into a canzon of Euripides’ (Shak. *Meas.* iv. iii. 45 ‘I would desire you to clap into your prayers’).

ἐκίνει: cp. *Ach.* 1082 crit. n.

1372. ἀλεξίκακε: associated with Ἀπολλων (*Eq.* 1307, *Plut.* 359) or Ἡράκλειος (*Ach.* 94, *Vesp.* 420 n.).

ὁμομητρίαν: marriages between children of the same father (but by a different mother) were, as a scholiast says, not considered to be incest, but they were disapproved as being contrary to the general sentiment; [Andoc.] iv. § 33 states that Cimon was ostracized for marrying his half-sister.

1373. κἀγὼ οὐκέτι: cp. *Ach.* 860 n.

ἐξηνεσχόμην, ‘I confined me in a patient list’ (Shak. *Oth.* iv. i. 76); the long compound is tragic in tone (*Pax* 702, Eur. *Alc.* 952, *Med.* 74, etc., Wilam. on *Herc.* 155).

ἀράττω, ‘I bethump him with a tempest of exclamation,’ cp. Shak. *John* ii. i. 463 ‘he gives the bastinado with his tongue, Our ears are cudgelled: not a word of his But buffets better than a fist of France. Zounds! I was never so bethump’d with words.’ Schol. V (int.) κρούω αὐτόν· λοιδορῶ, πλήττω πολλοῖς κακοῖς, cp. Soph. *Phil.* 374 κἀγὼ χολωθεῖς εὐθύς ἤρασσον κακοῖς | τοῖς πᾶσιν, *Aj.* 725. ἀράσσειν is a poetical word, common in tragedy, but, in prose, only

the very first of poets. Yet, I bit my tongue, though furious, and said to him, 'At any rate, rehearse me something of your younger bards,—some of those harlotry wise saws.' On this, he clapped into some canzon of Euripides, in which, God save the mark, a brother sought to tup his uterine sister. Then, indeed, my patience failed me; and I incontinently bethumped him with a very tempest of exclamation. Thereupon, as you may imagine, there was old buffeting of angry words; and then he leaped upon me, and then he swunged me, and dusted me, and throttled me, and clapper-clawed me.

in Herod. vi. 44; in comedy, in *Eccl.* 977, and, by conjecture, in 1359, *Lys.* 459; in compounds, it is not so rare (*Eq.* 641, *Thesm.* 704 [έξ-]), cp. Rutherford, *New Phryn.* p. 6. As compared with κόπτειν, ᾶ. implies a blow with a blunt instrument, which generally (but not always, cp. Soph. *OR.* 1276) is accompanied by a loud sound; see J. H. H. Schmidt, *Syn.* iii. pp. 285 sqq. 1376. Schol. V (int.) <τοντέστιν Su.> ἀντεβάλλομεν, ἐφίλονεικόμεν [also Su. s.vv. ἔπος πρὸς ἔπος].

ἔπος πρὸς ἔπος: perhaps originally <προσσιθέντες> ἔ. π. ἔ. (Aesch. *Eum.* 586 ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθῆς, Sobol. *Praep.* p. 170), but, in effect, an adverb (*Ach.* 235 n. γῆν πρὸ γῆς, *Ran.* 643 πληγὴν παρὰ πληγὴν). ἔπος (in the sense of 'word' or 'saying') in comedy is used only in certain locutions (ὡς ἔπος εἰπεῖν, οὐδὲν πρὸς ἔπος *Eccl.* 751) except when there is parody (*Pax* 520, *Aves* 174, 465, 939, *Lys.* 467). For the sense 'tetrameter' cp. 541 n.

ἡρειδόμεσθα, 'there was old buffeting' (Shak. *Wiv.* I. iv. 5). ἐπελδεῖν means 'to do anything with vigour,' e.g. *Eccl.* 616; of vigorous declamation, *Ran.* 914; of abuse, 558 n., *Eq.* 627; of eating, *Pax* 25. According to schol. *Pax* l.c., the metaphor is from rowing. Be that as it may, the use is as old as Homer (*Il.* xxiii. 735 where Achilles said to the wrestlers μηκέτ' ἐπελδεσθον). The phrase here is imitated by Plut. *Qu. conv.* I. ii. 6 § 7 συνεπελδοντες ἔπος πρὸς ἔπος.

ἐπαναπηδᾶ: for the variation of tenses, which is usual in historical narration, cp. Aesch. *Pers.* 194 sqq., Soph. *Ant.* 406, *Aj.* 31, *Trach.* 359 sqq., *OR.* 118 sqq., etc.

1376. The alliteration shows the identity of the action, in all its various

phases, cp. 13 n. The Elizabethan synonyms for 'to beat' are as varied as the Aristophanic, e.g. 'to dry-beat' (Shak. *Rom.* III. i. 84), 'to pun into shivers, as a sailor breaks a biscuit' (*Troil.* II. i. 43), 'to beat, bob, and thump' (*Rich.* III. v. iii. 335), 'to clapper-claw' (*Wiv.* II. iii. 67), 'to firk and ferret' (*Hen.* V. iv. 29, 33), 'to scour,' 'to swaddle' (Beaum. and Fletch. *The Knight* etc. II. iv.), 'to baste with a hedge-binding' (hazel-twigg) (ib.), 'to vie blow on blow' (*Shrew* II. i. 302), 'to frush' (*Troil.* v. vi. 29).

ἔφλα: schol. R (not in V) ἐτυπτε [also Su. s.v.], 'bruised,' cp. *Plut.* 784, *Pind.* N. 10. 68, *Theoc.* 5. 148; in *Pax* 1306 (with σποδεῖν), *Plut.* 694 = 'to devour.'

ἐσπόδει: schol. V (int.) συνέτριβεν, (ἐκονιόρου, ἐσπόδου); Su. κονιόρου ἐπλήρου [ἐσπόδου in codd. BV], συνέτριβεν. If this is the metaphor, cp. Shak. *John* II. i. 139 'I'll smoke your skin-coat, an I catch you right' (viz. 'beat' until a smoke rises), *Cor.* III. ii. 103 'yet, were there but this single plot to lose, this mould of Marcius, this to dust should grind it And throw't against the wind'; 'to powder' (cp. Massinger, *New Way to pay Old Debts* III. ii. 'Ov. I shall powder you. Greedy. Beat me to dust, I care not'). A vague word, (1) 'to beat,' cp. *Aves* 1016, *Lys.* 366, *Ran.* 662, Aesch. *Ag.* 670, *Sept.* 809, Eur. *Andr.* 1129; (2) 'to eat ravenously,' *Pax* 1306; (3) *Thesm.* 492, *Eccl.* 118, 908, 1016; σποδηλαύρα 'street-walker' Eustath. 1921. 18.

ἐπνιγε: cp. *Vesp.* 1039.

ἐπέτριβεν: almost in its original sense conterere (972, *Aves* 96, *Pax* 246, *Ran.* 88, 'tread into mortar' Shak. *Lear* II. ii. 20); hence its signification 'to destroy' (*Ach.* 1022 n.).

ΦΕΙ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
σοφώτατον ;

ΣΤΡ. σοφώτατόν γ' ἐκείνον, ὦ—τί σ' εἶπω ;
ἀλλ' αὖθις αὖ τυπτήσομαι.

ΦΕΙ. νῆ τὸν Δί' ἐν δίκῃ γε.

ΣΤΡ. καὶ πῶς δικαίως ; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα, 1380
αἰσθανόμενός σου πάντα τραυλίζοντος ὃ τι νοοίης.
εἰ μὲν γε βρῦν εἵποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον·
μαμῶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον·
κακῶν δ' ἂν οὐκ ἔφθης φράσας, καὶ γὰρ λαβὼν θύραζε
ἐξέφερον ἂν καὶ προὔσχόμεν σε· σὺ δ' ἐμὲ νῦν ἀπάγχων
>

ΠΝΙΓΟΣ

βοῶντα καὶ κεκραγόντ' ὅτι
χεζητιφῶν, οὐκ ἔτλης
ἔξω ἐξευεγκεῖν, ὦ μιარέ,

1386

1379 αὖ om. V || ἐν δίκῃ γ' ἂν RV etc. : ἐνδίκως γάρ Ald. : ἐν δίκῃ
γάρ Strasburg pap., Θ : Dindorf ἐν δίκῃ γε (cp. *Eg.* 258, *Vesp.* 508 n.)
1381 καὶ πάντα R || νοεῖς V 1382 βρῦ Phrynichus, cp. Bekker, *An.*
31. 9, 85. 28 1383 φέρων] Strasburg pap. seems to have had a
different reading [-ΔΑΝ] 1384 ἂν οὐκ Δ (Blaydes) : οὐκ ἂν RV etc.
|| φράσας A dett. al. (Cobet, *VL* p. 316) : φράσαι RV etc., Ald.; the inf. is
a doubtful constr. in classical times, though common in late Greek, cp. Thuc.

1377. ὅστις : cp. 1226 n.

1378. σοφώτατον : cp. 1370 n. Euripides was *par excellence* σοφός, cp. *fr. Nub.* (first edition) i. p. 490 K. (ii. p. 1106 M.) Εὐριπίδης [-ίδῃ Cobet] δ' ὁ τὰς τραγωδίας ποιῶν | τὰς περιπαλοῦσας οὗτός ἐστι τὰς σοφάς.

γε : expressive of irony (*Vesp.* 46 n., *Ran.* 968), but also a sign of an ellipse (*Vesp.* 79 n.).

ὦ—τί σ' εἶπω ; cp. Dem. xviii. § 22 εἰτ' ὦ—τί ἂν εἰπὼν σέ τις ὀρθῶς προσείποι ; where language cannot rise to the height of the speaker's feelings, Ov. *Epist.* 12. 133 ausus es, o—iusto desunt sua verba dolori ; in like manner, the herald's words fail in *Aves* 1273 ὦ τρισμακάρι', ὦ —κατακέλευσον.

1379. τυπτήσομαι : a pres. fut. (*Vesp.* 186 n.) mid. used passively (ib. 893 n.). For the form cp. ib. 1254 n.

νῆ τὸν Δί' ἐν δίκῃ γε : schol. R (not in V) λείπει φοβοῦμαι (perhaps reading μή for νῆ). γε seems to have the same force

as in καὶ . . γε (1331 κάποφανῶ γε, νῆ Δία, | ὥς ἐν δίκῃ σ' ἐτυπτον), since the sense is 'aye, and justly so' (*Vesp.* 508 νῆ Δί' ἐν δίκῃ γε). In such cases, γε seems to be "elliptical" (*Vesp.* 79 n.). Where καὶ is omitted, its place should, as I suppose, be taken by νῆ <τὸν> Δία. For the position of the oath cp. *Ach.* 4 crit. n.

1380. δικαίως : schol. R (not in V) λείπει τύπτομαι.

δοῦς : cp. 1226 n.

ἐξέθρεψα : an expression, in comic fashion, of such a tragic appeal as that of Clytemnestra to her son, in Aesch. *Cho.* 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω, or of that of Phoenix to Achilles in Hom. *Il.* ix. 486 sqq. ; see also Aesch. *Cho.* 950 sqq. (the nurse's speech). Possibly (as A. T. Murray, *On Parody* etc. p. 19, suggests) an echo of Eur. *Alc.* 681 sq. ἐγὼ δὲ σ' οἴκων δεσπότην ἐγενάμην | κάθρεψ', ὀφείλω δ' οὐχ ὑπερ-θυήσκειν σέθεν.

PHID. And well I might, since you cavil at Euripides, the wisest of all poets.

STREPS. 'The wisest'—he? O you—what am I to call you? But again, again you'll beat me.

PHID. And justly too, by heaven.

STREPS. How justly? I who reared you, face of brass, I who understood your every childish lisp. When your lips made the sound 'bryn,' did I not take your meaning, and give you to drink? or at 'mamma,' did I not haste to you with pap? And no sooner had you said 'caccan' than I took you out of doors, and held you out; but you now grip my gullet,

PNIGUS

and though I spend my mouth and scream, you disdain to take me

i. 33 § 3 (not an instance), id. iii. 82 § 7 (θαροσήσας is an easy emendation); in *Eq.* 936, V has ἐλθών, which is normal, cp. *Eccl.* 596, *Plut.* 485, 686, 1133 (Kühner-Gerth, *Gram.* § 484. 32) 1385 ἄν om. R 1386 sq. Written as one line in V 1386 καὶ om. V 1388 sq. Written as one line in V 1388 ἔξω ἔξενεγκεῖν V: ἔξω γ' ἐνεγκεῖν Ald.

1381. πάντα . . ὅ τι: cp. 348 n. τραυλιζοντας: schol. V (int.) ψελλιζοντας καὶ μηδὲν ἐναρθρον λαλοῦντος· νοοῖς [νοοῖς R] δὲ ἀπὸ τοῦ (δ) ἐν τῷ νῶ ἔχεις: cp. 862. Süvern (*Über Ar. Wolken*, p. 35) actually sees here an allusion to Alcibiades' lisp (*Vesp.* 44 n.).

1382. μέν γε: cp. *Vesp.* 364 n. βρῶν: schol. V (int.) (ἀσημος φωνή ἢ τῶν παίδων, ὁπότεν πιεῖν ζητῇ); perhaps from this came βρύλλειν 'to drink,' cp. Symmachus in schol. *Eq.* 1125, and λολλοῦν (an infant's cry) Hermipp. i. p. 251 K. (ii. p. 417 M.).

ἄν: cp. *Vesp.* 269 n. ἐπέσχον, 'put to your lips,' a common epic (*Il.* ix. 489) and tragic (Eur. *Ion* 1494) use; ἐπισχέσθαι, 'to put to one's own lips' (Plato, *Phaedo* 117 c).

1383. μαμμᾶν: an inarticulate cry, cp. 1001 n.

ἄν: for the repetition of ἄν cp. *Vesp.* 171 n.

αἰτήσαντος: sc. σοῦ, the pron. being omitted, as often, with a gen. absol. (*Vesp.* 176, 882 n.); it is not necessary to suppose a change of constr. (as in *Ran.* 127 sq.).

1384. κακᾶν: schol. V (int.) ἀφοδεύειν τὰ παιδία· πρὶν σε εἰπεῖν, προέτεινόν σε ἀπὸ τῆς κλίνης καὶ ἔξω τῶν ἱματίων ἵνα

ἀποπατήσης: there seems to have been a considerable variety in the inarticulate cries of Greek infants.

οὐκ ἔφθης . . καὶ (or καὶ εὐθύς), 'no sooner had you said, etc. . . when etc.,' cp. Dem. xliii. § 69, Isocr. iv. § 86; also, τε . . καὶ, cp. Xen. *De re eq.* 5 § 10 Kühner-Gerth, *Gram.* § 482 A. 11.

φράσας: see crit. n.

1385. ἔξεφερον: cp. *Vesp.* 162 crit. app. προῦσχόμεν: there is no obvious reason why the imperf. should not have been used. The aor. of iteration (with ἄν) is rather rarer than the imperf., and denotes something momentary (977, *Vesp.* 269 n.); Aristophanes often combines both, as here, in the same clause (977–81, *Eq.* 1296, *Lys.* 510 sqq., *Ran.* 911–50, *Plut.* 1180 sqq.).

ἀπάγχων: cp. 988 n., *Aves* 1348, 1352.

1386. βοῶντα καὶ κεκραγόντα, 'spending my mouth' (Shak. *Venus* 695); a normal locution (*Plut.* 722), especially in the orators, of vehement protests (Dem. xviii. §§ 132, 199).

1387. χεῖρτιώην: schol. R (not in V) ὑπὸ τῶν πληγῶν, cp. *Vesp.* 941, *Lys.* 440, etc.; for the form cp. *Ach.* Introd. p. liii. (6) (b).

οὐκ ἔτλης, 'you had not the heart to' (like τολμᾶν *Vesp.* 327 n.).

θύραζέ μ', ἀλλὰ πνιγόμενος
αὐτοῦ ἐπόησα κακκᾶν.

>> 1390

ΔΝΤΩΔΗ

HMI. B. οἶμαί γε τῶν νεωτέρων τὰς καρδίας
πηδᾶν ὃ τι λέξει.
εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος
λαλῶν ἀναπείσει,
τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν
ἀλλ' οὐδ' ἐρεβίνθου.

1395

ΔΝΤΙΚΑΤΑΚΕΛΕΥΣΜΟΣ

ΠΑΡ. σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

>>

ΔΝΤΕΠΙΡΡΗΜΑ

ΦΕΙ. ὥς ἡδὺν καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν,
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι. 1400
ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνῃ προσεῖχον

1389 πνιγόμενος RV: ἀποπνιγόμενος Ald. 1390 v. Herwerden
(*Mnem.* xvii. p. 609) κάκκην 1391 sqq. Curiously divided in V:
(1) . . πηδᾶν, (2) . . ἐξεργ., (3) . . γεραιτ., (4) . . ἐρεβ. 1396 Cobet
(*Mnem.* iii. p. 312) οὐδ' ἀντ' ἐρεβ. (cp. *Vesp.* 508, *Pax* 1251) 1397
καινῶν ἐπῶν ends the line in V 1398 δόξ(η)ς RV etc. 1401 τὸν νοῦν
μόνῃ Δ: μόνῃ τὸν v. Ald.: τὸν νοῦν μόνον R: τὸν νοῦν μου V (cp. Ijzeren,
De wit. princ. codd. p. 47, and *Plut.* 185, where the MSS. similarly vary)

1390. αὐτοῦ: schol. R (not in V)
αὐτοῦ, 'on the spot' (*Ecc.* 1061).

1391. οἶμαί γε, 'I fancy' (1112 crit.
n., *Theom.* 27); like *ἴσως* in 1319, an
ironical understatement.

1392. πηδᾶν: schol. V (interlin.)
(ὑπερφηανεῖν) [also Su.]; a fatuous
remark, unless it was originally a note
on ὑπερφρονεῖν 1400. The metaph. is
common in all languages (1368 n., *Hom.*
Il. x. 95, *Cho.* 167, 410); possibly, the
use here suggested Plato, *Symp.* 215 E
where Alcibiades says that, during
Socrates' discourses, μάλλον ἢ τῶν κορυ-
βαντιῶντων ἢ τε καρδία πηδᾷ καὶ δάκρυα
ἐκχεῖται: cp. id. *Tim.* 70 c.

ὃ τι: schol. R (not in V) ἀντὶ τοῦ εἰς δ.
The indirect question depends on the
idea of anxiety in πηδᾶν, cp. *Soph. OR.*
74, *Aj.* 794, *Eur. Bacch.* 1289 τὸ μέλλον
καρδία πῆδημ' ἔχει, *Cic. Ad fam.* iii. 12

§ 3 *uides sudare me iam dudum, laboran-
tem quo modo ea tuear quae mihi tuenda
sunt.*

1393. ἐξεργασμένος: tragic, cp. 1373
n.; Sophocles in particular affected
words compounded with ἐκ.

1394. λαλῶν: cp. 931 n.
ἀναπείσει: cp. 77 n.; for the tense,
cp. *Vesp.* 190 n.

1395. δέρμα, 'case' (*Shak. Wint.* iv.
iii. 850 'though my case be a pitiful one,
I hope I shall not be flayed out of it').

γεραιτέρων: poetical (= πρεσβυτέρων),
cp. H. Richards, *Aristoph.* etc. p. 133).

λάβοιμεν, 'purchase,' cp. *Ran.* 1236,
Pherecr. i. p. 163 K. (ii. p. 288 M.),
Phryn. i. p. 383 K. (ii. p. 599 M.),
Theocr. 15. 20 πέντε πόκως ἔλαβ' ἐχθές.
ἐυλλαβεῖν *Eq.* 650 (= *coemere*) may be a
jest on the legal sense of the word ('to
arrest').

out, you lousy wretch, but I have to do my 'caccan' on the spot and be stifled for my pains.

ANTODE

SEMICHORUS II. I fancy the hearts of the youngers must leap to hear what answer he will return. For if his eloquence shall persuade us that such deeds are right, we would not buy the pells of the greybeards—no, not for so much as a chickpea.

ANTICATACELEUSMUS

SECOND LEADER. But now, O architect and 'engineer' of untraded phrases, now must your quest be for some spirit of persuasion, if you would appear to have justice on your side.

ANTEPIRRHEME

PHID. What a joy it is to hold converse with things novel and ingenious, and to be able to disdain established conventions! For when my every thought was bent on horse-flesh, I could not

1396. ἄλλ' οὐδέ: cp. Diphil. ii. p. 561 K. (iv. p. 404 M.); not uncommon in Dem. (e.g. xix. § 37), and the Atticists (e.g. Lucian, *Herm.* § 2); see Dobree, *Obs. Aristoph.* (edition Wagner), p. 35.

ἐρεβίνθου: Sn. (not in RV) *τουτέστιν αἰδούλου* (a sense not applicable here); for such locutions cp. *Vesp.* 91 n.

1397. Note that the Anticataceleusmus here is not introduced by ἀλλά (cp. 1351 n.), possibly because the Chorus has no sympathy with the paradoxical argument of Phidippides.

σὸν ἔργον: cp. 1345 n.

ἐπῶν: here, perhaps, 'tetrameters,' cp. 541 n.

κινήτᾳ: Eur. *Med.* 1317 is curiously similar in expression: τί τοῦσδε κινεῖς κάναμοχλεῖς πύλας; and there may be a reminiscence of that line here, but scarcely a parody, since κινεῖς is used in its ordinary sense in Euripides, while in Aristophanes κινήτῃς is a comic coinage (*Ach.* Introd. p. xlix.) for κινήτήρ, which is epic and Pindaric; and λογ. μοχ. is much bolder than ἀναμ. πύλας.

As *Christus patiens* 121, 437 has καὶ (or τί) τοῦσδε κινεῖς κάναμοχλεῖς λόγους, and Heliod. *Aethiop.* i. § 8 p. 230 (Didot) τί ταῦτα κινεῖς κάναμοχλεῖς; τοῦτο δὲ τῶν τραγωιδῶν, there is some probability in Porson's conjecture that the line in *Christ. pat.* was the original in Eur.

μοχλεῖν: cp. 567 n.; the metaph. seems to be explained in Plato *Com.* i. p. 619 K. (ii. p. 639 M.) *ἐταν δέωμαι γωνιαίου ῥήματος | τοῦτω [παριστῶ] καὶ μοχλεῖω τὰς πέτρας*, which may be illustrated by *κρημνοποιῶν* 1367 n.

1398. *ὅπως*: cp. *Vesp.* 528 n.

1399. ὥς: here the normal particles καὶ μὴν . . . <γε>, or *τοίνυν* are absent, since they express too great eagerness for such a cold, self-contained character as Phidippides, in his new rôle of Sophist.

καινοῖς κτλ.: cp. 515, *Vesp.* 1479 sq.

ὀμιλεῖν: cp. 1404 n., and the motto of Littre's *Hippocrates*: τοῖς τῶν παλαιῶν ὀμιλῆσαι γράμμασιν (Galen), Shak. *Macb.* III. ii. 9 'of sorriest fancies your companions making.'

1400. καθεστῶτων: schol. V (adscr. ext.) τῶν ὠρισμένων.

οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἶός τ' ἢ πρὶν ἑξαμαρτεῖν·
 νυνὶ δ' ἐπειδὴ μ' οὕτοσὶ τούτων ἔπαυσεν αὐτός,
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις,
 οἶμαι διδάξιν ὥς δίκαιον τὸν πατέρα κολᾶζειν. 1405

ΣΤΡ. ἵππευε τοῖνυν νῆ Δί', ὥς ἔμοιγε κρεῖττόν ἐστιν
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.

ΦΕΙ. ἐκέισε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
 καὶ πρῶτ' ἐρήσομαι σε τοῦτ'· οὐ παῖδά μ' ὄντ' ἔτυπτες;

ΣΤΡ. ἔγωγέ σ', εὐνοῶν γε καὶ κηδόμενος.

ΦΕΙ. εἰπέ δή μοι, 1410

οὐ κάμει σοι δίκαιόν ἐστ' ἀντεννοεῖν ὁμοίως
 [τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἐστ' εὐνοεῖν, τὸ τύπτειν;]
 πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶον εἶναι,
 τοῦμόν δὲ μή; καὶ μὴν ἔφυν ἐλευθέρός γε κάγω. 1414

1402 οὐδ'] οὐκ V || ἦν codd. || πρὶν ἢ ἑξαμαρτεῖν A (an Ionic constr., cp. Elmsley on Eur. *Med.* 179, Kühner-Gerth, *Gram.* § 566. 1 (c) n. 2), but rare in Attic (Thuc. v. 61 § 1, where see Classen, Aeschin. iii. § 25 Blass)
 1403 μ' οὔτος R: om. V 1407 ἵππων Strasburg pap., R etc.: ἵππον V dett. al., Ald. || τέθρ. τρέφ. V: τέθριππον om. R; ἵππων τέθρ. is curiously inelegant, and may be due to a gloss: v. Herwerden (*Mnem.* xix. p. 394) ἵππων τρέφειν ἀγέλην τίν': Blaydes πολλῶ or μᾶλλον (*Eccl.* 1131) 1408 ἐκεῖ σὺ R || Blaydes ἴππειμι (Eur. *IT.* 256) 1409 πρῶτον V || αἰρήσομαι R (cp. *Ach.* *Introd.* p. lxxix. 4) || σε] γε Ald. ||

ὑπερφρονεῖν: schol. V (adscr. int.) ἡ ὑπὲρ ἀντὶ [τοῦ] τῆς κατὰ. Contempt for the laws was a standing charge against Socrates in later days (Xen. *Mem.* i. 2 § 9).

1402. τρία: in English we should say 'a couple'; cp. Pind. *N.* 7. 48, Ter. *Phorm.* 638, Mart. vi. 54. 2 *iunget uix tria uerba miser*.

πρὶν: for πρὶν c. inf. after a neg. (in sense approaching ὥστε μή) cp. *Pax* 307, *Eccl.* 589, Sobol. *Synt.* p. 156; the opt. might have been used, but Aeschylus, Sophocles, and Aristophanes avoided it after πρὶν, cp. Goodwin, *MT.* § 629.

1403. τούτων: schol. V (int.) τῆς ἱππικῆς.

αὐτός, 'of his own motion.'

1404. ξύνειμι: cp. 1399 n., *Vesp.* 1460, *Ran.* 959, Eur. *Or.* 354 εὐτυχία ὁμλεῖν.

μερίμναις: schol. V (interlin.) ταῖς τῶν φιλοσόφων, cp. 101 n.

1405 sqq. The argument is a parody of that in Xen. *Mem.* i. 2 §§ 49 sqq.;

a 'Cynical' passage, according to Joël (*Der echte Sokr.* etc. ii. p. 824).

1406. ἵππευε: schol. V (interlin.) ἵππων φρόντιζε [also Su.].

1407. Note the bitter effect of the alliteration, cp. 12 n.

τέθριππον: sc. ἄρμα. 'To keep a four-horse car' was a proverbial expression for extravagance, cp. Herod. vi. 125 where Alcmeon τεθριπποτροφῆσας Ὀλυμπιάδα ἀναίρεται, after his accession to wealth; ib. 35 Miltiades is said to be οἰκίης τεθριπποτρόφου. The possession of horses at all implied wealth in early times, cp. 12 n.

In like manner, Carlyle uses 'gigmanity' as an abstract noun connoting, ironically, a certain social standing.

τυπτόμενον: cp. *Vesp.* 270 n.

ἐπιτριβῆναι: schol. R (not in V) ἀντὶ τοῦ βλαβῆναι, a jest κατ' ἐξαλλαγήν φωνῇ on τέθριππον.

1408. ἐκέισε, "'faces about to" the point" where you interrupted me, cp.

say three words without a slip: while now that my father has insisted on my unlearning my old habits, and my only companions are subtle maxims, and discourses, and meditations, I fancy I can teach you that there is no injustice in chastising one's father.

STREPS. For God's sake, drive your teams; 'tis better for me to maintain a four-in-hand than to be bobbed and dry-beaten.

PHID. (*Politely*) I will take up the discussion at the point where you broke its tenour; and, first, I will ask you this question: usen't you to beat me when I was a child?

STREPS. Aye, out of good-will and care for you.

PHID. Tell me, then, is it not right that I, too, should show my good-will to you, by beating you, since, according to you, blows and good-will are identical? For why should your skin escape blows and mine not? I, too, am free as well as you.

τουτί· παῖδα codd.: Cobet (*Mnem.* iii. p. 312) τοῦτ'. οὐ παῖδά κτλ.; : A. Palmer τοῦτ', εἰ παῖδά κτλ. || ἐτύπησας RV 1410 ΦΕΙ. omitted by V before εἶπε, but prefixed to next line 1411 οὐκ ἂν μέ σοι V || ἔστιν εὐνοεῖν codd.: ἔστ' ἀντεννοεῖν Cobet (*Plut.* 1029) 1412 Deleted by Cobet, Bergk, v. Herwerden || τύπτειν τ' Strasburg pap., AΘM etc., Ald.: τύπτειν R: τύπτειν δ' V: τύπτουντ' codd. dett. al.: Kock εὐνοῦνθ' ὁμοίως | τύπτειν || γε τοῦτ' ἔστ' Δ dett. al.: τοῦτ' ἔστιν V (sic) etc.: τοῦτ' ἔστ' R dett. al., Ald.: F. Thiersch (*Aristophanea*, p. 679) τόδ' ἔστιν

Herod. vii. 239 ἀνειμι δὲ ἐκέλευε τοῦ λόγου τῇ μοι τὸ πρότερον ἐξέλιπε.

ἀπέσχισας: schol. V (ext.) ἐκώλυσας, ἀπεχώρισας.

μέτειμι: cp. 1058 n., Plato, *Phaedo*, 88 E λέγε οὖν . . . πῇ ὁ Σωκράτης μετήλθε τὸν λόγον.

1409 sqq. The following, and similar passages, supplied Aristot. (*Eth. N.* vii. 6=1149 b 8 sqq.) with the amusing ratiocination of the man who justified his beating of his father, on the ground that 'it ran in the family,' "καὶ γὰρ οὗτος," ἔφη, "τὸν ἑαυτοῦ κάκεινος τὸν ἀνῶθεν," καὶ τὸ παιδίον δειξας, "καὶ οὗτος ἐμέ," ἔφη, "ὅταν ἀνὴρ γένηται· συγγενὲς γὰρ ἡμῶν." καὶ ὁ ἐλκόμενος ὑπὸ τοῦ υἱοῦ παύεσθαι ἐκέλευε πρὸς ταῖς θύραις· καὶ γὰρ αὐτὸς ἐλκύσαι τὸν πατέρα μέχρις ἐνταῦθα.

1411. σοι: in accordance with the Greek idiom, the dat. depends on the participle. εὐνοοῦντα, not on the finite

verb, cp. *Ach.* 848 n., *Vesp.* 1007 n., *Thesm.* 942, *Ran.* 1176.

1413. ἀθῶνον: an old word which survives in legal formulae, and in Euripides (*Med.* 1300, *Bacch.* 672, etc.), cp. *Vesp.* 186 n.

1414. ἐλεύθερος: the argument based on the rights of man is seriously urged by extreme democrats in Plato, *Rep.* 562 E, and such principles end in anarchy, which penetrates private houses, and even influences the lower animals, so that πατέρα μὲν ἐθίζεσθαι παιδὶ ὁμοιον γίγνεσθαι καὶ φοβεῖσθαι τοὺς υἱεῖς, υἱὸν δὲ πατρὶ, καὶ μήτε αἰσχύνεσθαι μήτε δεδιέναι τοὺς γονέας, ἵνα δὴ ἐλεύθερος ᾖ. In Eur. *Alc.* 678, which is parodied here (οὐκ οἶσθα Θεσσαλὸν με κατὰ Θεσσαλοῦ | πατὴρς γεγῶτα γνησίως ἐλεύθερον;) 'free' means 'of free birth,' and this may be the sense here, since, among grown men, personal chastisement was confined to slaves.

“κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς;”
 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι.
 ἐγὼ δέ γ' ἀντείποιμ' ἂν ὡς δις παῖδες οἱ γέροντες.
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
 ὅσῳ περ ἐξαμαρτάνειν ἤττον δίκαιον αὐτούς. 1419

ΣΤΡ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα ταῦτα πάσχειν.
 ΦΕΙ. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεὸς τοῦτον ἦν τὸ πρῶτον,
 ὥσπερ σὺ κἀγώ, καὶ λέγων ἔπεισε τοὺς παλαιούς;
 ἤττον τί δῆτ' ἔξεστι κάμοι καινὸν αὐτὸ λοιπὸν
 θεῖναι νόμον τοῖς ὑέσι, τοὺς πατέρας ἀντιτύπτειν;
 ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
 ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι. 1426

1415 So written in V: στρ^ε. κλάουσι παῖδες—φ^ε. πατέρα δ' οὐ κτλ. ||
 The line ends with δοκεῖς in RV Ald.: τὴν τί δὴ A (on margin) dett.
 al.: τὴν δὴ codd. dett. al.: Cobet (*Mnem.* iii. p. 312) σὺ χρῆναι: v.
 Herwerden προσήκειν: A. Platt (*Cl. Rev.* xiii. p. 28 b) δίκαιον: H.
 Richards (*Cl. Rev.* xv. p. 287 a, *Aristoph.* etc. p. 29) ὥς δὲ οὐ ἐπεὶ σὺ
 (with next line) || κλαίουσι Strasburg pap. 1416 σὺ RV etc., Ald.:
 γε codd. dett. al., Blaydes (but σὺ is opposed to ἐγὼ δέ γε, cp. Ijzeren,
De vit. princ. codd. p. 46): om. Θ 1417 γ' om. V 1418 sq.
 Written in inverse order in R 1418 εἰκὸς τε R Strasburg pap.: εἰκὸς
 δὲ V etc., Ald. || μᾶλλον R etc.: μάλιστα V etc., Ald. || τοὺς νέους R etc.,
 Ald.: τοὺς νεωτέρους V etc.: Bentley νέους (for the absence of the article
 cp. 622 n., 1465 n., *Thesm.* 491, *Eccl.* 51, *Aesch. Ag.* 315): Kock τοὺς
 σαπρούς ἢ τοὺς νέους: id. ed.⁴ τοῦ νέου ἐστὶ: Lenting τῶν νέων: Hermann

1415. Schol. V (ext.) παρὰ τὰ ἐξ
 Ἀλκαστίδος Εὐριπίδου [691]· “χαίρει
 ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;”
 cp. *Thesm.* 194, Lessing, *De Ar. Eur.*
irrisore, p. 23. The occurrence of the
 trimeter in the midst of a series of
 tetrameters is curious, and has been
 questioned (see crit. note), but it is
 justified by the parody (cp. A. T. Murray,
Class. Philol. v. p. 489). For a similar
 μετάβασις εἰς ἄλλο γένος Murray com-
 pares Cratin. i. p. 74 K. (ii. p. 119 M.);
 a better instance is *Pax* 733 (also in a
 parody).

κλάουσι: cp. *Vesp.* 584 n.

δοκεῖς: in the original=‘think,’ in
 the parody ‘think right.’ The latter
 sense has often been denied, but cp.
Aesch. Ag. 1649, *Theb.* 650 (where
 codd. dett. have δοκεῖς), *Soph. OR.*
 484, *Ant.* 1101. Similar is δοκῶ c. pres.
 or aor. inf. (=‘I am minded to’), cp.
Aesch. Ag. 16, *Vesp.* 177 (where, how-
 ever, see n.), *Aves* 671 (see A. T.
 Murray, *l.c.*).

1416. παιδός κτλ.: cp. *Vesp.* 1297 sq.
 τοῦργον: schol. V (intramarg. ext.)
 τύπτεσθαι [R: -ειν V], cp. *Philem.* ii. p.
 505 K. (iv. p. 31 M.) (the new divinity,
 Air, speaks) ἐγὼ δ', ὁ θεοῦ ἐστὶν ἔργον
 [‘function’], εἰμὶ πανταχοῦ, | ἐνταυθ',
 ἐν Ἀθήναις, ἐν Πάτραις κτλ. It might
 just as well have been called πάθος, cp.
 234 n.

1417. δις παῖδες κτλ.: schol. V (ext.)
 ὡς δις παῖδες οἱ γέροντες: παῖδες γὰρ
 ὄντες ἄφρονες ἦσαν, ὑπεργηράσκοντες
 δὲ πάλιν ληροῦσι καὶ παῖδων φρένας
 ἔχουσι: quoted in schol. [Plato], *Axioch.*
 367 B as from the first edition (where
 it may have appeared in a different
 context, if, as many hold, Phidippides
 did not play a prominent part in that
 play, cp. G. Schwandke, *De Nub. prior.*
 p. 160, Bücheler, *N. Jahrb.* lxxxiii.
 p. 676, Brentano, *Untersuch.* p. 77). A
 common proverb, cp. *Soph. fr.* 447 N.²,
 Cratin. i. p. 20 K. (v. p. 16 M.), Theo-
 pomp. Com. i. p. 751 K. (ii. p. 818 M.),
 Plaut. (=Philemon) *Merc.* 309. Joël

(*Striking an attitude.*)

‘The children howl: dost thou suppose it just
That fathers howl not too?’

Peradventure you will say that this is the due of childhood; but I would retort that the old are in their second childhood. And it is more proper that the old should howl rather than the younger sort, since they have less excuse for sinning.

STREPS. But in no country is it the wear that a father should be treated so.

PHID. Well, was not the lawgiver a man like you and me, who first laid it down, and won the assent of the men of old time? And, if so, why may not I likewise lay down a new regulation for times to come, that sons should beat their fathers in retaliation? As for all the stripes that were to our account ere the law was enacted, we waive our rights thereto, and make it a free present to them that they punned us into shivers.

εἰκὸς δέ τοι γέροντας ἢ νεωτέρους: Kayser νῆ Δί' ἐστὶ: H. Richards (*Aristoph.* etc. p. 29) τοὺς γ. <ᾧντας ἐστὶ> (cp. *Vesp.* 277 n.): O. Ribbeck (*Rh. Mus.* xxxiii. p. 478) ἢ νέους γέροντάς ἐστι: v. Leeuwen marks a lacuna || τι R etc.: om. V etc. || κλαίειν R 1419 Interpolated, according to Piccolomini 1421 ó om. Strasburg pap. || θεῖς Ald.: τιθεῖς RV: Hermann, Teuffel-Kaehler τοῦτον τιθεῖς (but the omission of ἦν is harsh, pace W. H. Thompson): Kock τιθεῖς τότ' ἦν 1422 ἔπειθε codd.: H. Richards (*Cl. Rev.* xx. 11 b) ἔπεισε 1423 τί RV etc. (as constantly) || αὐτὸ V 1425 εἶχομεν] Cobet ἐλάβομεν, but the sense is ‘we had to our account,’ not ‘received’ 1426 Omitted in R, but supplied on the margin by the original hand || ἀφείμεν Strasburg pap. || αὐτοῖς V etc., Ald.: αὐτοὺς R (cp. *Ach.* Introd. p. lxxix. 5)

(*Der echte Sokr.* etc. ii. p. 824) sees a ‘Cynical’ allusion here, since Crates (Stob. 98 § 72) describes the last stage of life so: παρήκμασε καὶ ἔρχεται εἰς γῆρας, πάλιν παιδοτροφίαν ὑπομένει. As Antiphon says (*fr.* 133 Didot=Clem. *Alex. Strom.* vi. p. 265. 45 Sylb.) γηροτροφία προσέοικε παιδοτροφία.

1418. τι: cp. *Vesp.* 140 n.

1420. οὐδαμοῦ: schol. R (not in V) ἀντὶ τοῦ μηδὲ ὅλως.

νομίζεται, ‘it is not the wear’ (Shak. *Meas.* III. ii. 81), ‘it has not come up’ (2 *Hen.* VI iv. ii. 11), cp. 248 n. Strepsiades has rapidly abandoned the novel vesture of his scepticism for the worn coat of naïve Athenian conservatism, against which the Sophistic spirit was a revolt. Possibly (as A. T. Murray, *ib.* suggests) an echo of Eur.

Alc. 688 sq. οὐ γὰρ πατρίων τόνδ' ἐδεξάμην νόμον | παίδων προθυήσκειν πατέρας, οὐδ' Ἑλληνικόν.

1421. Schol. V (ext.) ἐν ἡθικῇ ἐρωτησεί· ἀντὶ τοῦ “οὐκ ἦν ἀνὴρ;” Joël (*Der echte Sokr.* etc. ii. p. 824) sees here a ‘Cynic’ allusion to the relativity of laws (*Xen. Mem.* i. 2 § 9 sqq., 40 sqq., *Antisth. fr.* 66 Mullach). There is perhaps a reminiscence of this passage in Plato, *Crito*, 50 E sqq. Note that Phidipides, by substituting νόμος for νομίζεται, identifies ‘law’ with ‘custom.’

1423. Schol. V (ext.) ἀντὶ τοῦ οὐχ ἦττον τοῦ παλαιοῦ νομοθέτου.

1425. εἶχομεν: see crit. n.

πρὶν κτλ.: schol. R (not in V) δὲ τίθῃμι δηλονότι.

1426. ἀφείμεν: schol. V (adscr. int.) συγχωροῦμεν [-όμεν R]. ‘We forgive,’

- σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τὰλλα τὰ βοτὰ ταυτί,
ὥς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
ἡμῶν ἐκεῖνοι, πλήν γ' ὅτι ψηφίσματ' οὐ γράφουσιν;
ΣΤΡ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμῆ, 1430
οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις;
ΦΕΙ. οὐ ταῦτόν, ὦ τάν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.
ΣΤΡ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαυτόν ποτ' αἰτιάσῃ.
ΦΕΙ. καὶ πῶς;
ΣΤΡ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
σὺ δ', ἦν γένηται σοι, τὸν ὕον.
ΦΕΙ. ἦν δὲ μὴ γένηται, 1435
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

1427 Porson ἀλεκτρυοῦς (an impossible form): Bekker ἀλέκτορας, which v. Herwerden (*Vind.* p. 43) accepts (cp. 666, 851); but Strepsiades is no longer a Sophist, and he uses the ordinary word in 1430 || Lenting (*Obs. crit.* p. 75) reads ἦ for καὶ || Blaydes βοτὰ τοιαυτί, or πάντα τὰ β. ταυτί, but see comm.

1428 τί διαφέρουσιν A dett. al.: τι διαφ. οὐδὲν R etc.: τί διαφέρουσιν· οὐδὲν V dett. al., Ald. (a gloss, cp. Ijzeren, *De uit. princ. codd.* p. 24) 1429 πλήν γ' V (sic) dett. al.: πλήν γ' R (sic): πλήν

'we give a quittance of,' cp. 1139. (*Eccl.* 745 is not parallel, as ἀφίετε there means 'start on the march,' as in λαμπάδα ἀφίεναι.)

συγκεκόφθαι: schol. V (ext.) <ἀντί τοῦ R> τυπῆσαι ἡμᾶς, cp. Eur. *Cycl.* 228 ὦμοι, πυρέσσω συγκεκομμένος τάλας.

1427. ἀλεκτρυόνας: for the anap. in the 4th foot cp. *Vesp.* Introd. p. xlii. (2) n. 6. For the illustration, which is said by Joël (*Der echte Sokr.* etc. ii. p. 824) to be 'Cynical,' cp. Dio x. § 30, Diog. L. vi. §§ 40, 48. In the former passage (§ 40), in reply to Plato, who had defined man as a ζῷον δίπουν ἄπτερον, Antisthenes is said to have plucked a cock, and to have taken it into Plato's school, with the words οὗτός ἐστιν ὁ Πλάτωνος ἀνθρώπος.

τά: a questionable use of the article after τὰλλα, *Vesp.* 939 καὶ τὰλλα τὰ σκεῖη τὰ προσκεκλημένα (possibly τὰ σκ. κτλ. are in apposition to τὰλλα), *Eccl.* 941 (corrupt), *Plut.* 996 καὶ τὰλλα τὰπὸ τοῦ πίνακος τραγῆματα (like *Vesp.* l.c., a further definition). The instances quoted from Thucydides are irrelevant: i. 90 § 4 (see Classen *ad loc.*), vi. 15 § 2 (a clear instance of further definition), viii. 64 § 1 (id.), Plato, *Rep.* 328 D (id.), 368 B (id.). Here also τὰ βοτὰ may further define τὰλλα, in the manner of the

journalists, 'he (Mr. Gladstone) went on to argue.' Be that as it may, τὰ is defended by the alliteration, which is intended to express a tone of contempt.

βοτὰ: schol. V (ext.) <βοτὰ κυρίως Ruth.> τὰ βοσκόμενα τὴν πόαν [πόαν R]; only here in comedy, cp. Aesch. *Ag.* 1415.

ταυτί: cp. 1473; here of something present only to the mind's eye, and possibly, as usual, contemptuous (= 'your') cp. 83 n.

1428. Possibly an allusion to the Socratic teaching as to the necessity of πτέρωσις for the soul embedded 'in the dung and leystalls' of the passions, cp. Plato, *Phaedr.* 251 B sqq., *Phaedo*, 81 B; but such analogical arguments are common, cp. *Aves* 747 sqq., 1347 sqq., Chrysippus in Plut. *De Stoic. repug.* 22 § 1 (a passage which recalls the manner of Phidippides).

καίτοι: cp. 1045 n.

1429. πλήν γε, 'except, that is to say,' in an afterthought which implies that the difference is hardly worthy of notice, cp. *Ach.* 297 n.

ἔτι: cp. 513 n., *Aves* 1246, Soph. *Ant.* 2.

ψηφίσματα, 'exhibit no bills' (Shak. *Wives* II. i. 29); schol. V (ext.) <ἐς R> τὸ φιλόδικον τῶν Ἀθηναίων αἰνίττεται,

Consider, too, the case of barn-door fowl, and your other animals of this kind, how they punish their sires. Now, how do they differ from us, save that they don't draw up decrees?

STREPS. Why, then, if you ape the barn-door fowl in all things, don't you palate dung, and sleep upon a perch?

PHID. (*Somewhat taken aback*) My dear sir, there is no analogy between the cases, nor—(*hesitating*) would Socrates think so.

STREPS. Then, don't drub me: otherwise you'll blame yourself some day.

PHID. How so?

STREPS. Because, if I have the right to chastise you, you in your turn will have the same right when a son is born to you.

PHID. But should no son be born, my howls will have been in vain, and you will make a lip at me before you die.

Ald. ; γε is required, as the following words are added after a slight pause
 1430 ἀπαντας RV 1431 ξύλου V etc. : πλείον R, a curious reading : hence Hermann suggested ἱκρίων (Poll. x. § 157). Possibly ξ. is a gloss (Hesych. ἱκρία· τὰ ὀρθὰ ξύλα κτλ.)
 1434 The marks of changes of speakers are omitted in V 1435 ΦΕΙ. om. V 1436 τεθνήξει (or -ει) codd. : corr. Dawes, cp. *Vesp.* 654 crit. app.

cp. 1019 n. After the death of Pericles began the reign of 'special decrees' which, in the end, destroyed the constitution along with personal liberty, on the principle that 'minorities must suffer' since 'sufferance is the badge of all their tribe' (see the instructive remarks of Wilam. *Aus Kydath.* pp. 54 sqq.).

1430. τί δῆτα : schol. V (adscr. int.) διὰ τί δῆ;

ἀπαντα : notice that Strepsiades converts a *dictum secundum quid* into a *dictum generaliter*.

1431. According to Joël (*Der echte Sokr.* etc. ii. p. 826), an allusion to the beggarly mode of life of the Cynics, after the analogy of beasts.

τὴν κόπρον : the article implies that κ. is usually found where hens congregate (cp. 981 n.).

ξύλου : viz. πετεύρου, quoted by Pollux (x. § 156) as from the *Clouds* (see, however, 226 n.).

1432. Schol. V (ext.) τῷ ἐμῷ διδασκάλῳ (φῃσι) [δηλονότι R]. It is amusing to note Phidippides' naïf dependence on authority when cornered, although Strepsiades' argument is an obvious

logical fallacy, such as the Sophists prided themselves on detecting. There may be an allusion to the αὐτὸς ἔφα of the Pythagoreans.

ὦ τάν : not very respectful (*Vesp.* 373, 397 n.), implying that the son places himself on an equality with his father.

1433. πρὸς ταῦτα : cp. 990 n., *Vesp.* 648 n.

εἰ δὲ μή : after a neg., cp. ib. 435 n.

αἰτιάση : as, indeed, Strepsiades has to do, cp. 1454. The phrase is common, cp. *Ran.* 630, *Eur. Med.* 605, Lucian, *Lex.* § 25 ; equivalent to οὐτι χαίρων τυπτήσεις (*Vesp.* 186 n.).

1434. δίκαιος : cp. 1283 n.

1436. ἐγχανών : schol. V (ext.) καταγελάσας [also Su.] ; cp. *Ach.* 221 n., *Vesp.* 343 n. This verb is usually in the fut. indic., the main idea being in the particip. (*Vesp.* 1007 n.) ; here the emphasis is on ἐγχανών, since the sense is 'you will have the laugh against me before you die.'

τεθνήξεις : cp. *Ach.* 325, 590, *Vesp.* 654 crit. app., a poetical form (Aesch. *Ag.* 1279), in prose only in Plato, *Gorg.* 469 D ; cp. H. Richards, *Aristoph.* etc. p. 150.

- ΣΤΡ. ἐμοὶ μέν, ἄνδρες ἡλικες, δοκεῖ λέγειν δίκαια·
καῖμουγε συγχωρεῖν δοκεῖ τούτοις τὰ πικρὰ.
κλαίει γὰρ ἡμᾶς εἰκός ἐστ', ἣν μὴ δίκαια δρῶμεν.
- ΦΕΙ. σκέψαι δὲ χᾶτεραν ἔτι γνώμην.
- ΣΤΡ. ἀπὸ γὰρ ὀλοῦμαι. 1440
- ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσῃ παθὼν ἃ νῦν πέπονθας.
- ΣΤΡ. πῶς δὴ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.
- ΦΕΙ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω.
- ΣΤΡ. τί φῆς, τί φῆς σύ;
τοῦθ' ἕτερον αὖ μείζον κακόν.
- ΦΕΙ. τί δ' ἦν ἔχων τὸν ἥττω >> 1444-5

ΔΝΤΙΠΝΙΓΟΣ

- λόγον σὲ νικήσω λέγων
τὴν μητέρ' ὡς τύπτειν χρεών;
ΣΤΡ. τί δ' ἄλλο γ' ἢ ταῦτ' ἦν ποῆς
οὐδέν σε καλύσει σεαυ-
τὸν ἐμβαλεῖν εἰς τὸ βάραθρον 1450
μετὰ Σωκράτους
καὶ τὸν λόγον τὸν ἥττω. >

1438 τούτοις] Blaydes τοῖς παισὶ 1439 ὑμᾶς R¹ (corr.) || μὴ] μα R
(sic) 1440 ΣΤΡ. om. V 1441 ΦΕΙ. om. V || γ' om. R dett. al.
|| ἀπεχθέσει R 1442 ΣΤΡ. om. V || τί δὴ μ' Ald. 1443 ΦΕΙ.
om. V || τί φῆς om. RV etc. (in R, after τυπτήσω, there is τ' and a space):
τί δὴτα φῆς σύ Δ (Schnee) 1445 sq. Written as one line in V 1445
τί δ' ἦν Ald.: τί δὴτ' ἂν ἔχων (ἀνεχων R) RV: Fritzsche τί δὴτ' ἂν

1437 sqq. Schol. V (ext.) (τοὺς γ' τοὺς
ἐξῆς ὁ πρεσβύτερος πρὸς [καὶ MS.] τοὺς
θεατὰς).

ἐμοὶ μέν: cp. *Vesp.* 77 n.

ἄνδρες ἡλικες: cp. ib. 269 n.

ἡλικες: poetical for ἡλικιώται, cp. H.
Richards, *Aristoph.* etc. p. 153.

1438. Schol. V (ext.) τὰ ἀκόλουθα καὶ
ἴμοια [el R: δοκεῖ Ruth.] συγχωρεῖν τοῖς
νέοις, τύπτειν ἡμᾶς.

1440. Schol. V (ext.) ἐὰν μὴ πρόσχω
γὰρ, ἀπολοῦμαι τυπτόμενος παρὰ σοῦ.

ἀπὸ γὰρ ὀλοῦμαι: for the tmesis cp.
Vesp. 437 crit. app.

1441 sq. Viz. 'you will think your
own troubles cheaply purchased,' if the
'haughty daughter of Megacles' is served
likewise.

1445-1510. Schol. Heliod. (not in
RV) διπλῇ καὶ [. . .] μεσιδικῇ τριάς,
δύο ἑκατέρωθεν ἔχουσα κῶλα <λαμβικά> . .

(1453) <ὄφ' ὃ διπλῇ καὶ> ἐν ἐκθέσει λαμβοί
τρίμετροι ἀκατάληκτοι μᾶ, ὧν τελευταῖος
"ἐμοὶ ποῶσω κτλ.," εἰτα <ἐν εἰσθέσει>
ἀναφώνημα τὸ τοῦ ἰού, καὶ πάλιν <ἐν ἐκ-
θέσει> λαμβοί τε, καὶ <τὸ> τελευταῖον τοῦ
δράματος ἀναπαιστικὸν τετράμετρον κατα-
ληκτικόν, ἐφ' ᾧ κορωνίς ἢ καὶ τὸ δῖαμα
ἀποπερατίζουσα (Thiemann, *Colom.* p. 16,
O. Hense, *Heliodor. Untersuch.* p. 98).

1445 sqq. This is, of course, a jest,
but it may have some basis in fact, as
Socrates (*Xen. Mem.* ii. 2 §§ 1 sqq.)
takes the trouble to prove the improp-
riety of anger against one's mother.

How Phidippides might have de-
veloped his argument may be seen
from Aesch. *Eum.* 657 sqq., Eur. *Or.*
555 sqq. (answered by Socrates, *Xen. Lc.*).
To Aristophanes, the problem is not
worthy of discussion; *solvuntur in-*
dignatione tabulae.

STREPS. (*Turning to the audience*) To me, my coevals, it seems that he speaks justly; and to me it seems right that we should make some due allowance to these younger folk. For it is only fair that we should howl, if we act unjustly.

PHID. Consider yet another verity.

STREPS. (*Grimly*) I must, or I shall perish.

PHID. And, peradventure, you will not regret what you have suffered.

STREPS. How so? Tell me how you will stead me, after what has passed.

PHID. I'll beat my mother, as I've beaten you.

STREPS. What, what is this you say? This second evil passes.

ANTIPNIGUS

PHID. (*Coolly*) But what, if, by help of the Worser Reason, I prove that it is right to beat my mother?

STREPS. (*Violently interrupting him*) What else but that, if you do this, you'll have free scope—to fling yourself into the Chasm, along with Socrates, and the Worser Reason.

ἦν τὸν ᾗ. | ἔχων: Hermann τί δῆτ' ἂν ἦν τὸν ᾗ. | λόγον 1446
 λόγον om. R 1448 δ'] δῆτ' V || ᾗ O 8: ἦν cett., Ald. || ταύτην V:
 ταυτὶ R (sic) dett. al., Ald. 1449 sq. So divided in V: (1) . . ἐμβαλεῖν,
 (2) . . Σωκράτους 1449 κωλύει V || σεαυτὸν Δ dett. al.: σαυτὸν R
 etc.: εἰαυτὸν V: Reisig σέ τ' αὐτὸν 1450 Bachmann (*Zur Krit.* p.
 239) σεαυτὸν εἰς τὸ β. ἐμβαλεῖν, on the ground that elsewhere β. has the
 ictus on the first syllable

Joël (*Der echte Sokr.* etc. ii. pp. 64 sq., 826) sees a reference to Antisthenes' work 'Ορέστων ἀπολογία, ἡ περὶ τῶν δικογράφων.

1447. τί δ' ἄλλο γ' ἦ: cp. 1287 n. The Antipnigus is assigned in the main to Strepsiades, and not to Phidippides, since the former, though defeated in argument, is the victor by means of his drastic action. Hence Aristophanes gives him the last word (Mazon, *Comp.* etc. p. 61). Possibly, the awful proposal of Phidippides brings matters to a climax; so that Strepsiades sees there is no further advantage in discussion. He snatches the Antipnigus from his son, and finishes it himself, with a threat of vengeance against Socrates. There is no Sphragis, since the dispute is not formally decided by a third party (as is usually done in this part of an Agon, cp. *Ach.* Introd. p. xvi. n. 1). In like

manner the Sphragis is absent from the discussion of the Λόγοι, which much resembles this.

1450. βάραθρον: cp. *Eq.* 1362, *Ran.* 574, *Plut.* 431, 1109, Herod. vii. 133; also called θρυγμα (*Bekk. An.* 219. 8); the executioner was ὁ ἐπὶ τοῦ θρύγματος (*Dinarch. c. Dem.* § 62 Blass). For its position see the plan in Jane Harrison, *Prim. Ath.* p. 142, Plato, *Rep.* 439 E (an interesting passage). The punishment of 'the chasm' was renewed (by the decree of Cannonus, Xen. *Hell.* i. 7 § 20) for lèse majesté against the people; but in comedy, it was humorously used as "a vague threat or imprecation" (Neil on *Eq.* l.c.), cp. Theoph. Simoc. *Epist.* 64 τῷ εἰς βάραθρον (zuim Henker). In Delphi, the analogous punishment was ὠθεῖν κατὰ τοῦ κρημνοῦ (*Aeschin.* ii. § 142).

1451. μετά: cp. *Vesp.* 349 n.

ΕΞΟΔΟΣ

- ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,
 ὑμῖν ἀναθεῖς ἅπαντα τὰμὰ πράγματα.
- KOP. αὐτὸς μὲν οὖν σαντῶ σὺ τούτων αἴτιος,
 στρέψας σεαυτὸν εἰς πονηρὰ πράγματα. 1455
- ΣΤΡ. τί δῆτα ταῦτ' οὐ μοι τότ' ἡγορεύετε,
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε ;
- KOP. ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ', ὄντιν' ἂν
 γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν, 1460
 ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.
- ΣΤΡ. ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ.
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην
 ἀποστερεῖν· νῦν οὖν ὅπως, ὦ φίλτατε,
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη 1465
 ἀπολεῖς μετ' ἐμοῦ ἐλθών, οἷ σέ καμ' ἐξηπάτων.
- ΦΕΙ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.
- ΣΤΡ. ναὶ ναί, καταιδέσθητι πατρῶον Δία.

1454 σαντῶ σὺν Ald. : σὺν σαντῶ RV etc. 1455 ἐς τὰ RV 1456
 ἡγορεύετε R etc., Ald. : ἡγορεύσατε V etc., a barbarous form (*Vesp.* 932
 crit. app., Rutherford, *New Phryn.* pp. 326 sqq.) 1457 ἐπήρετε R :
 ἐπείρατε V : ἐπήρατε Ald. (-ήρατε) 1458 ἡμεῖς RV : αἰεὶ Ald. (a
 possible reading, cp. 1279 sq.) || ποιοῦμεν RV || ὅτ' ἂν τινὰ RV etc. : ὄντιν'
 οὖν Ld. 4, whence Porson read ὄντιν' ἂν. Sobolewski (*Synt.* p. 165) and
 Bernhardt (*De incis. anap.* p. 279) permit an anap. so divided in the fifth
 foot after an elision, comparing 238 (where ἐνεκ' should be read), *Pax* 31,

1452-1511. Exodus.

1453. ἀναθεῖς: schol. V (adser. ext.)
 ἀντὶ τοῦ ἐπιτρέψας, cp. *Aves* 546, Thuc.
 ii. 65 § 4 (ἐπέτρεψαν), viii. 82 § 1, Plut.
Per. 32 § 6. Generally of 'dedicating'
 to the gods (Thuc. i. 13 § 6, etc.) or of
 'ascribing' blame (id. ii. 64 § 1, viii. 51
 § 2); in the pass. ἀνακείσθαι (*Aves* 638,
 Thuc. vii. 71 § 2).

1455. στρέψας: cp. 434 n.

1456. τότε: cp. 1215 n.

ἡγορεύετε: cp. *Ach.* 41 n.

1457. ἐπήρετε, 'cried aim to' (Shak.
Wives III. ii. 47); schol. V (ext.) ἐπέ-
 σατε, ἡπατήσατε, cp. 42 n.

1458 sqq. The Clouds here drop what

was supposed to be their original char-
 acter, and speak in the spirit of the
 poet, as it is their wont elsewhere, in
 the Parabasis and in subsequent scenes
 (*Ach.* p. 132 n.). v. Leeuwen argues that
 the Coryphaeus' words in 359 sqq.
 should not be taken seriously, as it now
 appears that the Cloud Spirits are not
 independent deities, but natural forces
 which obey the Olympian gods. He
 has the poet's authority for the reverent
 Spirit of the Clouds throughout; but
 I am inclined to think that, in this
 play, as in the others, there has really
 been a change of Spirit in the Chorus,
 although it suits them now to deny it.
 After all, the Clouds are very human,
 in spite of the fact that they are dis-

EXODUS

(*To the Chorus*) Such, O Clouds, have been my sufferings along of you, because to you I committed all my interests.

FIRST LEADER. Rather, are you yourself too wilful-blame, by turning your way of life to evil courses.

STREPS. Why, then, did you not speak in this strain before, instead of tarring on a poor old carlot?

FIRST LEADER. Such is ever our treatment of any that we find to have his heart set upon crooked ways, until we hurl him down into disaster. Thus shall he learn to have the Gods in awe.

STREPS. (*Tragically*) Alas! O Clouds, sad is my plight, but just withal. For shameful 'twas to repudiate my debt. (*To PHIDIPPIDES*) So now, dear heart, come with me, and wreak vengeance on the dunghill Chaerephon, and Socrates, who have rankly abused both you and me.

PHID. But I'd never be so hardy as to injure my professors.

STREPS. (*Striking a posture*) Yes, yes, in awe of Zeus, the God of fathers.

Aves 956 (which are not so harsh as the present instance) 1460 *ἀν*
om. Ald. 1462 *ᾄμοι* RV etc.: *οἴμοι* Ald. 1463 *χρῆ* R 1465
Σωκράτη Ald.: *Σωκράτην* RV etc.; a common form in inscriptions of the
fourth century, but not occurring in the fifth century (Meisterh. *Gram. d.*
Inscr. § 51. 13, Kühner-Blass, *Gram.* § 139 (b) (a)). *Κλεισθῆνη* is preserved
by the metre in 355 1466 *ἐμοῦ* AOM etc.: *ἐμοῦ γ'* RV etc., Ald.:
Hermann *μετελθὼν* || *ἐλθ'* Ald. || Cobet *ᾄν* || *κάμέγ* V || *ἐξηπάτουν* RV

guised with the beaks of birds (344). The lines of the Coryphaeus are tragic in tone and construction, as is the rule in Comedy, cp. Zieliński, *Glied.* pp. 293 sqq.

1459. *ἔραστην*; cp. 1303, *Ach.* 32 n., 143 n.

1462. Very similar is *Ach.* 501.

γ: elliptical, cp. *Vesp.* 79 n.

1463. Cp. 1305.

1464. *δπως*; cp. *Vesp.* 289 n.

1465-1477. Added in the second edition, according to Weyland, *De Ar. Nub.* p. 39; see also Bücheler, *N. Jahrb.* lxxxiii. p. 677, Fritzsche, *De fab. ab Ar. retract.* i. p. 19, Beer, *Zahl d. Schausp.*

p. 117. There is authority for saying that the last scene suffered *ὀλοσχερῆς διασκευῆ* (Hypoth. VII.).

1465. *Σωκράτη*: the article must be understood from *τὸν* X. (with which it is 'anaphoric'), cp. 622 n. There is humour in giving Chaerephon precedence to Socrates.

1466. *μετ' ἐμοῦ*: cp. *Vesp.* 320, 349 n.

1467. An ironical reference to 871.

1468. Schol. V (ext.) *οὕτω τιμᾶται παρὰ Ἀθηναίους Ζεὺς πατρός καὶ Ἀπόλλων διὰ τὸ πρῶτους ὑποδέξασθαι τὸν θεὸν εἰς τὴν χώραν καὶ θυσίας συντελέσαι κατὰ φρήτρας καὶ δήμους καὶ συγγενείας* [R: *εὐγ- V*] *μόνους τῶν Ἑλλήνων*. This seems,

ΦΕΙ. ἰδοὺ γε Δία πατρῶν· ὥς ἀρχαῖος εἶ.
 Ζεὺς γάρ τις ἔστιν;

ΣΤΡ. ἔστιν.

ΦΕΙ. οὐκ ἔστ', οὐκ, ἐπεὶ 1470

Δίνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΣΤΡ. οὐκ ἐξεληλακ', ἀλλ' ἐγὼ τοῦτ' ῥόμην,
 διὰ τουτονὶ τὸν δῖνον. οἴμοι δειλαιοί,
 ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἡγησάμην.

ΦΕΙ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα. 1475

ΣΤΡ. οἴμοι παρανοίας· ὥς ἐμαινόμεν ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.
 ἀλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
 ἐμοῦ παρανοήσαντος ἀδολεσχία. 1480

1470 τίς A: τί RV || οὐκ ἔστιν οὐκ RV: οὐκ ἔνεστ(ιν) Ald.: Porson οὐκέτ' ἔστ' 1472 τοῦτ' RV etc., Ald.: Bentley τότ' 1473 διὰ] Bentley Δία (defended by W. H. Thompson, *J. of Phil.* v. p. 185, xii. pp. 169 sqq.; but this would require ἐνόμιζον) || Meineke τουτονι, a solecistic position for this pronoun, cp. *Vesp.* 6 n., Sobol. *Praep.* pp. 110 sq. || οἴμοι dett. al.: ὠμοί RV etc. 1474 Deleted by Dindorf, Kock, etc., but it seems to me perfectly sound; see comm. || σε καὶ V || χυτρεοῦν V etc., Su. (s.v.): χυτραιοῦν R. For the form cp. Phrynichus, p. 147 Lobeck || θεῶν V 1475 φληνάφει Ald. 1477 ἐξέβαλλον R¹ V dett. al.: ἐξέβαλον R² Ald. || καὶ τοὺς θεοὺς R (sic) V cett. || Σωκράτην RV etc.; cp. 1465 crit. n. 1480 παρανομήσαντος V, and possibly R¹ (μ being deleted by R²)

to some extent, erroneous; Zeus Patrous is said to have been unknown at Athens (Plato, *Euthyd.* 302 B, but cp. *Legg.* 881 D, P. Stengel, *Ad res sacr. cogn. cuiusnam nom. sint schol. Ar.* p. 13), but he was worshipped in the Peloponnesus; he is often mentioned in tragedy (e.g. Soph. *Trach.* 288, 753, Eur. *El.* 671), implying 'god of one's fathers, from whom one has sprung' (Farnell, *Cults* etc. i. pp. 52, 156), or 'protector of old usages' (Gruppe, *Myth.* p. 1116 n. 10); here it is taken to mean 'protector of fathers' (Plato, *Legg.* 881 B sq. ὅς ἂν τολμήσῃ πατέρα ἢ μητέρα ἢ τούτων πατέρας ἢ μητέρας τύπτειν . . . ὁ μὴ ἀμύνων ἄρᾳ ἐνεχέσθω Διὸς ὁμογνίου καὶ πατρώου κατὰ νόμον, Epictet. iii. 11 § 5 οὐ μοι θέμις ἐστὶ . . . πατέρ' ἀτιμῆσαι, "πρὸς γὰρ Διὸς εἰσιν ἅπαντες" τοῦ πατρώου): there may be a jest καθ' ὁμωσύμην here. Joël (*Der echte Sokr.* etc.

ii. p. 826) sees a 'Cynical' allusion, since it would appear from Plato, *Euthyd.* l.c. that Zeus Patrous played some part in the *Protrepticus* of Antisthenes. The line is from a tragedy, as is shown by the quantity of ā in πατρώος, cp. *Vesp.* 151 n.

καταιδέσθητι: a tragic word; in prose only in Herod. iii. 72, 77, Xen. *Cyr.* viii. 7 § 22 (see, however, *Vesp.* 967 crit. app.).

1469. Schol. V (ext.) ἐξ ὧν ὁ πατήρ ἐπελάβετο αὐτοῦ ἀνωτέρω, ἐκ τούτων καὶ αὐτὸς πεiráται τοῦ πατρὸς λαμβάνεσθαι.

ἰδοὺ γε: cp. 818 n.

1470. γάρ: cp. *Vesp.* 334 n.

οὐκ . . . οὐκ: cp. *Ach.* 421, Eur. *fr.* 286 N.² οὐκ εἰσίν, οὐκ εἰσ<ι>.

1471. Cp. 827 sq.

1473. διὰ τουτονὶ τὸν δῖνον: schol.

PHID. 'Zeus, the god of fathers,' in good hour! You're date is out. Does such a being as Zeus exist?

STREPS. He does exist.

PHID. Not he, not he; for Whirl is king, and has ousted Zeus.

STREPS. He has not: 'twas only a delusion of mine, thanks to that whoreson Whirl. Out upon me, that I imagined *thee*, a whorl-born thing, to be a God!

PHID. (*Going away*) Stay here, and rave and gibber to yourself: I leave you.

STREPS. (*Beating his breast*) A pox on my idiocy: what a bedlamite I was to try to sow! Zeus by the ears, along of Socrates! (*Turning to the statue of Hermes*) But, Hermes dear, be not in snuff with me, nor ruin me, but grant thy pardon to one whose mind was mated by vain babblement. And do thou

V (ext.) δεικτικῶς τὸ ἐν τῷ φροντιστηρίῳ μηχανήμα. δοτράκινον ὥσπερ σφαῖραν. || (ἀλλως· ὡς ἀγάλματος Διὸς ἐντος ἐν τῇ διατριβῇ Σωκράτους δοτράκινου): both explanations are probably erroneous. Heidhüs (*N. Phil. Rundschau*, 1898, p. 387) and v. Leeuwen suggest that, at the words τοῦτ' ὥδμην, Strepsiades entered his house, and reappeared with a large mixing-bowl in his hands; but it is difficult to admit a pause of some moments' duration after ὥδμην. S. R. Winans (*Am. J. of Phil.* xvi. pp. 73-7) thinks there was an image of the Δῖνος, which Strepsiades smashed. In my opinion, τούτῳ is used, contemptuously, of what is present only to the mind's eye (83 n., 1427 n., *Vesp.* 89 n.), 'long of this whoreson whirligig,' which, by a jest καθ' ὁμωνυμίαν, is transformed, in the next line, into a pot (cp. 381 n., *Vesp.* 618 n.). For the double sense cp. Shak. *Hamlet*. i. iii. 97 'while memory holds a place in this distracted globe' (=forehead). Joël (*Der echte Sokr.* etc. ii. p. 338) finds a 'Cynical' allusion here, for which see his fanciful theory.

1474. ὅτε: cp. *Ach.* 401 n.
καί: emphasizing χυτ., not σέ, a common traction, cp. Eur. *Hippol.* 224, 391 λέξω δὲ καὶ σοι τῆς ἐμῆς γνώμης ὁδόν, Wilam. on Eur. *Herc.* 217.

χυτρεῖν: cp. R. (not in V) δοτράκινον, εὐτελῆ [-és MS.], χύτρας ἄξιον [also Su.].

1475. ἐνταῦθα: cp. *Vesp.* 149 n.
σαντῶ: cp. Plato, *Symposium*. 176 E τὴν αὐλητρίδα χαίρειν εἶναι, αὐλοῦσαν ἐαυτῇ.
φληγάφα: cp. *Eq.* 664, Alex. ii. p.

306 K. (iii. p. 394 M.), Men. iii. p. 139 K. (iv. p. 213 M.); a slang word, which does not occur again in Attic prose, cp. Lucian, *Somn.* § 7 λῆροι καὶ φληγάφοι.

1476 sqq. If, as Hypothesis VII. and Schol. V 543 state, the end of the play is new, the διασκενή may have begun at this point (Bücheler, *N. Jahrb.* lxxxiii. p. 678). On the other hand, Ritter (*Philol.* xxxiv. p. 454) disbelieves the Hypothesis, as the author may have been misled by 543 into thinking that a scene such as is described in that line cannot have been in the first edition (see n. there).

1476. οἱμοὶ παρανομίας: for the omission of the article cp. *Ach.* 833 n.

ἄρα: cp. *Vesp.* 314 n. The sense is: 'as it seems my son was right in saying I was mad (844 sqq.),' 'circumstances have convinced me of my lunacy.' The line seems tragic.

1477. Schol. V (ext.) ταῦτα εἰς διαβολὴν Σωκράτους ἐκβαλλόντος τὰ δαιμόνια.

1478. Cp. 83 n. Strepsiades seems to put his ear to the statue of Hermes, as Hermes does to that of Peace in *Pax* 661 sqq., and Menaechnus to that of Apollo in Plaut. *Men.* 840, 850. For Hermes στροφαῖος cp. Gruppe, *Myth.* p. 1337 n. 6.

1480. ἀδολεσχία: schol. V (ext.) τῇ ἀδολεσχίᾳ τῶν φιλοσόφων ὑπαχθέντος καὶ πεισθέντος (οὕτως δὲ οἱ Ἀττικοὶ ἐκτείνουσι τὸ ᾧ), cp. *Ach.* Introd. pp. xlv. sqq. This quality was often attributed to philosophers at Athens, cp. *fr.* i. p. 139 K. (ii. p. 1149 M.), Eupol. i. p.

καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
 διωκάθω γραψάμενος, εἴθ' ὃ τι σοι δοκεῖ.—
 ὀρθῶς παραινεῖς οὐκ ἔων δικορραφεῖν,
 ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
 τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,
 κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
 κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
 τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν.
 ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην
 καγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, κεῖ σφόδρ' εἴς' ἀλαζόνες.

1485

1490

ΜΑΘΗΤΗΣ Α

ιοὺν ἰού.

ΣΤΡ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.

Μ. Α. ἄνθρωπε, τί ποεῖς;

ΣΤΡ. ὃ τι ποιῶ; τί δ' ἄλλο γ' ἢ 1495
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

1481 μοι R²V etc., Ald.: μου R¹ 1482 V has ερ^μ before εἴθ': in R it is in the margin; a very curious insertion || v. Herwerden ἦν τ' . . ἦν θ' ὃ τι, on the ground that διωκάθω is an aor. (as Elmsley held), but cp. 1323 n. 1483 στρ. is prefixed in R || οὐκ ἔων] Piccolomini οὐ χρεῶν 1484 ἐμπιμπράναι [-ᾶναι V] RV etc., cp. Phrynichus, p. 95 Lobeck, A. Bamberg, *Zur attischen Formenlehre*, p. 35 1489 ἂν om. V 1491 τήμερον τίν' αὐτῶν V 1492 κεῖ] κᾶν Ald. || ὦσ' Ald. 1493 sqq.

351 K. (ii. p. 553 M.), Plato, *Phaedo*, 70 c, *Parm.* 135 D.

1481. εἴτε . . εἴτε: cp. 1243.

γραφὴν: viz. ἀσεβείας.

1482. διωκάθω: schol. V (ext.) κατηγορήσω, διώξω [-ώκω MS.], cp. 1323 n., *Vesp.* 1203 n.

ὃ τι κτλ.: schol. R (not in V) λείπει ποίησον.

1483. δικορραφεῖν: schol. V (ext.) <ὡς τοῦ Ἑρμοῦ ἀνανέυσαντος· ἀντὶ τοῦ R> κατηγορεῖν, cp. *Aves* 1485, *Apollod.* iii. p. 291 K. (iv. p. 454 M.), στρεψοδικεῖν (434 n.), μηχανορραφεῖν (*Aesch. Cho.* 221), δολορραφεῖν (*Phot.*), φορμορραφεῖν (*Aeschin.* iii. § 166), δικορράπτῃς, δικορράφος (*Bekk. An.* 35. 11).1484. ἀλλά: sc. κελεύων, according to the Greek idiom, cp. *Herod.* vii. 104,*Soph. OR.* 236 sqq. ἀπανδῶ . . μήτ' ἐσδέχεσθαι . . ὠθεῖν δ' ἀπ' οἴκων.

1485. Ξανθία: schol. R (not in V) δούλος αὐτοῦ.

1486. σμινύην: schol. V (ext.) <ἀντὶ τοῦ R> <σκαφεῖον ἢ Su.> δίκελλαν <ἢ ἀξίην Su.>.

1488. τέγος: schol. R (not in V) νῦν ἀντὶ τοῦ στέγην.

1489 sqq. As Götting (*Über d. Redact.* etc. p. 31) suggests, the fate of Socrates and his *Pensoir* may have been inspired by the tragedy of the Italian Pythagoreans, whose aristocratic bearing had made them unpopular with the local democracies, and who were burned to death in their house at Croton just before the beginning of the Pelopon-

counsel me, whether I should have the law of them,—or some other way that seems good to thee. (*Putting his ear to the statue*) Thy advice is good, forbidding me to vamp up suits; but, rather, with dearest speed, to put the torch to the house of the babblers. (*Shouting*) Hither, hither, Xanthias, bring out a ladder and mattock, and scale the Refectory, and dig up the roof, an you love your master, till you topple it down upon their heads. And let some one fetch me a lighting torch; and I'll see that many an one of them shall pay their debt to me to-day,—for all that they are knaves and canters. (*XANTHIAS ascends the roof, and applies his mattock to the tiles and rafters. STREPSIADES ascends after him, and applies his torch to the fragments of the rafters. Some flame, and much smoke ensue.*)

DISCIPLE I. (*Rushing out of the house*) Ah me, ah me!

STREPS. (*From above in tragic style*) My torch, 'tis thine to vent a mighty flame.

DISC. I. (*To STREPSIADES*) Sirrah, what make you there?

STREPS. What? Merely this: I'm talking logic with the rafters of the house.

Bücheler (*N. Jahrb.* lxxxiii. p. 677) assigns 1493, 1495^a to first scholar, 1497, 1499, 1505 (as in V) to second scholar, 1502, 1504 to Socrates (as in RV Ald.); cp. G. Schwandke, *De Nub. prior.* p. 127 1493 μαθη

εἰς τὸ φιλ. is prefixed in V 1494 στρ^ε is prefixed in RV 1495^a

In V φιλ. is prefixed: in R there is no mark of a change of speaker

1495^b In R οἰ^ε is prefixed: in V ξαν^θ: in Ald. ΣΤ. 1496 οἰκίας]

αἰτίας V (on margin γρ. οἰκίας)

nesian war, cp. Polyb. ii. 39, Plut. *De gen. Socr.* § 13, Diog. L. viii. 39.

1489. ἐμβάλης: schol. V (ext.) ἀντὶ τοῦ ἐπιβάλης αὐτοῖς τὴν οἰκίαν. Very similar is *Ach.* 510 sq.

1490. τίς: often in a command, cp. *Ach.* 571 n. For a criticism of orders so expressed cp. Xen. *Cyr.* iii. 4 §§ 49 sq.

1491. τίνα: often in a threat, cp. *Vesp.* 1327 n., *Ran.* 628.

τήμερον: cp. 699 n., 1308.

1492. κεί σφόδρα κτλ.: cp. *Vesp.* 1333, Aesch. *Sept.* 447 κεί στόμαργός ἐστ' ἄγαν.

ἀλαζόνες: cp. 102 n., *Ach.* 63 n.

1493. Schol. V (ext.) (μαθητῆς Σωκράτους) <ἐξέρχεται> εἰς τῶν φιλοσόφων [in R, on 1495].

τοῦ τοῦ: cp. 543 n.

1494. ἔργον: cp. 1345 n.

ἰέναι: the simple verb is tragic, and does not occur elsewhere in Aristophanes in the pres. infin. (ἵεμαι *Ecol.* 346, ἰέμεν *Eq.* 625, ἵεις *Vesp.* 355, ἵει *Pax* 159, ἵεις *Eq.* 522, *Aves* 908); for the aor. cp. *Ran.* 132 (εἶναι *bis*). Many of the forms of this verb occur only in compounds; see Kühner-Blass, *Gram.* § 291.

1495. ἀνθρῶπε: for the absence of ὦ cp. *Ach.* 464 n.

τί δ' ἄλλο γ' ἤ: cp. 1287 n.

1496. Schol. V (ext.) διαλέγομαι, ὥσπερ καὶ ὁ Σωκράτης ἔφη [225] "ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον." This line and 1503 create a difficulty, if they are assigned (as in R) to the 'serving-man,' who was not a philosopher, and had not heard 225 and 320, to which these lines allude, and which were addressed by Socrates to StrepsiaDES. On the other

ΜΑΘΗΤΗΣ Β

- οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
 ΣΤΡ. ἐκείνος οὐπὲρ θοῖμάτιον εἰλήφατε.
 Μ. Β. ἀπολεῖς ἀπολεῖς.
 ΣΤΡ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,
 ἦν ἡ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας, 1500
 ἦ ἐγὼ πρότερόν πως ἐκτραχλίσθω πεσών.
 ΣΩΚ. οὗτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;
 ΣΤΡ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
 ΣΩΚ. οἴμοι τάλας, δαίλαιος ἀποπνιγέσομαι.
 Μ. Β. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι. 1505
 ΣΤΡ. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,
 καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

1497, 1499^a In RV σω^κ is prefixed: MA. Ald.: MAΘ. B Beer
 1497 ὑμῶν R 1498 In RV Ald. στρ^ε is prefixed 1499^a In
 V σω is prefixed 1499^b In RV Ald. στρ^ε is prefixed || καὶ om.
 RV Su. s.v. ἦν, recte s.v. σμινύην 1500 μοι om. Su. s.v. ἦν, recte s.v.
 σμινύην || ἐμπίδας R: ἐμπίδας V; a very curious error, perhaps induced by
 an unfortunate reminiscence of 157. Some argue that there is a survival
 here of some scene in the first edition, in which mosquitos played a part
 1501 ἐκτραχλίσθω V 1502 In RV Ald. σω^κ is prefixed || ποεῖς V
 || στέγους V 1503 In V Ald. ξαν^θ οἰ^κ is prefixed; in R οἰ^ε 1504

hand, if the lines are assigned to Strepsiades, he must have been on the roof, and 1490 has been taken to imply that he intended to remain on the ground. G. Schwandke (*De Nub. prior.* p. 128) argues that the lines are from the first edition, in which the end of the play was admittedly different (Hypothesis VII.). But there is really no evidence that Strepsiades did not ascend the roof after the 'serving-man' had loosened the rafters. The fire was to be applied, not to the foundations of the house, but to the rafters, otherwise there would be no point in using an axe at all; the fire alone would have completed the ruin. Besides, if the house was burnt from below, *seruus egregiae erga dominum obedientiae iniustus poenas flammis solueret* (Weyland, *De Ar. Nub.* pp. 40 sq.). The fact is forgotten, as is so often the case, that the incident is from a play, and that 'the scene' was not set on fire; the conflagration was probably carefully confined to some shavings on

the roof. Strepsiades' tags of Socratic lore are exactly paralleled by Sganarelle's caricaturing of Marphurius (Molière, *Le Mariage forcé*, v.) while he is beating him. For the use to which the Proscenium is put here see Capps, *Trans. of Am. Phil. Ass.* xxiii. p. 77 n. 2.

διαλεπτολογεῖσθαι: a jest κατὰ παρανομίαν, since the compound is a combination of διαλέγομαι and λεπτολογῶ (320 n.), cp. Plato, *Soph.* 245 ε διακριβολογεῖσθαι, Thuc. viii. 63 § 4 κοινολογεῖσθαι. There is also a jest on λεπτύνειν 'to reduce to dust,' with reference to the rafters of the roof.

1497. πυρπολεῖ: a magnificent word, generally used of devastation of a country by means of fire and sword, cp. *Vesp.* 1079 n., Herod. viii. 50.

1498. θοῖμάτιον: cp. 497 sq.

1499. ἀπολεῖς: for the omission of the pronoun cp. *Ach.* 470 n.

καί: frequent after αὐτὸ τοῦτο, in comedy (*Eq.* 180, *Lys.* 46, 888, *Thesm.* 81, *Ran.* 73) and in tragedy (*Soph.*

DISC. II. (*Rushing out*) Alas! who ravages our house with flame?

STREPS. He whose cloak you filched.

DISC. II. (*Gasping*) You'll be our death, you will.

STREPS. That's just what I want to be, unless (*striking an attitude*) my mattock prove a traitor to my hopes; or I, ere that, topple over and crack my neck.

SOCR. (*Rushing out*) Hallo! you there upon the roof, what are you at?

STREPS. (*Striking an attitude*) 'I tread the air and look down on the sun.'

SOCR. (*Gasping*) Alas, alas! poor wretch, I shall be stifled.

DISC. II. And I, hapless wight, shall be a carbonado.

STREPS. (*To the retreating philosophers*) What led you to insult and flout the Gods, and spy out the moon's whereabouts?

In RV Ald. σω^κ is prefixed: assigned to MA. by Reisig 1505 In R
μα^θ is prefixed: in V ἔτ^ε φιλ^ό: in other codd., Ald. the line is assigned
to Chaerephon, which may be due to the mention of his name in 104,
1465: Beer, Fritzsche, v. Leeuwen also assign 1499^a, 1505 to him, wrongly,
in my opinion, cp. Hiller, *Hermes*, viii. p. 449 (who thinks the name may
have come from the first edition) || γε om. V 1506 ἐς τοὺς θεοὺς V:
μαθὼν ὑβρίζει τόν γ' εἰς τ. θ. Ald.: μαθόνθ' ὑβρίζετον γ' εἰς τ. θ. ΔM:
μαθόντ' εἰς τ. θ. ὑβρίζετον codd. dett. al.; but the address is general, and
is not confined to the two disciples 1507 ἐσκοπέωσθον ΑΘ dett. al. ||
codd. dett. al. τὰς ἔδρας

Trach. 600), cp. *Plut. Lucull.* 14 § 4
αὐτὸ γάρ, ἔφη, τοῦτο καὶ βούλομαι.

1500. Schol. V (intramarg. ext.) <ἀντὶ
τοῦ R> [εἰ or ἀν Su.] μὴ κλασθῇ. <ταῦτα δὲ
ἐλεγεν ἐμπιπρῶν τὴν σχολὴν τοῦ Σω-
κράτους Su. s.vv. ἦν and σμινύην.>

1501. ἐτραχηλισθῶ: schol. V (intra-
marg. ext.) <ἀντὶ τοῦ R> κλάσω <τὴν
τράχηλον R>, cp. *Lys.* 705, *Plut.* 70.

1502. οὗτος: Weyland (*De Ar. Nub.*
p. 41) thinks that this line proves there
was only one person on the roof. If so,
1487-9 cannot be in their proper place
(as, indeed, Weyland believes); but, as
Socrates is addressing only one person,
I fail to see why he cannot say, 'you
there, on the roof.' Probably Strepsiades
was standing towards the front of the
roof of the Proscenium, while Xanthias
was plying his axe at the back.

ἐτέόν: cp. *Vesp.* 8 n.

τέγους: for the use of the *discrep.*
here see Nieijahr, *De re scaen.* p. 36.

1503. Schol. V (adscr. ext.) πρὸς τοὺς
λόγους αὐτοῦ [-ὼν MS.]. If, as seems

probable, the earlier scene (225 sq.), to
which there is reference here, belonged
to the first edition, it seems to follow
that the later belonged to the same
edition, in spite of the statement in
Hypothesis VII. that the end of the
play was rewritten in the second edition.
On this question see Joël (*Der echte Sokr.*
etc. ii. p. 834), who argues that 225 sqq.
were added in the later edition. But
all such hypotheses are without evi-
dence; it does not follow that, because
the *Exodus* is new, every line in it was
rewritten.

1504. δελαιος: cp. 12 n. For the
whole line cp. *Plut.* 850.

ἀποπνιγῆσθαι: schol. V (adscr. ext.)
ὑπὸ τοῦ καπνοῦ <δηλονότι R>.


1505. Schol. V (adscr. ext.) <ἐξέρχεται
Ruth.> ἕτερος φιλόσοφος.

1506. τί γάρ: cp. *Vesp.* 334 n.

μαθόντες: cp. ib. 251 n.

ὑβρίζετε: a double entente, cp. ὑβριστής
1068.

1507. ἐσκοπέωσθε: schol. V (adscr.

ΚΟΡ. δῖωκε, παῖε, βάλλε, πολλῶν οὔνεκα,
 μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν. >
 ἡγεῖσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τήμε-
 ρον ἡμῖν.  1510-11

1508 sq. In RV ἐρμ^ς is prefixed: Beer assigns the lines to the Chorus: others (e.g. Götting, *Ber. d. sachs. Ges. d. Wiss.*, 1856, p. 32), with Ald., to Strepsiades 1508 παῖε βάλλε V etc.: παῖε om. R || οὔνεκα RV cett. 1509 v.l. schol. R οὐς ἡδίκουν (implying δεδιώς, cp. Bücheler, *N. Jahrb.*

ext.) ἐπὶ τίνος ὀχεῖται, καὶ πῶς καὶ διὰ τί μένει.

Ἔδραν: a double entente, cp. *Thesm.* 133, Herod. ii. 87. There is also an allusion to 171 (Herod. vii. 37, Eur. *IT.* 193, *Herc.* 404).

1508. Schol. V (adscrib. ext.) πρὸς τὸν (Ξανθίαν) <οἰκέτην R> (ὁ Ἑρμῆς) ὡς τῶν φιλοσόφων φευγόντων διὰ τὸ πῦρ. So, in V, Ἑρμῆς appears among the *dramatis personae*, and Xanthias is called his οἰκέτης, a very curious supposition, which seems to have been based on a stupid misinterpretation of 1478 sqq., where 1482 εἴθ' ὃ τι σοι δοκεῖ is assigned to Hermes (cp. Fritzsche, *De fab. ab Ar.*

retract. i. p. 17). It is impossible to suppose (with Beer, *Zahl d. Schausp.* pp. 118 sq.) that Hermes was a character in the first edition, in virtue of his role as Λόγιος.

δίωκε, . . βάλλε: a cry of no quarter, 'kill, kill, kill, kill' (*Ach.* 280 n.).

πολλῶν οὔνεκα: cp. 6 n.

1509. Schol. R (not in V) γράφεται καὶ οὐς ἡδίκουν.

ὡς: only here, after οἶδα, in a trimeter, unless *Plut.* 119 is an instance. Perhaps more justifiable if, as Beer proposes, 1508 sq. are assigned to the Chorus. Possibly, as in Ald., the lines

FIRST LEADER. (*To STREPSIADES*) Pursue, smite, pound them—for many reasons, and, above all, because you know that they wronged the Gods. (*To the first division of the Chorus*) Lead forth; for to-day we have performed our rôle in seemly fashion.

(*Exeunt omnes.*)

lxxxiii. p. 689. 7) 1510 με- ends this line in V: in R 1510 sq. are written as one line 1511 γε om. RV || ἡμῶν] Moeris (s.v. *τῆμερον*) reads εἶναι (cp. Plato, *Cratyl.* 396 D)

should be assigned to Strepsiadēs, since τοὺς θεοὺς ὕβ. and τοὺς θεοὺς ὥς ἡδ. correspond. I have followed Beer, without endorsing his objection that Xanthias could not know that the Socratics despised the gods, and that, being a slave, he would not care if they did.

1511. μετρώς: schol. V (adscr. ext.) οἶον ἀρκετῶς ἔχει ἡ τῆμερον ἡμέρα <βσον ἀρκ. ἔχειν τῇ τ. ἡμέρᾳ Ruth.>. For a similar ending cp. *Thesm.* 1226 sq.; apparently imitated by 'Socrates' in Plato, *Phaedr.* 278 B οὐκοῦν ἤδη πεπαίσθω μετρώς ἡμῶν τὰ περὶ τῶν λόγων, which reminds one of the magnificent passage in Shak. *Tempest* iv. i. 148 sqq. 'Our

revels now are ended. These our actors, As I foretold you, were all spirits, and Are melted into air, into thin air,' etc.

τὸ τῆμερον: for the article, which is not so used elsewhere in Aristophanes, cp. Plato, *Cratyl.* 396 D.

There is an interesting subscription in V: κεκώλισται [κεκόλληται MS.] ἐκ τῶν [τοῦ MS.] 'Ἡλιοδώρου' παραγέγραπται ἐκ τῶν Φαινοῦ [Φαείνου MS.] καὶ Συμμάχου καὶ ἄλλων τινῶν. On this see *Introd.* p. lxiii., Schneider, *De vet. schol. font.* p. 11, Rutherford, *A Chapter* etc. p. 35, R. Schneae, *Ein Beitrag zur Kritik d. Aristophanesscholien*, p. 34.

APPENDIX

16. **ὄνειροπολεῖ**: schol. V (inf.) *κάν τοῖς ὀνείροις ἵππους περινοεῖ* [R: -εῖς V]· *τουτέστιν, οὕτω (προστέθηκε) τῷ πράγματι (καὶ οὕτω περὶ ἵππους) ἐσπούδακεν, ὥστε καὶ καθεύδων* [R: -οντα V] *ὀνείρατα περὶ ἵππων* [-ους R] *ὄραν.* *ὀνειροπολεῖν δὲ καὶ ὀνειρώττειν ταύτη διενήνοχεν* [ἄλλο δέ ἐστι τὸ ὄν., καὶ ἄλλο τὸ ὄν. R], (ὅτι) *τὸ μὲν ὀνειροπολεῖν ἐπὶ τῶν ἐνύπνιον ὀρώντων, τὸ δὲ ὀνειρώττειν ἐπὶ τῶν διὰ νυκτὸς αὐτομάτως ἀφιέντων γόνον* [γόνην Su.] (I omit a sentence which the curious may find in Dübner). For the sense cp. 27, *Eq.* 809, Dem. iv. § 49 (of Philip's building of castles in Spain) *καὶ πολλὰ τοιαῦτ' ὀνειροπολεῖ ἐν τῇ γνώμῃ.* Joël (*Der echte u. d. Xen. Sokr.* ii. 2 p. 823) sees a 'Cynic' allusion here; cp. Xen. *Mem.* i. 6 § 14, *Oec.* 11 §§ 4 sq., Antisth. *fr.* 80 Mullach. The Cynics were wont to illustrate their *παιδεία* by means of the analogy of horses; their trainer of youth was compared with the *ἵππικός* (Xen. *Mem.* iv. 4 § 5). This trait, as Joël holds, may have suggested to Aristophanes the characteristics of Phidippides. The allusion seems to me very fanciful.

23. **κοππατίαν**: schol. V (ext.) *κοππατίας ἵππους ἐκάλουν, οἷς ἐγκεχάρακται* [R, Su.: -χθαι V] *τὸ κ στοιχείον, ὡς <καὶ R> σαμφόρας* [R: ὡς ἀμφ. V] *τοὺς ἐγκεχααραγμένους* [ἔχοντας R] *τὸ τ̄· (τὸ γὰρ τ̄ καὶ τὸ κ χαρασσόμενον σὰν ἔλεγον <καὶ κόππα Dind.: Su. is corrupt here>· αἱ δὲ χαράξεις αὐταὶ καὶ μέχρι τοῦ νῦν [ἔτι καὶ νῦν Su.] σώζονται ἐπὶ τοῖς ἵπποις. συζευγνυμένον γὰρ τοῦ κ καὶ τ̄ τὸ σχῆμα τοῦ ἐνενήκοντα ἀριθμοῦ δύναται νοεῖσθαι [κατανοεῖσθαι δίδωσιν Su.; in some codd. δ. being omitted], οὐδ' προηγείται τὸ κ [κόππα Su. in cod. A]· παρὰ γὰρ τοῖς γραμματισταῖς οὕτω διδάσκεται, καὶ καλεῖται κόππα [τὸ κόππα τὸ υ Su. in cod. A] τὸ ἐνενήκοντα. τινὲς δὲ κοππατίαν ἐξηγήσαντο τὸν κόπτοντα καὶ κοιλαίνοντα [κολάζοντα MS.: om. Su.] ταῖς ὀπλαῖς τὸ ἔδαφος, οὐ δεόντως ὑποτιθέμενοι. οὐδὲ γὰρ βουκεφάλους [-as MS., Su.] καλοῦμεν διὰ τὸ μορφήν τοιαύτην ἔχειν, ἀλλὰ διὰ τὸ οὕτω κενεράχθαι, οἷος, οἶμαι, καὶ ὁ τοῦ Ἀλεξάνδρου τοῦ Μακεδόνης ἵππος ἦν ᾧ τελευτήσαντι τὴν Βουκεφάλαιαν Ἀλέξανδρος [Βουκέφαλον Ἀλεξάνδρειαν MS., Su.] ἔκτισεν, ἐντάφιον αὐτῷ τῆς ἀρετῆς χαριζόμενος πόλιν); see Su. s.v., a good specimen of "the lore chewed by blind scholiasts o'er and o'er." The learned pedagogue seems to have fancied that υ (the symbol for 90, cp. Kühner-Blass, *Gram.* § 183) was produced by a combination of τ̄ and ϙ; for other explanations see Dübner's note, and especially A. M. Jannaris, *Clas. Quart.* i. pp. 37 sqq. Such marks (ἐγκαύματα, πύρινα χαράγματα, cp. *Anacreontea*, 26 B.⁴ ἐν ἰσχίοις μὲν ἵπποι | πυρὸς χάραγμ' ἔχουσιν) on horses*

were common. For *σαμφόρας* cp. 122, 1298, *Eq.* 603, Herod. i. 139; other marks were a serpent, a *caduceus*, or a crown. The *κοππατίας*, which is classed with the *Μῆδος* (*ἵππος*) and *κενταυρίδης* in Lucian, *Adv. indoct.* § 5, is said to have come from Corinth, while the *σαμφόρας* was Sicyonian (A. Schlieben, *Die Pferde d. Altertums*, p. 122, Daremberg et Saglio, *Dict.* ii. p. 800 a).

On character-names in *-ίας* cp. *Ach.* Introduct. p. liii (5).

31. *διφρίσκου*: schol. V (ext.) *διφρίσκον* [-ους R: -ου V] *καλεῖ τὸ σκεῦος ἐν ᾧ* [ἐφ' ὃ R] (οἱ) *ἡνίοχοι ἐφεστῶτες ἐλαύνουσιν. ὑποκοριστικῶς* (δὲ *εἶπεν διὰ τὸ κούφους εἶναι καὶ μικροὺς τοὺς ἀγωνιστικούς*); so also in Su. s.v. The diminutive rather implies that the body of the car was small, and consequently far too expensive. Schol. V continues *Ἀμυνίας* (δὲ) *τῶν περὶ (τοὺς) ἵππους ἐστὶν ἐπτακότων. (μὲμνηται δὲ αὐτοῦ καὶ ἐν τοῖς Σφηξί* [1267 n.], *νῦν δὲ οὐκ ἐκείνου καθάψασθαι βουλόμενος ἐμνημόνευσεν αὐτοῦ, ἀλλὰ τὸν τότε ἄρχοντα διασύρειν προαιρούμενος τῇ ἐκείνου προσηγορίᾳ ἐχρήσατο. τότε γὰρ ἦρχεν Ἀμεινίας τοῦ Προνάπου υἱός. ἐπεὶ οὖν τοὺς Ἀθηναίους πρότερον κωμῶδῃν τὸν ἄρχοντα ὁ νόμος ἐκώλυνεν* [an allusion to the supposed law of Antimachus, cp. *Ach.* 1150 n.], *ἀφαίρεισκει μὲν τοῦ ἱ, προσθέσει (?) δὲ τοῦ ὕ, παρατρέψας ὀλίγον Ἀμυνίαν αὐτὸν εἶπεν ἀντὶ τοῦ Ἀμεινίαν*). On this scholium see H. Lübke, *Obs. crit. in hist. vet. Gr. com.* p. 13. If, as is probable, this line comes from the first edition of the play, Isarchus was then Archon, and the improbable suggestion of the scholiast falls to the ground. The writer was probably misled (as the author of Hypoth. V. was), by the fact that Cleon is spoken of as being still alive in 591 (belonging to the first edition); see Bücheler, *N. Jahrb.* lxxxiii. p. 684. He actually did die in the archonship of Aminias, or rather, a few months later, in that of his successor.

46. *Μεγακλέους*: schol. V (intramarg. int.) *<οὗτος τοῦ γένους ἦν τῶν Ἀλκμαιωνιδῶν R>· ἐδιπλασίασε <δὲ R> τὸ ὄνομα <εἰρωνευόμενος Ald.>*; an imaginary genealogy, cp. *Ach.* 614 n.

Megacles was a well-known name in the family of the Alcmaeonidae, who are taken here as a type of the bluest blood at Athens, cp. Alciph. iii. 61. 2 (=iii. 25 § 2 Schepers) *Ἀνθεμίωνος υἱὸς τοῦ πλουσιωτάτου τῶν Ἀθήνησι καὶ Ἀξιοθέας τῆς κατὰ γένος ἐκ Μεγακλέους ὠρμημένης*: in like manner (in Lucian, *Tim.* § 22), enriched slaves, called Pyrrhias or Dromo, adopted the names Megacles or Megabazus. The best known Megacles were (1) the son-in-law of Clisthenes, the tyrant of Sicyon (Herod. vi. 125, where see Stein's pedigree of the family); and (2) the son of the legislator Clisthenes, who was the father of Dinomache, the mother of Alcibiades. The latter Megacles is celebrated in Pind. *P.* vii. Kirchner (*Prosop. Att.* ii. pp. 53 sq.) identifies Strepsiades' father-in-law here with Meg. (vii.), the son of Meg. (vi.) *Ἀλωπεκῆθεν*, who won at Olympia in 436 B.C. (cp. Boeckh, *Comm. in Pind.* p. 303, Gilbert, *Beitr.* p. 166 n. 14, Wilam. *Arist. u. Athen.* i. p. 111 n. 20).

The equestrian tastes of Alcibiades probably moved the poet to connect Phidippides with his family; but the grandfather is a fiction, as Dinomache's father must have been long dead at this time. Süvern has made too much of this line in his attempt to prove his thesis that Phidippides is a disguise of Alcibiades.

52. *Κωλιάδος*: schol. V (ext.) *Κωλιῶ* [Ruth.: -ιοὶ V, -ιὸς R] *ναὸς <έστι*

R, Su.> τῆς Ἀφροδίτης οὕτω καλούμενος, ἀπὸ τοῦ συμβεβηκότος τὴν προσηγορίαν λαβών· νεανίας γάρ τις Ἀττικὸς ἀλοὺς ὑπὸ Τυρρηνῶν [R², Su.: -άνων V] καὶ δεσμώτης [ἐν< > δεσμῷ R] δουλεύων (παρ' αὐτοῖς), ἐρασθείσης αὐτοῦ τῆς θυγατρὸς τοῦ ἔχοντος καὶ ἀπολυσάσης, ἦλθεν εἰς τὴν οἰκίαν [Su.: οἰκίαν MS.] [τοῦ ἔχοντος R] (καὶ οὕτως ἐλευθερωθεὶς [καὶ R, Su.] εὐχαριστήριον τῇ Ἀφροδίτῃ <τῆς σωτηρίας ἀποδιδούς Su.> ναὸν ἰδρύσατο <ἐπὶ τῆς ἀκτῆς ἐφ' ἧς ὡς Su.] ἡρπάγη R>· (Κωλιάς δὲ ἐκλήθη ὅτι θύοντος τοῦ ἱερέως [Ἴωνος Su.] ἱερείου κωλῆν [ἱερείου κωλῆς MS., Su.] ἱέραξ ἥρπαξεν [ἔξηρπασε Su.] καὶ ἐπ' ἐκείνῳ [Su.: ἐπέκεινα MS.] τῷ τόπῳ ἐπεκαθέσθη [ἐκάθισεν Su.], ὅθεν ὁ τόπος Κωλιάς ἐκλήθη). Schol. R adds (with Su.) Κωλιάδα δὲ προσηγόρευσε τὸν τόπον ἀπὸ τῶν κώλων ἃ ἐν τοῖς δεσμοῖς κατεπονείτο.

There is a scholium in R, on *Lys.* 2, which is also in Su.: Κωλιάδος Ἀφροδίτης ἱερόν ἐστι ἐν τῇ Ἀττικῇ· ὁ δὲ τόπος καλεῖται Κωλιάς· ἔστι γὰρ ἐκκείμενος <καὶ> ὅμοιος ἀνθρώπου κώλῳ. καὶ οἱ ἐνοικοῦντες Κώλιοι. The Tyrrhenians of the scholiast were the Pelasgians settled on Mount Hymettus (Herod. vi. 136, Dümmler in Pauly-Wissowa, *Realencykl.* i. p. 2737. 7). For the religious import of the 'fettering of the limbs' cp. ib. line 12. The temple of Aphrodite on Cape Colias was much frequented by women, and, from this fact, Aphrodite was called Colias, cp. *Lys.* i.c., Herod. viii. 96 Κωλιάδες δὲ γυναῖκες ἐρετμοῖσι φρύξουσι, Farnell, *Cults* etc. ii. p. 655, Dümmler, ib. p. 2736. Frazer (on Paus. i. 1 § 5) finds the site on Cape Cosmas 'a low narrow tongue of land which projects into the sea with a steep shelving beach, about three miles to the south-east of St. George,' the site of the ancient Phalerum. The priest of the Colian Aphrodite was an important person, as he had a seat in the theatre of Dionysus (*C.I.A.* iii. no. 329).

Γενετυλλίδος: schol. V (ext.) (οἱ μὲν τῶν) περὶ τὴν Ἀφροδίτην (ἀξιοῦσι θεῶν μίαν εἶναι, διὰ τὸ γενέσεως αὐτὴν εἶναι τοῖς ἀνθρώποις αἰτίαν, προϊσταμένην τῶν γάμων καὶ τῶν ἐπὶ τοῖς γάμοις μυστηρίων, ὅθεν καὶ παρὰ τοῖς Ῥωμαίοις Βενερίς γενετρικὴς [βεν. MS.] ἐν τοῖς φόροις ἐστίν. ὅθεν καὶ ἐν δευτέραις Θεοδοροφισαῖς [really in *Lys.* 2] Ἀριστοφάνης μέμνηται τοῦτο, οὕτω που λέγων "ἀλλ' εἴ τις . . Κωλιάδος Γενετυλλίδος"). Schol. R has merely δαίμων περὶ τὴν Ἀ., τῆς γενέσεως ἔφορος [αἷτιος Su.]; but Aphrodite was probably herself called Γ., cp. Frazer, ib., Gruppe, *Myth.* p. 1356 (this is questioned by Farnell, ib.). Γ. was properly Γενέτειρα (cp. Ἀφροδίτη γενέτειρα *IG.* ii. 537, and Εἰλείθυια γενέτειρα τέκνων Pind. *N.* vii. 3), which meant 'causing to bear,' not 'bearing,' cp. Su. s.v. (who quotes from a different source from V). Kock notes that the rough consonant ρ suits the sense of 50, while λ gives a liquid effect to 52.

64. Ξάνθιππον: schol. V (ext.) μέγα φρονούσα πάντως ἐπὶ τῷ προγόνῳ Μεγακλεῖ τῷ νικήσαντι τρεῖς Ὀλύμπια, καὶ δι' ἵπποτροφίαν κατελθόντι [τοῦ ἵππου V: τὸν ἵππον R; perhaps a lemma, which has been incorporated with the text, cp. Zacher, *Handschr.* p. 669] <τὸ ἵππον Zacher, ib. p. 672>, ἐπεὶ καὶ Καλλίας ὁ δαδούχος ὁ ἐν τῇ ἱερᾷ στολῇ προελθὼν [R: ἐλθὼν V] ἐπὶ τὴν μάχην [R: μεγάλην V] εἰς Μαραθῶνα καὶ ἀριστεύσας κατὰ τῶν βαρβάρων τρεῖς Ὀλύμπια νικήσας ἄρματι τὸν νῖδον ἐκάλεσεν Ἴππό-νικον· (λέγεται δὲ τοῦτον πλουτῆσαι [Palmerius for νικῆσαι] μάλιστα, αἰχμαλώτου τινὸς ἐν τῇ μάχῃ τῶν βαρβάρων προσελθόντος αὐτῷ καὶ

μηνύσαντος θησαυρὸν ἐπὶ μισθῷ ὃν καὶ αὐτὸν ὕστερον ἀπέκτεινεν ὁ Καλλίας): id. (int.) Ξάνθιππος μὲν (οὖν) ἐγένετο Περικλέους πατήρ. οὐδὲν δὲ νῦν [R: οὐδὲ νῦν V] πρὸς αὐτὸν ἐπικοινωνεῖ [R: ἐκoinώνει V] τὸ λεγόμενον, (πλὴν εἰ μὴ ἄρα διὰ Κοισύραν, ἣν <ἐ>φαμεν δούλην οὔσαν μητέρα γενέσθαι τοῦ Μεγακλέους [Dind.: Περικλέους Μεγακλέους εἶναι μητέρα MS.], τὸ ὄνομα τὸ Ξανθίππου παρείληφεν νῦν δυνάμενον ἀμφοτέρους δηλώσαι· δριμέα γὰρ καὶ ἀστεία τὰ τῆς κωμωδίας σκώμματα). Xanthippos was a common name among the Alcmaeonidae, e.g. the father and son of Pericles were so called. I do not agree with Süvern (*Über Ar. Wolken*, p. 59) who sees in this name an allusion to Alcibiades, who was brought up in the house of Pericles; nor again, with Joël (*Der echte Sokr.* etc. ii. p. 829) who finds here a sneer at Socrates' wife, who met with little approval among the Cynics.

96. **πνιγεύς**: schol. V (ext.) κυρίως πνιγεὺς ἔνθα οἱ ἄνθρακες ἔχονται καὶ πνίγονται. ταῦτα δὲ πρότερος Κρατῖνος ἐν Πανόπταις δράματι [i. p. 60 K.; ii. p. 102 M., Bergk, *Recl. Com. Att.* pp. 164 sqq., H. Diels, *Fr. d. Vorsokrat.*² p. 223] περὶ Ἰππωνος τοῦ φιλοσόφου κωμωδῶν αὐτὸν λέγει· ἀφ' οὗ στοχαζόμενοί τινες φασιν ὅτι μηδεμιᾶς ἔχθρας χάριν Ἀριστοφάνης ἦκεν ἐπὶ τὴν τῶν Νεφελῶν ποίησιν, ὅς γε μῆτε ἴδιον μῆτε ἀρμόττον, ἀλλὰ μὴδὲ πρὸς ἕν ἔγκλημα ἦλθε Σωκράτους· δύο γὰρ κατ' αὐτοῦ ταῦτα προθεῖς ἐγκλήματα, τὸ περὶ τοῦ οὐρανοῦ, ὅς ἐστι πνιγεύς, καὶ ὡς ἱκανός ἐστι τὸν ἥττω λόγον διδάσκειν καὶ τὸν κρείττονα, τὸ μὲν κοινὸν τῶν φιλοσόφων ἀπάντων ἐπήγαγεν ἔγκλημα, φαίνεται οὖν ὅ Ἰππων καὶ ἐπὶ τούτων κωμωδηθῆναι φθάσας, τὸ δὲ οὐδὲ [ὁ δὲ τὸ ἔγκλημα τοῦ δὲ MS.] τὸ σύνολον ἐπικοινωνεῖ φιλοσοφία [-αν MS.]. οὐ γὰρ τοῦτο ἐπαγγέλλονται οἱ φιλόσοφοι, δεινοὺς ποιήσιν λέγειν· ἴδιον δὲ τοῦτο μᾶλλον ῥητορικῆς, <ὡς> ἐπ' ἀμφοτέροις τὸν φιλόσοφον [φίλον MS.] καθαρεύειν. R has merely οὕτως ὁ κρίβανος· κυρίως ὅπου οἱ ἄνθρακες συνπνίγονται· διὸ ἐπιλέγει "ἡμεῖς δ' ἄνθρακες." λέγει δὲ τὸν φούρνον. (Also Su. s.v. πνιγεύς, Zacher, *Handschr.* p. 671.) Aristophanes himself attributes the πνιγεύς to Meton in *Aves* 1001; the idea, if not the word, was really due to the Ionic philosophers, e.g. Xenophanes (Diels, *Vorsokr.*² p. 42. 40 = *Doxogr. Gr.* p. 343) taught that the stars were kindled, and extinguished afresh every day, καθάπερ τοὺς ἄνθρακας, a passage justifying Aristophanes' jest, which is a deliberate confusion of men with the stars, the real ἄνθρακες. In Plato, *Phaedo* 99 B, Socrates (or Plato) turns the tables on Aristophanes by ridiculing such theories himself: ὁ μὲν τις δίνην περιτιθεῖς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥσπερ καρδόπῳ πλατεῖα βάθρον τὸν ἀέρα ὑπερίδει. As the scholiast suggests, Aristophanes was indebted for the idea to Cratinus, who, in his *Panoptae*, ridiculed the 'water theory' of Hippo, the 'sworn-brother' of Diogenes of Apollonia. From this play Aristophanes may have got the whole idea of the *Clouds*; see H. Diels, *Sitzungsb. Berl. Akad.*, 1891, p. 581 n. 1.

109. Schol. V (inf.) (οὐκ εἰσὶν ἵπποι φασιανοί, ἀλεκτρύνες μέντοι· ἵπποι δὲ τινες εἰσὶν ἀλεκτρύνους κεχαραγμένοι. τούτους οὖν λέγει. Λεωγόρας δὲ ὄνομα κύριον ἐνὸς τῶν Ἀθήνησι προπολιτευσαμένων τότε· πατήρ δὲ οὗτος ἦν Ἀνδοκίδου τοῦ ῥήτορος· ἄδελον δὲ εἰ καὶ ὄρεα ἔτρεφεν ὁ Λ. ἔστι δὲ ὄνομα τῶν ἵπποτροφησάντων Ἀθήνησιν); cp. Su. s.v. The authority for φασιανός = ἀλεκτρύνων is unknown, and is probably a figment. Schol. R (which is also in Su.), seems to be from a different

source: Φᾶσις ποταμὸς Σκυθίας, ὅπου καλοὶ ἵπποι γίνονται. Λεωγόρα δὲ ὡς ἵπποτρόφου μέμνηται· οἱ δὲ περὶ Ἀρίσταρχον [Ruhnken: Ἀρχίλοχον MS.] ὀρνίθων τι γένος λέγουσι τοὺς φασιανούς· ἢ φασιανοὶ λέγονται οἱ ἔχοντες τῷ μηρῷ φασιανὸν ἐγκεχαραγμένον ἵπποι [cp. 23 Appendix]; see Thompson, *Glossary of Greek Birds*, s.v. Herodian (in Lobeck's *Phrynichus*, p. 459) distinguishes φασιανοὶ 'horses' from φασιανικοὶ 'pheasants,' but the distinction may have been due to a misunderstanding of the jest in *Aves* 68: in fact 'Phasian horses' were probably a figment, and so Athenaeus thought (387 Δ).

144. Χαιρεφῶντα: schol. V (ext.) τῶν ἄγαν γνωρίμων Σωκράτους ὁ Χ. (οὐδὲν δὲ αὐτοῦ διασέσωσται [sic] [δοκεῖ σώζεσθαι Su.] τῶν συγγραμμάτων· δοκεῖ δὲ γενέσθαι περίθερμος [παρά- MS.: πᾶν θερμὸς Su.] καὶ σφόδρα ἐχθρεῦσαι τῷ ἀδελφῷ· καὶ φησι Ξενοφῶν [*Mem.* ii. 3 § 18] τὸν Σωκράτην συνάγοντα αὐτοὺς λέγειν ὡς οὐδὲν ὀφθαλμῶν [ὀνομάτων MS.] ὄφελος εἴη εἰ μὴ συμφρονοῖεν [συμφωνοῖεν Su.], οὐδὲ χειρῶν οὐδὲ ποδῶν·) δῆμον δὲ ἦν ὁ Χ. Σφηττίου [-ος MS.]. τούτῳ [-ο MS.] καὶ ἡ Πυθία δοκεῖ τὸν περὶ τοῦ Σωκράτους χρησμὸν εἰπεῖν· "σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης, | ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος [[Lucian], *Amor.* § 38, R; but the latter has σοφώτερος: σοφὸς δ' ἀπάντων Σωκράτης ὁ Θηβαῖος V, a very curious error]. (τοῦτον [τούτου MS.] Ἀπολλώνιος ὁ Μόλων ἐν τῷ κατὰ τῶν φιλοσόφων ἐψεῦσθαι φησιν [τὴν Πυθίαν]· τοὺς γὰρ Πυθικοὺς χρησμοὺς ἑξαμέτρους εἶναι, καὶ [εἰ] ἔστι δὲ παρὰ κωμικῷ τινι " <εἰ> συγκεχρωσθαι [συγκεχωρίσθαι MS.] τοῖς νεκροῖς δυνήσεται" [Toup from Diog. L. vii. § 2: τῷ χρησμῷ δύναται MS.], ὅτι δὲ καὶ ἄλλοι διὰ τριμέτρων πλείους εἰσὶ χρησμοί, οὐ μὴν ἀλλὰ καὶ πεξῷ λόγῳ λεχθέντες τῇ Πυθίᾳ δῆλον [δηλονότι MS.]·)

145. Schol. V (ext.) (διαβάλλει τοὺς φιλοσόφους ὡς εὐτελῇ ζητοῦντας,) <διὰ τὸ περὶ τῶν οὐρανίων καὶ τῶν ἀδήλων αἰεὶ γίνεσθαι τὴν ζήτησιν αὐτοῖς R>· (διὸ καὶ τὰ ἐξῆς γελοίου χάριν· ἢ ἄλλως·) ψύλλαν [-a R] μὲν Ἀττικῶς ὄν [ὁ R] νῦν ἡμεῖς ψύλλον καλοῦμεν· τὸ δὲ λεγόμενον τοιοῦτόν ἐστι, τὸ πῆδημα τῆς ψύλλης διαμετρήσαι τοῖς αὐτῆς τῆς ψύλλης ποσίν, ὅπόσους τούτους πηρήσειεν. <δῆλον δὲ ὅτι διασύραι [Ald.: σύραι MS.] βουλόμενος τὰ τῶν φιλοσόφων ζητήματα ὡς ἰσχνὰ καὶ λόγου μηδενὸς ἄξια, ταῦτα καὶ τὰ τοιαῦτα παρεισάγει. διὸ καὶ τὰ ἐξῆς γελοίου χάριν αὐτῷ λέλεκται R.> (ἰστέον δὲ ὅτι αὐτοπροσώπως εἰσῆγον τοὺς κωμωδούμενους καὶ ὅτι) γελοίου χάριν παρείληφε [-ει MS.] τοῦτο· αὐτίκα γοῦν [διὰ τοῦτο R] οὐδὲ ἄλλον μέρος ἐμνήσθη [τινος ἐ. μ. R] τοῦ σώματος [ἢ τούτου R: ἢ τοῦ ἐν ἐκατέρῳ γελοίου Ald.]. ὁ μὲν γὰρ [Χαιρεφῶν R] μεγάλας εἶχε [βαθείας ἔχει R] τὰς ὀφρῦς, ὁ δὲ [Σωκράτης R] φαλακρὸς ἦν. Aristophanes here illustrates a genuine trait of Socrates who ἦν ἱκανὸς ἀπὸ τῶν πραγμάτων τοὺς λόγους εὐρίσκειν (Diog. L. ii. § 29); see Plato, *Phaedo* 60 B sq., Römer, *Sitzungsb.* p. 225.

157 sqq. Schol. V (int.) (πῶς διανοεῖται καὶ διαλέγεται περὶ τῶν ἐμπίδων διὰ τοῦ στόματος φθέγγεσθαι καὶ βομβεῖν, ἢ διὰ τοῦ ὀροπυγίου [R: οὐρ- V]; τὰ γὰρ τοιαῦτα τῶν ζώων τροφὴν λαμβάνει τῷ στόματι, οὐκ ἐπεὶ δὲ αὐτῷ φθέγγεται· καὶ ἔστιν ἀπὸ τε τῶν τεττίγων τοῦτο καὶ ἀπὸ τῶν ἐγκελάδων ἰδεῖν, οἳ καὶ οὕτω προσηγορεύθησαν, ἐπεὶ ἐν αὐτοῖς τὸν κέλαδον ἔχουσιν. οὗτοι γὰρ καὶ τὰ τοιαῦτα ζῶα πάντα διὰ τοῦ στήθους τὴν φωνὴν προΐενται [προΐεναι MS.].· ἐὰν οὖν τούτους λάβοις καὶ σφάξαις, οὔτε ὁ ἐγκέλαδος οὔτε ὁ μουσικὸς τέτιξ ἔτι πρόεισι τὴν φωνήν. διὸ καὶ

τὰ τοιαῦτα ζῶα πάντα καλεῖται [τὰ] ἔντομα. κατὰ τὴν ῥάχιν < . . . > τέτρηται, ὡς ἔστιν ἰδεῖν ἐπὶ τῶν σφηκῶν καὶ κανθάρων καὶ ἐγκελάδων καὶ τῶν τεττίγων μάλιστα, δι' ὧν καὶ φθέγγεσθαι τρημάτων ἀξιοῦσιν αὐτά· ἐμπίδες δὲ καλοῦνται) ὡς [οὗς R] ἡμεῖς κώνωπας λέγομεν [in R, on 159]. The allusion is not properly to Socrates, who cared little for natural history (Plato, *Phaedr.* 230 D), but to Diogenes of Apollonia, who was one of the founders of comparative anatomy (C. F. Ranke, *De Ar. Nub.*, 1844, p. 24, Diels, *Leukipp.* etc. p. 107 n. 35, id. *Doxogr.* p. 510. 18, etc.); see the [Hippocratean] tract *Aphor.* vii. 14 K. (=iv. p. 592 Littré), which was influenced by Diogenes. A similar explanation is there given of the sound made in sneezing, viz. πταρμός γίνεται ἐκ τῆς κεφαλῆς διαθερμαίνονμένου τοῦ ἐγκεφάλου, ἢ διυγραινόμενου τοῦ ἐν τῇ κεφαλῇ κενεοῦ· ὑπερχέεται οὖν ὁ ἐνὼν, ψοφείει δὲ ὅτι διὰ στενοῦ ἢ διέξοδος αὐτοῦ ἔστιν. Such inquiries were thought ridiculous by the vulgar, as well as by Socrates; but they were not condemned by Aristotle (who elucidates this very question of the mosquito in *Hist. an.* iv. 9 = 535 b 8), nor by the school of Plato, cp. Epicrates Com. ii. p. 287 K. (iii. p. 370 M.), who satirizes similar Platonic investigations into ζῶων τε βίον | δένδρων τε φύσιν λαχάνων τε γένη· | κατ' ἐν τούτοις τὴν κολοκύντην | ἐξήταζον τινὸς ἐστὶ γένους . . . πρώ- τιστα μὲν οὖν πάντες ἀναιδεῖς | τότε' ἐπέστησαν, καὶ κύψαντες | χρόνον οὐκ ὀλίγον διεφρόντιζον· | κἄτ' ἐξαίφνης ἔτι κυπτόντων | καὶ ζητούντων τῶν μεираκίων | λάχανόν τις ἔφη στρογγύλον εἶναι, | ποίαν δ' ἄλλος, δένδρον δ' ἕτερος· | ταῦτα δ' ἀκούων ἰατρός τις | Σικελᾶς ἀπὸ γᾶς κατέπαρδ' αὐτῶν | ὡς ληρούντων: an amusing passage, which gives a lifelike picture of the usual method of teaching a Nature Lesson in an elementary school.

Joël (*Der echte Sokr.* etc. ii. p. 847) sees a 'Cynical' allusion here, since in Diog. L. ii. § 17 a similar theory of sound is attributed to Archelaus, who influenced Cynicism. The allusion to Archelaus is admitted by Diels, *l.c.*

Demetrius Com. may have imitated this passage (i. p. 796 K.; ii. p. 877 M.) when he wrote, in his *Sicelia*, καὶ πυγῇ λαλοῦσι [αἱ] τρυγόνες (Ael. NA. xii. § 10).

177-9. On this vexed passage one may begin by quoting the scholia in the two best MSS., R and V. 177. λεπτήν: schol. V (int.) ἰσχνήν σποδόν· οὐκ ἀργῶς δὲ τὸ λ· πρὸς γὰρ [R: καὶ γὰρ V] τὴν ὁμοίωσιν τῶν ἀλφίτων· τέφρα δὲ ἡ τῶν κεκαυμένων ξύλων κόνις. 178. κάμψας ὀβελίσκον: (int.) καμπύλον ποιήσας (καὶ ὥσπερ ἀγκιστροειδῆ· ὀρθοὶ γὰρ οἱ ὀβελίσκοι, καὶ Ὅμηρος [*Il.* ix. 210, 215] "αὐτὰρ ἐπεὶ ῥ' ὤπτησεν [τε] καὶ ἀμφ' ὀβελόισιν ἐπέειρεν [ἐπήρειν MS.], " ἄλλ' ἐπεὶ ἔδεσμα μὲν οὐδὲν ἦν ὡς ὀβελίσκου δεῖσθαι, πρὸς δὲ τὸ ἐπιλαβέσθαι καὶ ἀρπάσαι τι καὶ κατα- σχεῖν τοῦτο ἦν χρήσιμον, ὀρθὸν ὄντα, φησί, τὸν ὀβελίσκον ἔκαμψεν, ἵνα δι' αὐτοῦ κλέψαι τὸ ἱμάτιον δυνηθῇ.) < ὁ R > διαβήτης (δέ ἐστιν) ἐργαλεῖον πολλαῖς εὐχρηστον τέχναις, τῷ Λ στοιχείῳ παρεσκευασμένος [-ὡς R], τούτου τὸ ἐν μέρος ἐντιθέμεντες, τὸ δὲ ἕτερον περιάγοντες [Ald.: περι- ατόντες MS.] κύκλους γράφουσιν [after ποιήσας, R has δὲ τὸ καμψοῦ [Ruth.: κάμψας MS.] ὀβελίσκου [-ον MS.] [καὶ] ἡ κλοπὴ καὶ ἡ ὑφαίρεσις [Ruth.: ἀφ. MS.] τοῦ ἱματίου ἐγένετο. || ἐπειδὴ ὁ ὀ. ὀρθός ἐστι, ἔκαμψεν αὐτὸν ἵνα δι' αὐτοῦ κλέψῃ τὸ ἱμάτιον]. 179. ἐκ τῆς παλαιστρας: schol. V (int. on βολβούς) (ἐμφαίνειν διὰ τούτου [-ων V] βούλεται ὅτι παιδ- εράστῃς ἦν Σωκράτης κὰν ταῖς παλαιστροῖς τὰ πολλὰ ἐξητάζετο, ἵνα τοὺς παῖδας ὀρήῃ). ἐκ τῆς τραπέζης (according to the reading of R):

schol. R (not in V) τοῦτο παρ' ὑπόνοιαν εἶπεν· ἀντὶ γὰρ τοῦ εἰπεῖν κατέγραψέ τι ᾧ [ᾧ MS.] προσέχοντες οὐκ ἐπεινήσαμεν [ἐπιν- R], ἐπ-
ήνεγκεν ὅτι ἀπὸ τῆς παλαίστρας ἔλαβεν ἱμάτιον. διαβάλλει δὲ αὐτὸν
ὡς περὶ τὰς παλαίστρας τῶν παίδων ἔνεκεν διατρίβοντα (note that
the writer read παλαίστρας, not τραπέζης, as is written in the text).
ὑφείλετο: schol. V (int.) τοῦτο παρ' ὑπόνοιαν ἐπήγαγεν· ἔδει γὰρ αὐτὸν
εἰπεῖν, μετέβαλεν αὐτὴν εἰς τὰ ἄλφιστα. (ὅμοιον τοῦτο τῷ ὑπ' Εὐπόλιδος
ῥηθέντι περὶ Σωκράτους "Στησιχόρου πρὸς τὴν λίραν οἶνοχόην ἔκλεψεν.")

In *Ach. Introd.* p. lxx. I have alluded to this passage as an instance
of what Aristotle calls γέλως ἐκ τοῦ ἀδυνάτου, and the commentators have
wasted their ink in trying to make it perfectly intelligible. But even a
jest should have some basis of verisimilitude, and the picture here is fairly
well presented in these scholia. The table is that in the laboratory of
Socrates, around which he summons his scholars, as if to their wonted
evening collation. But there is no barley-meal, 'so he takes, as a substitute,
'light ashes' (or sand, which was used by the athletes for rubbing them-
selves when hot), which resembles it (schol.), and spreads it over the table;
then he seizes a spit, and, as it is useless for its usual purposes, he bends
it into the shape of a pair of compasses, and from—the palaestra steals the
notorious (τὸ ἱμάτιον) cloak.' τέφραν is a surprise for ἄλφιστα, and every-
thing after ἐκ τῆς is παρ' ὑπόνοιαν. The mention of 'geometry' has
reference to Socrates' devotion to this science, so far as it was practical
(cp. *Xen. Mem.* iv. 7 § 2). He held that it should be studied ἕως ἱκανός τις
γένοιτο . . . γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι
ἢ ἔργον ἀποδείξασθαι. The practical aim of the geometrical demonstration
here would be obvious to the spectators. The sudden shifting of the scene
to the palaestra resembles 'the fine inconsistency of a vision,' and may be
paralleled by *Vesp.* 16 sqq., where an eagle is suddenly translated into
Cleonymus. To give point to the transformation-scene, there may have
been some gossip as to Socrates' having, in a fit of absence of mind, carried
off some stranger's cloak from the ἀποδυτήριον of a palaestra. There is a
similar jest about Socrates in *Eupolis* (i. p. 355 K.; ii. p. 552 M., quoted in
the scholium, where οἶνοχόην ἔκλεψεν is a surprise for μέλος τι ἔμελψεν):
and about his shadow Chaerephon in the *Δράματα* (or *Κένταυρος*, according
to Wilam. *Obs. crit.* p. 19 n.), i. p. 467 K. (ii. p. 1062 M.). Possibly *Amipsias*'
Connus, fr. 9 (i. p. 572 K.; ii. p. 703 M.), line 2, is an allusion to the same
incident. Humour of this kind, touching great men, has caused laughter
in all ages. Thus, in Paris, during the troubles of 1848, a play was popular,
in which an eminent French publicist maintained the proposition 'Il n'y a
qu'un moyen de légitimer ce vol, c'est de l'universaliser' (Deschanel, *Études
sur Aristoph.* p. 121). As ἐπαλαμήσατο suggests legerdemain, probably the
scene was helped by silent gestures, and other hocus-pocus, and Socrates
may pretend to appropriate things at a distance, after the manner of Thales,
'the distance-taker' (S. R. Winans, *Am. J. of Phil.* xvi. pp. 73 sqq.); or,
possibly the article with ἱμάτιον may imply that θοῖμάτιον ὑφείλετο is a
proverb, like *tirer le mouchoir*, meaning to hoodwink one who is not attend-
ing (Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, p. 644). The lines seem
intended to convey the idea that the philosophy of Socrates, like that of
Biron (Shak. *LLL.* i. i. 161), was 'to study where he well might dine.'
Süvern (*Über Ar. Wolken* p. 15) points out that throughout there is a

deliberate combination of the preparations for a meal which was the Q.E.D. —and a mathematical demonstration. Hence the substitution of *τράπεζα* for *ἐστία*: and, conversely, of *τέφρα* for *κόνις*, and the transformation of a 'spit' into a *διαβήτης*.

Joël (*Der echte Sokr.* etc. ii. p. 855) sees a 'Cynical' reference, and compares Diog. L. vi. § 52, Antisthenes, *fr.* 107 Mullach, Xen. *Mem.* iv. 2 §§ 12 sqq., Plato, *Rep.* 334 A sq., where the 'justice' of the *Protrepticus* of Antisthenes may be covertly alluded to in the phrase *κλεπτική τέχνη*.

Hermann's emendation *θυμάτιον*, which has found much favour, is unsound, unless the text was corrupted before the days of Demetrius (who, *Περὶ ἑρμηνείας* 152. 3, quotes *ἱμάτιον ὑφείλ.* as an instance of *παρὰ προσδοκίαν*) and Epictetus (*Dissert.* iv. 11 § 20 ἀλλὰ λέγει Ἀριστοφάνης "τοὺς ὠχρίωντας τοὺς ἀνυποδύτους λέγω." λέγει γὰρ αὐτὸν καὶ ἀεροβατεῖν, καὶ ἐκ τῆς παλαιότητας κλέπτειν τὰ ἱμάτια, cp. Römer, *Sitzungsb.* pp. 231 sqq.). Besides, *ἐσπέρας* shows that there is no serious mention of a palaestra here, since they were closed before the evening; and, even if they were open, it is not easy to understand the details of Socrates' legerdemain, *quae subaudiuerunt interpretes suo arbitrio* (Bachmann, *Conj.* p. 139). Whatever the meaning of the episode may be, it is interesting as throwing some light upon the 'new learning' which, though not formally recognized in the schools, was at this time being circulated by the Sophists in the palaestrae and gymnasia, cp. Plato, *Hipp. mai.* 286 B, P. Girard, *Éduc. athén.* p. 30 n. 4, pp. 231 sqq.

In conclusion, it may be noted that Demetrius *l.c.* strangely connects this episode with the measuring of the 'jumping flea,' viz. *ὁ Ἀριστοφάνης κηρὸν διατήξας, φησίν, εἶτα διαβήτην λαβὼν κτλ.*

263 sqq. The Parodus of the *Nubes* may be divided into two parts.

I. 263–313. 263–74: the appeal of Socrates to the Clouds to vouchsafe their presence. Ode 275–90: a loud thundering is heard, and a voice issues from behind the scenes; the Clouds consent to shake off their dewy nature, and to show themselves to mortals. It has been suggested that at 288 sqq., some of the choristers appear on the Theologeum, clothed in white, fleecy garments. If so, they are visible to the spectators, but not to Socrates or Strepsiades (but see 288 n.). 291–7: though Socrates cannot see the Clouds, their voices tell him that they have hearkened to his invocation. Antode 298–313: the invisible chorus replies to the invocation, as in the Ode.

II. The division is not clear as there are no lyrical elements. At 357, the entrance of the chorus is complete, and from this point, they play a merely passive part, such as cannot be exemplified elsewhere in the early comedies. The rest of the scene occupies the place of an Agon, between the Parodus and the Parabasis, and Mazon holds that it is an Agon. During 314–57 Socrates begins to instruct his pupil concerning the Clouds, whom he sees defiling before him. Strepsiades prostrates himself before the new goddesses (356 sq.). The dances cease, and the First Leader replies to the salutation of Strepsiades; then, addressing Socrates, she assures him of her protection. This is an invitation to Socrates to recommence his lessons. Thus 358–63 occupy the place of a Catacelesmus. The unusual form of the Agon is explained by the economy of the scene. Socrates began his instruction during the passage of the chorus; he continues it during the

Agon. In ordinary agons, an ode usually announces a new scene, viz. the commencement of the debate. This would not be very apt here, as the new scene is only a continuation of that which precedes. Thus Mazon (*Comp.* p. 54) divides the act so: 263–357 Parodus; 358–475 Agon.

On the other hand, Zieliński thinks this part of the play unfinished in its present form, since the contamination of the first and second editions was badly carried out. Thus 316^b–40^a are an insertion in the second edition; 364–411, and 423–6 belong to the Agon of the first edition. The original Parodus consisted only of 314–16^a, 340^b–63; 412–22; 427–38. The Epirrheme was probably 358–63; 314–16^a; 340^b–57; the Antepirrheme 412–22; 427–38; the Pnigus (438–56) probably belonged to the Agon; 457–75 he treats as the original Antode of the Agon; 476 sq. the original Cataceleusmus (it certainly has that form).

Zieliński thus constructs the original Agon. The two Epirrhemes were anapaestic; in the Ode the Clouds encourage their pupil; in the Cataceleusmus the First Leader calls upon Socrates to teach Strepsiades the secrets of their cult; this is done in the Epirrheme (364–411). The pupil listens to the explanation of natural phenomena, and expresses his joy thereat, in the Pnigus. In the Antode (457–85) the Chorus express their satisfaction at the εἰράθεια of Strepsiades; in the Anticataceleusmus (476) they encourage Socrates to go on with his teaching; in the Antepirrheme (423–6) Strepsiades is taught that there are other goddesses besides the Clouds, viz. “Chaos,” etc. The rest of the Antepirrheme is lost. As the result of all, the fact emerges that Strepsiades has utterly broken with the Olympian gods; the subject of the Antipnigus, if there was one, cannot be supplied.

So much for Zieliński’s ingenious analysis. But in such matters, the truth cannot be ascertained. It is possible that the present Parodus does represent a contamination of the first and second editions and that it was never completed, as Aristophanes abandoned his purpose of producing the revised play. It is, at any rate, certain that in its present form it does not accord with the usual construction of the Parodi in the early plays. The syzygies are not marked; there are no lyrical interludes; the Chorus is passive throughout, and not a passionate participant in the argument, as in the other plays. But I am not a believer in the ‘contamination’ theory which German scholars have carried to absurd lengths. The departure from precedent in the Parodus of the *Clouds* was probably intentional, and its explanation may be found in the character of the Chorus as goddesses, to whom violence was alien. In like manner, the Chorus of *Mystae* in the *Frogs* differs widely from the usual Choruses: see *Introd.* pp. xiv. sq.

299 sqq. Schol. V (ext.) (ταῦτα οὐχ ὑφ’ ἐν ἀναγνωστέον οὐδ’ ὥς ἐπίθετον τῶν Νεφέλων τὸ ὀμβροφόροι νῦν ἐκκληπτέον, ἀλλ’ ὥς αὐτὸ καθ’ αὐτὸ πρᾶγμα δηλοῦν· ἥ καὶ ἄμεινον [μὲν] <ἂν> εἴη ὑποστίξιν μὲν εἰς τὸ παρθένου, ξενγύναι δὲ τὸ ὀμβροφόροι τῷ ἐπιφερομένῳ, ἵνα ἡ νοούμενον· ἔλθωμεν ἐπὶ τὴν Ἀθηναίαν γῆν) ὀμβρου [-ον R] γέμονται. (καὶ γὰρ εἰ ἀμφοτέρως ἡ εὐνοια σώζεσθαι δύναται, ἀλλ’ εὐφημότερόν ἐστιν ὃ προειρήκαμεν. εἰσὶν οὖν αἱ Νεφέλαι πάλιν παρακελειόμεναι, καὶ φασὶν “ὅλαι ὀμβρου πληρωθεῖσαι τῇ τῶν Ἀθηναίων ἐπιστῶμεν πόλει.” ἡ δὲ τοιαύτη διαστολὴ ὑπεναντία τοῖς ἄνω γενήσεται προειρημένοις ὑπὸ τοῦ ποιητοῦ ὥς δεῖ τὰς Νεφέλας εὐδίους τὸ λοιπὸν εἶναι, δι’

ὄν ἔφη [μὲν] “ἀλλ’ . . ἐπιδώμεθα.” πρὸς τοῦτο οὖν ἐκείνο ἀντιθετόν, ὅτι τὸ συμβαῖνον περὶ τὰς Νεφέλας αἰνιττόμενος ὁ ποιητὴς παλίμβολόν τινα καὶ παλίστροφον ἐποίησε τὴν γνώμην αὐτῶν, ἐπεὶ ἐκ τε χειμῶνος εἰς εὐδίαν χωρεῖν καὶ αὖ πάλιν ἐξ εὐδίας χειμάζειν πεφύκασι): cp. Rutherford, *A Chapter* etc. p. 172. Verily this writer (who, to judge from the style was an Alexandrine rhetorician) has drawn out the thread of his verbosity finer than the staple of his argument: R wisely shortens the note to ὄμβρον γέμουσαι, which is itself surplussage: for ὁ. cp. *Aves* 1751.

304. τελεταῖς: schol. V (inf.) ἐν τελεσιουργίαις ἀγιωτάταις, τουτέστι τοῖς μυστηρίοις. εἰκότως δὲ τὰς Νεφέλας παρήγαγεν πρῶτον σεμνο-λογούσας περὶ τῶν μυστηρίων, (ἐπεὶ ἔχουσιν <τινα> πρὸς τε τὰς θεὰς ταύτας καὶ τοὺς δι’ αὐτὰς καρποὺς ἐπιτελουμένους [ἐπιτέλους MS.] οἰκειότητα)· εἰ γὰρ τῶν (μὲν) Νεφελῶν τὸ βρέχειν, ἀδύνατον δὲ καρποὺς ἀνεῖν ὄμβρου (βρέχειν ἤ) γεωργεῖν, πῶς οὐκ οἰκεῖος ὁ περὶ τῶν θεῶν αὐτῶν Νεφέλαις λόγος, εἰ γε καὶ τὸν Ἰακχὸν αὐτὸν ἐχόρευσαν ταῖς θεαῖς, (ὥς Ἡρόδοτος [viii. 65] ἱστορεῖ; ἐν γὰρ τῇ περὶ Σαλαμίνα ναυμαχίᾳ κατὰ πολὺν λειπομένων [-οις MS.] τῶν Ἑλλήνων τοῦ πλήθους τῶν Περσικῶν νεῶν συμμαχῆσαι τοῖς Ἀθηναίοις τὴν Δήμητρα καὶ τὴν Κόρην ἱστορεῖ, μέγιστον τῆς συμμαχίας [ταῖς . . -ιαίς MS.] ἐπιδειξαμένας καὶ ἐναργέστατον τεκμήριον· μελλόντων γὰρ λοιπὸν τῶν Ἑλλήνων καὶ τῶν βαρβάρων εἰς χεῖρας ἥξειν, πρῶτον μὲν πλείστον ὅσον κονιορτὸν ἀπὸ τῆς Ἑλευσίνος αἰρόμενον πάσῃ τῇ στρατιᾷ κατάδηλον γενέσθαι· εἶτα τοῦτον εἰς οὐρανὸν ἀνιόντα καὶ γενόμενον νέφος διὰ τοῦ στρατοπέδου μέσου παρίπτασθαι τὸν Ἰακχὸν βοῶντα [βοῦν MS.]· μυστικὸς δὲ λόγος).

361. Προδίκῳ: schol. V (ext.) <πλὴν μόνου Προδίκου R>· ἐπὶ καθαιρέσει Σωκράτους τὸν Πρόδικον μέγαν ἀποφαίνει διαφόρως· οὗτος δὲ σοφιστὴς ἦν μετεωρολόγος (Κεῖος [Κίος MS.] τὸ γένος, ἤκμαζε δὲ κατὰ τοὺς χρόνους Σωκράτους· πρῶτος δὲ οὗτος τὴν πεντηκοντάραχμον ἐπίδειξιν ἐποίησατο [cp. Plato, *Cratyl.* 384 B, P. Girard, *Éduc. athén.* p. 225]· μνημονεύει δ’ αὐτοῦ καὶ Πλάτων ἐν τῷ [om. Su.] Πρωταγόρᾳ [337 A sq., 340 B] καὶ Ξενοφῶν ἐν τοῖς Ἀπομνημονεύμασι [ii. 1 § 21], οὐ μὴν ἀλλὰ καὶ Ἀριστοφάνης ἐν Ταγηνισταῖς [i. p. 518 K.; ii. p. 1149 M.] οὕτως “τοῦτον τὸν ἄνδρ’ [τὸν ἄνδρα τοῦτον MS.] ἢ βιβλίον διέφθορεν | ἢ Προδικὸς ἢ τῶν ἀδολεσχῶν εἰς γέ τις.” διαβάλλει δὲ αὐτὸν καὶ ἐν Ὀρνισιν [692] οὕτως “παρ’ ἐμοῦ Προδίκῳ κλαίειν [-ον Κλέων’ MS.] εἶπητε τὸ λοιπόν.” διδάσκαλος δὲ ἦν οὗτος καὶ Θηραμένους, τοῦ ἐπι-καλονμένου κόθορνον, ὃς τῆς τῶν ἄλ’ τυραννίδος μετέσχευ· κόθορνος δὲ ἐκαλεῖτο, οὗτος, ἐπεὶ <καὶ Su.> τοῖς ἄλ’ συνέσπεινδε καὶ τῷ πλήθει· καὶ γὰρ ὁ κόθορνος τὸ ὑπόδημα ἀμφοτέροις ἀρμόζει τοῖς ποσὶ [om. καὶ γὰρ . . ποσὶ Su.]. φέρεται δὲ καὶ Προδίκου βιβλίον ἐπιγραφόμενον Ὡραῖ [Xen. *Mem.* 1c.], ἐν ᾧ πεποίηκε τὸν Ἡρακλέα τῇ Ἀρετῇ καὶ τῇ Κακίᾳ συντυγχάνοντα, καὶ καλούσης [-as Su.] ἐκατέρας ἐπὶ τὰ ἡθῆ καὶ αὐτῆς [-ῶν Su.] προσκλίνει τῇ ἀρετῇ τὸν Ἡρακλέα καὶ τοὺς ἐκείνης ἰδρωτὰς προκρίναι τῶν προσκαίρων τῆς κακίας ἡδονῶν [also Su. s.v.]. Socrates is said to have attended the lectures of Prodicus (Zeller, *Socrates* etc. p. 58 n. 11), who was famous as a teacher of youth, and came to a great estate, but in the end, like Socrates, died by hemlock, as being a corrupter of the young (Hesych.). His work Περὶ ὁρθότητος ὀνομάτων (on ‘synonyms,’ not, like Protagoras’ work of the same name, on grammar, cp. 638 n., Plato, *Euthyd.* 277 E, *Cratyl.* 384 B, *Prot.* 1c., *Laches* 197 D, *Charm.* 163 D, Brentano.

Untersuch. p. 73, Blass, *Beredtsamk.*² i. pp. 29 sqq., Croiset, *Hist. litt. gr.* iv. pp. 65 sqq., Freeman, *Schools* etc. p. 171), had a great influence on the style of Thucydides (Marcell. *Vita Thuc.* § 36), who was said to have learned from it ἡ ἐπὶ τοῖς ὀνόμασιν ἀκριβολογία. His work Περὶ φύσεως is alluded to in *Aves* l.c. Hence he is numbered among the μετεωροσοφισταί, and is accused of atheism in Philodem. *De pietate*, p. 71. It is curious that his 'wisdom' and 'judgment' should be complimented here; to me it seems that the Clouds are ironical; v. Leeuwen, however, thinks that Aristophanes' appreciation is genuine, since the arguments of the Just and Unjust Reason are based upon the celebrated declamation of Prodicus in his Ὠραι, and it may be assumed that the poet admired it. 'The Choice of Heracles' was so popular as to originate the proverb Προδίκου σοφώτερος; see Diels, *Vorsokr.*² pp. 562 sqq., Halbertsma, *Prosopogr. Ar.* p. 72.

398. **ΒΕΚΚΕΣΕΛΗΝΕ**: schol. V (int.) (from Didymus, as Hesychius shows, cp. Meiners, *Qu. ad Ar. schol. hist. pert.* p. 15) (οἶον) [ἦτοι R] σεληνόβλητε, ἀπόπληκτε <καὶ σαλέ R>. (Ψαμμήτιχος [-ίτιχος MS.] Αἰγύπτου βασιλεύσας ἠθέλησεν ἐπιγνῶναι τίνες πάντων ἀνθρώπων πρεσβύτεροι καὶ πρῶτοι γένοιτο· ὥς δὲ πάντα [πάνυ Su.] πολυπραγμονῶν οὐχ οἶός τε ἦν ἀνευρεῖν τὸ ἀκριβές διὰ τὸ πολλοὺς περὶ τούτου φιλονεικεῖν, μηχανᾶται <τι Su.> τοιοῦτον· λαβὼν <ἀρτίτοκα Su.> β παιδία εἰς οἴκημα κατέκλεισεν ἀνακεχωρηκὸς παντάσιν· καὶ οἱ μὲν λέγουσιν ὥς αἶγας ὑπέπεμπεν αὐτοῖς ᾧς [Su.: αἷς MS.] θηλάζοντα ἐτρέφετο τὰ παιδία, οἱ δὲ ὥς τροφούς παρέστησε τὰ γλώττας αὐτῶν ἐκτεμῶν, ὥστε τῆς φωνῆς αὐτῶν μὴ ἀκούειν τὰ παιδία. ταῦτα δὲ <ὁ Su.> Ψαμμήτιχος [-ίτιχος MS.] ἐποίει, βουλόμενος εἰδέναι τίνα ποτὲ τὰ παιδία πρώτην προήσουσι τὴν φωνήν, ἀπαλλαγέντα τῶν ἀσήμεων κνυζημάτων· ὥς οὖν τριετῆς αὐτοῖς διεγεγόνει χρόνος <τῆς Su.> τοιαύτης τροφῆς, εἰσέπεμπεν εἰς τὸν οἶκόν τινα τῶν φίλων [-τάτων Su.] ἐντειλάμενος σιωπῇ παρελθεῖν· τοῦ δὲ ἀνοίξαντος τὰς θύρας, ὀρέγοντα τὰς χεῖρας τὰ παιδία βεκὸς [Βόκος MS.: Βέκκος Su.: βεκὸς Herod. ii. 2] ἐκάλουν· Φρύγας δὲ φασι [om. Su.] τὸν ἄρτον οὕτως καλεῖν, καὶ οὕτως μὲν Ψαμμήτιχον [-ίτιχον MS.] εὐρεῖν <τε Su.> καὶ πιστεύειν πρῶτους γεγονέναι Φρύγας. ἐνταῦθα δὲ ἡ λέξις σημαίνει τὸ ἀρχαῖε καὶ ἀνόητε) [cp. Su. s.v.]. -σελήνε seems to be an allusion to the nickname of the Arcadians, προσέληνοι, who were said to have been born from Pelasgus, before the creation of the moon (Apoll. Rhod. iv. 264 sqq.), or (according to Ov. *Fusti*, ii. 289) before the year was divided into lunar months. This interpretation has been questioned by Goettling (*De vocab. βεκκεσέληνος*, Ienae, 1858), who suggests that -σελήνε may be σελήνη 'a cake' (Phot., Hesych., Lobeck, *Aglaoph.* p. 1065 n. h, Eur. fr. 350 N.²), and that the compound means 'you who bake your offerings to the god out of old Phrygian (as we might say 'Gothic') bread.' βεκὸς in this sense was known before Herodotus, cp. Hipponax 82 B.⁴ Κυπρίων βεκὸς φαγοῦσι κάμαθουσίων πυρόν. The word is quoted by Plut. *De plac. phil.* i. 7 § 4 Πλάτων ὄζει λήρου βεκκεσελήνου κατὰ γε τοὺς ἀρχαίους κωμωδίας ποιητάς. The two possible meanings of the word can be represented by 'thou moonish (Shak. *As you like* III. ii. 436), crusty batch of antiquity' (Troil. v. i. 5 = 'baked bread'), or 'cobloaf' (ib. II. i. 41).

508. **Ὡσπερ εἰς Τροφωνίου**: schol. V (ext.) (οὕτως [-ος MS.] ὁ Χάραξ ἐν τῷ δ [FHG. Müller iii. p. 637] "Ἀγαμήδης . . . "Ἀλκανδρον." || ἄλλως· ἐν τοῖς ἀντιγράφοις οὕτως εἶρον, ὅτι πρῶτον μὲν οἱ περὶ Ἀγαμήδην υἱοὶ

Ἀπόλλωνος καὶ Ἐπικάστης, οἱ δὲ Διὸς καὶ Ἰοκάστης, οἱ δὲ Ἐργίνου· εἶτα ὡς Δαίδαλος μὲν τὸ τεχνίον [τότε ναὺν MS.] ἐποίησεν, αὐτοὶ δὲ κεκλοφότες ἐάλωσαν. καὶ τῷ ἐτέρῳ φεύγοντι διέσχεν ἡ γῆ καὶ ἐδέξετο περὶ Λεβαδείαν· ὕστερον δὲ Βοιωτοῖς λιμώττουσιν ἔχρησεν ὁ θεὸς Τροφώνιον τιμᾶν· οἱ δὲ ἀγνοοῦντες ὅποιον ἂν εἴη τὸ μνῆμα, σμήνει [-η MS.] μελισσῶν περιέιτυχον <ἐξ> ὑπορρωγός [Galenius: ὑπωρυγμοῦ MS.] τινος ἀνιουσῶν. καὶ στοχασάμενοι τοῦτον [-ο MS.] εἶναι τὸν τόπον ἔκριναν ἀρμόττον [ἀρμάτιον MS.] ἀφ' ἑαυτῶν τινα κατελθεῖν <θεασόμενον>· ὃς εὐρὼν β' δράκοντας προσήνεγκεν [προήνεγκε MS.] μὲν μελιτούττας [μελιτούτας MS.] καὶ οὐκ ἡδικήθη. ἐξ οὗ τὸ ἔθος ἐγένετο· οἱ δὲ βουλόμενοι χρηστηριασθῆναι ἀγνεύσαντες ὠρισμένας <ἡμέρας R> καὶ στολῇ κεκοσμημένοι θεοπρεπεῖ κατίασι τοὺς πλακοῦντας ἔχοντες πρὸς τὸ βάλλειν τοῖς ὄφεσι καὶ μὴ ἀδικηθῆναι ὑπ' αὐτῶν· <καὶ> πολλοὶ μὲν <καὶ Su.> αὐθήμερον <ἀν>επέμφθησαν [Su.: ἐπ. MS.] δι' αὐτοῦ τοῦ στομίου, οἱ δὲ καὶ διὰ πλείονων <ἡμερῶν Su.> [πολλοὶ . . ἡμερῶν in Su. s.v.]. Schol. R (not in V, but in Su. s.v.) χρηστήριόν ἐστιν ἐν Λεβαδείᾳ ὃ τινες Καταβάσιον καλοῦσι· στομίον γὰρ τὶ ἐστί ὡς τὰ ἄκρα δύνασθαι μόνα τῶν ποδῶν χωρῆσαι· οἱ οὖν τῷ θεῷ χρώμενοι ἀγνεύσαντες πρῶτον ὠρισμένας ἡμέρας [-αις Su.] καὶ κοσμήσαντες ἑαυτοὺς ἱερῷ τινι σχήματι, καὶ ἀμφοτέrais ταῖς χερσὶ τοιαύτας μάζας [μελιτούττας Su.] λαβόντες οὕτω καθίζουσιν ἐπὶ τὸ στομίον, καὶ αἰφνίδιον ἀρπάζονται [ἀρπάξουσι MS.: ἡρπάζοντο Su.] καὶ καταδύουσιν ὑπὸ τῆς γῆς, τὰς δὲ μάζας λαμβάνουσιν ὑπὲρ [Su.: ὑπὸ MS.] τοῦ μὴ ἀδικηθῆναι ὑπὸ τῶν συναντωνέων ὄφρων, ἀλλ' ἐκείνας αὐτοῖς παραβάλλειν τροφήν: id. (after 508) ἐν Λεβαδείᾳ ἱερόν ἐστι Τροφώνιον, ὅπου ὄφεις ἦν ὁ μαντευόμενος, ᾧ οἱ κατοικοῦντες πλακοῦντας ἔβαλλον μέλιτι δεδευμένους [μέλ. δεδ. also in Su. s.v.]. This cave is still visited by tourists, cp. Stein on Herod. viii. 134, Frazer on Paus. ix. 39 § 4, the argument of Menippus with Trophonius in Lucian, *Dial. mort.* iii. § 2, the minute description of the locality in Philostr. *Vita Apoll.* viii. 19 § 1, and especially the vision of Timarchus of Chaeronea, who spent two nights and one day in the cave, Plut. *De gen. Socr.* §§ 21 sqq.

The entrance was narrow and dark, and was closed by σιδῆρειοι ὀβελίσκοι. The experiences in the cave were so awful that those who experienced them never laughed thereafter (Athen. 614 A); hence the proverb εἰς Τροφώνιον μεμάντευται (Zenob. iii. 61) of an *agelast*. It is not strange that Strepsiades boggled at entering such a place, although, as Teuffel remarks, his timidity contrasts humorously with the ἀνδρεία which the Chorus attributes to him in 510. The name Τροφ. is derived from τρέφω, and <Ζεὺς> Τροφώνιος (originally Ζεὺς χθόνιος) is to be associated with the Chthonian Demeter, and identified with Hermes (if we are to believe Cic. *De nat. d.* iii. § 56), cp. Gruppe, *Myth.* pp. 78, 1450. His statue by Praxiteles had the attributes of Asclepius (e.g. snakes), with whom he was sometimes confounded; thus his oracle was chiefly visited by the sick, who were cured by means of ἐγκοίμησις (*Vesp.* 123 n.), as at Epidaurus.

Joël (*Der echte Sokr.* etc. ii. p. 216) sees here an allusion to the Pythagorean and Cynic mysticism, perhaps even to the κατάβασις εἰς Αἴδου.

582. ἡρέισθε κτλ.: a famous crux. Two generalships of Cleon are known: (1) in 425 B.C., when he took the field against Sphacteria (Νικίον παραδόντος αὐτῷ τὴν ἀρχήν Thuc. iv. 28 § 3); (2) in 422–1 B.C., when he was elected

in the archonship of Aminias, and marched into Thrace against Brasidas (in August, in the archonship of Alcaeus), and died before Amphipolis (in September). Merry, Naber (*Mnem.* xi. p. 314), Fritzsche (*De fab. ab Ar. retract.* ii. p. 7), and Götting (*Über d. Redact.* etc. p. 16 n. 2) think (1) is intended; but Cleon was not elected general in 425 B.C., but merely took over the office which Nicias resigned in his favour; nor would the allusion be a happy one, since this 'expedition' was a brilliant success (cp. Teuffel, *Philol.* vii. pp. 347 sq., 350 sq., Bücheler, *N. Jahrb.* lxxxiii. p. 661). Teuffel-Kaehler, Gilbert (*Beitr.* p. 201) and Weyland (*De Ar. Nub.* p. 14, *Philol.* xxxiv. p. 75) think (2) is intended; but this cannot be so, unless this passage was added in the second edition, while 591 sqq. were obviously written during the lifetime of Cleon. It is just possible—but highly improbable—that this portion of the Epirrheme was an addition made by the poet between April 422 B.C. and September, when Cleon died (Gilbert, *Beitr.* p. 202).

Bücheler (*ib.* p. 659), followed by v. Leeuwen, thinks that the present passage demonstrates that Cleon was a general in 423–2 B.C., having been elected in March 423 B.C., in the month in which the first edition of the play was produced; but this seems to me to be impossible. The elections for generalship took place after the sixth prytany on days ἐφ' ὧν ἂν εὐσημία γίνηται ([Aristot.] *Ath. Pol.* 44 § 4), viz. in March–April; and, as the signs of the weather caused postponements, probably late in April. Thus Aristophanes could not say, in a play produced in March 423 B.C., and written much earlier, ἀλλ' ὁμως εἰλεσθε τοῦτον (587). Consequently, nothing remains but to suppose, with Beloch (*Att. Pol. s. Perik.* p. 41), that the reference is to the election held in March–April 424 B.C., when Cleon was probably elected general, some months after his return from Sphacteria. (See also O. Keck, *Qu. Ar. hist.* p. 61, F. Witten, *De Nub. retract.* p. 11, Busolt, *Gr. Gesch.* III. ii. p. 1124, H. Waehdel, *De Cleonis ap. Ar. pers.* p. 55, M. Croiset, *Aristoph. et les part. à Ath.* p. 149, Heidhüs, *Über d. Wolken*, p. 9).

Although these elections were, on the whole, unfavourable to the war-party (Beloch, *ib.* p. 269), it is not improbable that Cleon still stood sufficiently high in public favour to be elected general. If so, his year of office was confined to internal administration (*Vesp.* 970 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον), and he had no responsibility for the ill success of his colleagues in Boeotia. After the battle of Delium, it is unlikely that such a prominent member of the war-party should have been elected, and it is difficult to believe that Cleon was general after the elections of March–April 423 B.C. I fancy this passage was written in 423 B.C., in view of the elections at which Cleon suffered defeat. It may be noted that the imperf. ἡρεῖσθε implies preparations for the elections, and need not imply that the elections were actually proceeding when the eclipse took place, although the time of the eclipse (7.1.8 to 9.43.9 A.M.) would synchronize with the voting, which took place early in the day (Heis, *progr.*, 1884, p. 10).

595 sqq. Schol. R (not in V) ἀντιφδὴ ἢ καὶ ἀντιστροφή: schol. V (ext.) (ἀντίστροφος· ἔφαμεν γὰρ ἐν τοῖς χορικοῖς γίνεσθαι τὰς στροφὰς καὶ τὰς ἀντιστροφούς [-as MS.] καὶ τὰς ἐπωδούς [-as MS.] ἃς τινες καλοῦσιν ἐπιρρήματα. ὥσπερ οὖν κἀναυῖθα τὸ ἀντίστροφον ἐπήγαγεν ὁ ποιητής, ἀναστρέφων δὲ [καὶ MS.] ἐπὶ τὸ ἐξ ἀρχῆς μέλος, ὅθεν περ ἐξετράπη εἰς τὸ ἐπίρρημα. ἀρξάμενος γὰρ ὑμνεῖν τοὺς θεοὺς καὶ παραγενόμενος μέχρι

τοῦ 'Ηλίου, ἐπήγαγε τὴν ἐκτροπήν, τουτέστι τὸ ἐπίρρημα, ἀπὸ τοῦ "ὦ σοφύτατοι κτλ." καὶ "δεῦρο κτλ." οὔτε γὰρ ἡ διάνοια τοῖς προειρημένοις ἀκόλουθος οὔτε τὸ μέτρον τοῦ λόγου· πάλιν οὖν ἐπανατρέχων ἐπὶ τὸν ὕμνον, τῇ τῶν θεῶν χρήται ἐπαναστροφῇ· εἰ οὖν τις τὰ ἐν μέσῳ ἅπαντα ὑφελὼν ἐπὶ ταῦτα ἔλθοι, οὐδὲν ἂν οὔτε ὁ λόγος οὔτε ὁ νοῦς ἐπιζητήσειεν, ἀλλὰ μᾶλλον κ' ἡ ἀκολουθία φυλάττετο, "τόν θ' ἱππονόμαν [όμαν MS.], ὃς [θ'] ὑπερλάμπροις ἀκτίσι," καὶ τὰ ἐξῆς "ἀμφί μοι αὐτε Φοῖβε." φησὶν οὖν, ἀλλὰ σου πάλιν, ὦ Ἀπολλον, ἔξομαι, καὶ τῶν σῶν ἐπαίων· οὐ μὴν ἀπλῶς ἐπὶ τὴν ἀντίστροφον ἔλθων, θεοῦ τινος ἐμνημόνευσεν, ἀλλὰ μετὰ τὸν Ἥλιον ἐξῆς τὸν Ἀπόλλωνα φησιν, ἐπεὶ φασὶ τινες τὸν Ἥλιον τὸν αὐτὸν εἶναι τῷ Ἀπόλλωνι. Schol. R is less verbose, but from the same source: μετὰ τὸν Ἥλιον τὸν Ἀπόλλωνα ὕμνεῖ· ὁ αὐτὸς δὲ Ἥλιος καὶ Ἀπόλλων, (ὥς) δῆλον καὶ ἐκ τοῦ αὐτε ἀντὶ τοῦ πάλιν· ὥσπερ γὰρ ἀναλαμβάνων πρὸς τὸ ἄνω λέγει· τὸ δὲ ἀμφί μοι αὐτε ἐκ τῶν Τερπάνδρου [περὶ Ἀνδρου MS.] προοιμίων. καὶ γὰρ ἐκεῖνος οὕτως [οὗτος MS.] ἤρξατο· "ἀμφί μοι ἀντις ἀνακτα" καὶ τὸ προοιμίζεσθαι δὲ ἀμφι-ανακτίζειν ἔλεγον. The scholiasts are right to notice the parallelism with the Ode, which extends to the redundancy of the language, the number of the deities invoked, and to their position in the lines. Apollo-Artemis correspond to Zeus-Posidon, Athena-Dionysus to Ether-Helios. The first pair are akin to the sun and moon; but in the mention of Athena and Dionysus, the Athenian, and not the Cloud-spirit, speaks. Athena is chosen as the patroness of Athens (601), Dionysus as the divinity who presides over the present feast. Bücheler (*N. Jahrb.* lxxxiii. p. 663) rightly notes that the mention of the Delian Apollo and the Ephesian Artemis is apt, on account of the presence of the Allies (cp. 609 n.). Neil (*Eq.* 551) thinks the subordinate position of Athena here is due to her being the goddess of the democracy, as opposed to Posidon, the Tory god.

616 sqq. There is no reference here to Meton, or to any attempt to remedy the errors which were so conspicuous in the State calendar, but rather to these errors themselves which had thrown everything into confusion; so that even the gods, who naturally followed astronomical time, never knew when their festivals were really due. As here Aristophanes blames the Athenian magistrates as being responsible for the confusion, so conversely in *Pax* 414 sqq. he blames the sun and moon, whose fault it is represented to be that the solar and lunar months were shorter than those adopted by the State; ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην | καὶ τοῦ κύκλου (viz. the ὀκταετηρίς) παρέτρωγον ὑφ' ἁμαρτωλίας. Down to Solon's time, the Greeks were satisfied to harmonize the revolution of the sun and moon by adding $11\frac{1}{4}$ days in every year. In 500 B.C., Cleostratus of Samos established an ὀκταετηρίς. This ὀκταετηρίς (or ἐννεατηρίς) was a device whereby the lunar year (of 354 days) was lengthened to 384 days by the addition of three intercalary months (in the third, fifth, and eighth years) of 30 days each (Herod. ii. 4). But as eight solar years contained 2922 days, and eight lunar years (with the addition of the ἐμβόλιμοι μῆνες) 2923 $\frac{1}{4}$ days, the discrepancy between the astronomical and the State years became very striking after a few years; so much so that when Thucydides wishes to say 'the new moon' he writes νουμηνία κατὰ σελήνην (ii. 28), since the Athenian 'new moon' might fall when the moon was full. In 432 B.C., an attempt was made by Meton to remedy the confusion by intro-

ducing a cycle of 19 years, in seven of which a month was intercalated. The new cycle began at six A.M., on June 27, 432 B.C. (Diod. Sic. xii. 36), but it was not adopted by the State until 410 B.C., if even then (Redlich, *De Metone*, p. 60, Unger, *Zeitrechn. d. Gr. u. Röm.* § 33, E. Müller in Pauly-Wissowa, *Realencykl.* i.² pp. 1042, 1053, Unger in I. Müller, *Handb. d. Altertumwiss.* i. pp. 562 sqq., 585 sqq., Daremberg et Saglio, *Dict.* i. pp. 825 a, 1130 a, Süvern, *Über Ar. Wolken*, p. 21). Be that as it may, Meton's calculations had shown how erroneous the calendar was, and there seems to have been much talk at Athens as to how a reform might be brought about; and something seems to have been done, since two new days were added to the year in 422 B.C., and in the succeeding year (Unger, *ib.* p. 588 § 35). It is curious to find Aristophanes, on this occasion, on the side of the reformers, like Meton, whom he satirizes in *Aves* 992 sqq. This unsatisfactory state of the calendar caused great confusion in international dealings, in the time of Plutarch, since, as Aristoxenus says, 'when it is the tenth day of the month at Corinth, at Athens it is the fifth, in other states the eighth' (Aristox. *Elem. harm.* p. 37 Meyb.).

624. *ιερομνημονεῖν*: schol. V (ext.) *εἰς τὴν σύνοδον τῶν Ἀμφικτυόνων πεμφθῆναι εἰς τὴν Πυλαίαν· κατὰ πόλιν δὲ ἔπεμπον τοὺς θύσοντας καὶ συνεδρεύοντας· καὶ ἦσαν οἱ πεμπόμενοι πυλαγόροι καὶ ιερομνήμονες· λέγουσι [λέγει R] δὲ ὅτι Πυλάδης πρῶτος <ἐκεῖ Ruth.> ἐκρίθη ἐπὶ τῷ Κλυταμνήστρας φόνῳ, καὶ ἐξ αὐτοῦ τὸ ὄνομα [τοῦνομα R] σχεῖν τὸν τόπον· ἀπήεσαν δὲ <οἱ ιερομνήμονες Ruth.> εἰς Δελφοὺς ἐπίσκοποι τῶν ἀναλίσκομένων ἐν ταῖς θυσίαις [also Su. s.v. πυλαγόροι]. || (ἄλλως.) ἐξέπεμπον [γὰρ R] οἱ Ἀθηναῖοι εἰς Δελφοὺς ιερομνήμονας, οἱ τῶν τοῦ θεοῦ ἱερῶν [R: ἡμερῶν V] προσεστήκεσαν· παρ' ἱστορίαν δὲ εἶπεν τὸ τῆτες· οὐδείς γὰρ ἱστορεῖ ἐν ἐκείνῳ τῷ ἔτει ιερομνήμονα εἶναι Ὑπέρβολον [R: μόνον V] ἐν ᾧ αἱ Νεφέλαι ἐδιδάχθησαν· οὐδέπω γὰρ διέπρεπε Κλέωνος ἔτι ζῶντος· μετὰ γὰρ τὸν ἐκείνου θάνατον ἠξιώθη: cp. A. Mommsen, "Zur Orient. u. d. delph. Chron.," *Philol.* lx. p. 125. 5, Wilamowitz, *Aristot. u. Athen*, ii. p. 53 n. 29, A. Bouché-Leclercq in Daremberg et Saglio, *Dict.* iii. p. 175 a. *ιερομνήμων* or *μνήμων* was a general title for 'a man with a good memory'; hence 'a custodian of state papers' (Aristot. *Pol.* vi. 8 = 1321 b 39); and, as writing helped the memory, 'a scribe.' Furthermore, a supervisor of the expenses of certain cults (schol.); a 'priest of Posidon' at Megara (Plut. *Qu. conv.* viii. 8. 4 § 1), a 'chief magistrate' at Byzantium (Dem. xviii. § 90). At Athens there were Hieromnemes belonging to local organizations; hence it is not certain that the Delphic official is intended here, and this suspicion is increased by the fact that the scholiast records that Hyperbolus was not known to have been Delphic Hieromnemon in this year. Possibly the word is chosen on account of its etymology 'to remember the feast-days' (cp. *Ach.* Introd. p. xliii.). In like manner Plutarch (*Qu. conv.* init.) plays on the etymological sense of *μνάμων*, the Sicilian official who presided over banquets. Meineke (*FCG.* i. p. 192) and Kirchner (*Prosop. Att.* ii. pp. 329 sq.) quarrel with the statement of the scholiast that Hyperbolus was still obscure in 423 B.C., and refer to *Eq.* 739 (where *λυχνιοπ.* alludes to him) and *ib.* 1300 sqq.*

625. *εἴσεται κτλ.*: why Hyperbolus was held responsible for the errors in the Calendar is unknown. A. Mommsen ("Zur Orient. u. d. delph. Chron.," *Philol.* lx. p. 33 n.) thinks the Hieromnemon (by virtue of the

etymology of his name) was expected to remember the details of the sacrifices, dates, etc. G. F. Unger (I. Müller, *Handb.* etc. i. p. 588) infers that he determined when the intercalary months should be inserted; but this is very questionable, as the errors were not due to this cause, and would have remained, no matter when they were inserted. The commentators further assume, on the strength of this passage, that Hyperbolus, being Hieromnemon in 423 B.C., was deprived of his office (*ἀπεδοκιμάσθη*: Mommsen, *ib.*, 'versagt'; also Kirchner, *Prosop. Att.* ii. p. 329), cp. Gilbert, *Beitr.* p. 211, Bücheler, *N. Jahrb.* lxxxiii. p. 657. Doubtless, *ἀφαιρείσθαι* (or *περιαιρείσθαι*, Neil on *Eq.* 1227-8) *τὸν στέφανον* was a synonym for *ἀποχειροτονεῖσθαι* (Dem. xxvi. § 5, lviii. § 27, cp. *Eq.* 1250), but more probably there is a jest here of the 'homonymous' kind. The allusion may be to some ludicrous scene, when Hyperbolus' chaplet (which he wore as a symbol of the sacrosanct character of his office, whatever it was, cp. *Plut.* 20 sqq.) was blown away by a gust of wind. This seems to be shown by *ὕψ' ἡμῶν τῶν θεῶν*, which implies that mere men had nothing to say to it. I have a suspicion that the mention of Hyperbolus here is due to a desire to jest 'etymologically' (viz. 'the postponer,' cp. *Ach. Introd.* p. xliii.); but, in addition, there must have been some incident, unknown to us, in which he cut a ridiculous figure. v. Leeuwen holds that Hyperbolus was general in 424-3 B.C., but this cannot be inferred, as he thinks, from *Eq.* 1300 sqq.

651. Schol. V (ext.) εἶδος ῥυθμοῦ πρὸς ὃν ὠρχοῦντο σείοντες τὰ ὄπλα. || ἄλλως. ἐνόπλιον τὸν ἀμφίμακρον, ὃς καὶ Κουρητικὸς καλεῖται, ἀπὸ τοῦ τὰ εἰς τοὺς Κουρήτας μέλη τούτῳ τῇ μέτρῳ κεχρησθαι [γίνεσθαι Su.]. || (ἄλλως. ἀριθμητικὸν ἢ γεωμετρικόν. ἔστι δὲ καὶ ῥυθμοῦ [-ὃς MS.]) καὶ κρούματος εἶδος κατὰ δάκτυλον, φ' χρῶνται [ἐχρῶντο Su.] οἱ αὐλοῦντες πρὸ τοῦ νόμου [also Su.]: id. (int.) ὁ κατὰ δάκτυλόν ἐστι ῥυθμὸς ὁ ἐν ἴσῳ λόγῳ. ὁ δὲ ἐνόπλιος <ὁ> καὶ προσοδιακὸς [προσω- MS.] λεγόμενος ὑπὸ τινων σύγκειται ἐκ σπονδείου καὶ πυρριχίου καὶ τροχαίου καὶ ἰάμβου· συνεπίπτει δὲ <ὁ>τος R> ἥτοι [Ald.: ἐν τῇ MS.] τριποδία ἀναπαιστικῇ, ἢ βάσειν δυσίν, ἰωνικῇ καὶ χοριαμβικῇ [R: ἰαμβικῇ καὶ χορικῇ V]. On the 'enopliac' metre, which plays such a large part in recent works on Greek metric, it is sufficient to refer to *Introd.* p. lxxx., F. Blass, *Bacchylidis carmina*³, pp. xxxv. sqq., id. *Hermathena*, No. xxx. pp. 163 sqq., O. Schroeder, *Pindari carmina*, pp. 497 sqq., id. *Aristophanis cantica*, pp. 92 sqq., J. W. White, "Enoplic Metre in Greek Comedy" (*Classical Phil.* ii. No. 4). In 'ascending' rhythm, this metre has been usually called anapaestic (as by the scholiast here), in 'descending,' dactylic; and so it is in form, but Hephaestion ch. xv. rightly analyzes it into choriambics, and major and minor ionics respectively (J. W. White, *ib.* p. 421). The enopliac rhythm was also called *προσοδιακός* (in 'ascending' rhythm), from its use in processions, cp. Xen. *Anab.* vi. 1 § 11, Call. *H. Dianae* 241, Plato, *Rep.* 400 B, F. Blass, *Hermathena*, l.c. p. 169.

In attributing to Socrates an interest in 'metric,' Aristophanes was again untrue to his original, as in Plato *l.c.* the philosopher professes ignorance of the metrical art, and leaves such questions to Damon, whom he had heard speaking of ἐνόπλιόν τινα . . . σύνθετον καὶ δάκτυλον καὶ ἡρώδον γε.

κατὰ δάκτυλον: viz. rhythms in which the thesis and arsis are equal, especially dactylic tripodies, which are easily confounded with enopliac dimeters in descending rhythm, cp. Blass, *Hermathena*, l.c. p. 165.

723 sqq. The following scene has caused much trouble to the commentators, who see in it many traces of the imperfect 'contamination' of the two editions of the play: (1) Socrates returns to his pupil twice, in 723 and 731, yet on the second occasion he says *φέρε νυν ἀθρήσω πρῶτον* κτλ. (2) At 723 sqq. Socrates finds Strepsiades in a very wakeful condition, owing to the 'bedouins'; at 731 he finds him concealed under the bed-clothes, and half asleep. (3) On both occasions Strepsiades replies to Socrates' queries with a jest; in 725 from the *κόρεις*, in 734 from the phallus. On both occasions Socrates bids him cover his head (727, 735, 740). (4) In 729 Strepsiades covers his head, with a sigh; still, in 735 Socrates has to bid him cover himself. (5) In 728 Socrates carefully explains what Strepsiades should make the subject of his meditations; and still, in 736, Strepsiades is in doubt what he should think about. (6) The repetition of the same thought in 703 and 743 sq. is curious. (7) In 537 sqq. Aristophanes boasts that his Comedy does not appear wearing the phallus; yet in 734 it would appear that Strepsiades was wearing one. Hence, Teuffel infers that two inconsistent *motifs* are woven together in this scene; these he calls the *κόρεις-motif* and the *πέος-motif*. Thus he suggests that 700-6, 731-9, 746 sqq. belonged to the first edition, 694-9, 707-30, 740-5 to the second edition; see Teuffel-Kaehler², *Einkl.* pp. 32 sqq., Bücheler, *N. Jahrb.* lxxxiii. pp. 673, Textor, *Zur dram. Techn. d. Ar.* ii. p. 27, Fritzsche, *De fab. ab Ar. retract.* iii. p. 4, Zieliński, *Glied.* p. 48 n. 2, Teuffel, *Philol.* vii. pp. 326 sqq., Kock³, *Einkl.* §§ 46 sq., Naber, *Mnem.* xi. p. 313. On the other side see G. Schwandke, *De Nub. prior.* pp. 150 sqq., Willems, *Bull. de l'Acad. roy. de Belg.*, 1906, pp. 665 sqq., Heidhüs, *Über d. Wolken*, p. 23. Thus it would appear that almost all recent writers are agreed that there is a double recension here; but their arguments are singularly feeble. It is true that, before 725, Strepsiades had been tossing about on his couch, and that, before 731, he has been lying without motion; but this is quite natural. The '*κόρεις-motif*' has been worked out, and Aristophanes thinks fit to abandon it; and it is not to be supposed that Strepsiades' description of his bed is not an exaggeration; besides, he is not really asleep (731), and even if he is, there is such a thing as the half-unconscious state of exhaustion following upon his tortures. Secondly, the '*πέος-motif*' is not inconsistent with 537 sqq. (see n. there); nor does 734 prove that Strepsiades wore a phallus. Nor is there any weight in the objection that Socrates tells his pupil more than once to cover his head; probably Strepsiades was constantly bobbing his head from under the clothes. On the whole, it seems to me that there is nothing in this scene that shows a trace of faulty contamination.

830. ὁ Μῆλιος: schol. V (interlin.) (ὁ ἀσεβής); id. (ext.) (<ὡς Su.> *τινες ἐδέξαντο, ὅς Su.*> τὰς τῶν εἰσιόντων ψυχὰς ὀφύνων [Su.: -οντα MS.] πρὶν εἰσελθεῖν ἡγριωμένας· ἀπὸ μεταφορᾶς τῶν ἀλόγων θηρίων, μῆλα γὰρ τὰ θρέμματα· οἱ δὲ εἰς τὸ δασὶν καὶ αὐχμηρὸν νοοῦσιν αὐτοῦ· οἱ δὲ παρέλαβον <αὐτὸ Su.> ἀντὶ τοῦ Διαγόρας ὁ Μῆλιος <ὅς Su.> τὸ μὲν πρότερον ἦν θεοσεβής, παρακαταθήκην δὲ ὑπὸ τινος ἀποστερηθείς, ἐπὶ τὸ ἄθεος εἶναι ἔδραμεν, ἐφ' οὗ [ὅς Su.] καὶ οἱ Ἀθηναῖοι ἀγανακτήσαντες τὴν Μῆλον ἐκάκωσαν [Su.: ἐκάλεσαν MS.]. || ἄλλως. Ἀρισταγόρας ἐγένετο Μῆλιος διθυραμβοποιός, ὃς τὰ ἐν Ἐλευσίνι [Ἐλευσίνια Su.] μυστήρια ἐξορχησάμενος καὶ ἐξεῖπὼν ἀσεβέστατος ἐκρίθη· [καὶ Su.] ἀπ' ἐκείνου οὖν [om. Su.]

τοὺς Μηλίους ἐπὶ ἀσεβείᾳ κωμωδοῦσι. || ἄλλως. τοῦτο) παρ' ἱστορίαν λέγει. Ἀθηναῖος γὰρ ὁ Σωκράτης· ἀλλ' ἐπειδὴ Διαγόρας Μηλίος ὢν διεβάλλετο ὡς θεομάχος, καὶ τὸν Σωκράτη δὲ ὡς ἄθεον διαβάλλει, διὰ τοῦτο Μηλίον αὐτὸν εἶπεν. || [τὰ R] ψυλλῶν δὲ ἔχνη λέγει γινώσκειν τὸν Χαιρεφῶντα διὰ [deleted in R] τὴν ξήτησιν [145] "ψύλλαν κτλ." [on this note see Rutherford, *A Chapter* etc. p. 226. 7] [also Su. s.v. Σωκράτης gl. 2]; cp. *Aves* 1072, where Diagoras is treated as an outlaw, although he had been long dead (according to schol. *Ran.* 320 he lived in the time of Simonides and Pindar, cp. Diels, *Vorsokr.*² p. 353. 44). Two charges were made against him, viz. ἀσεβεία, as having divulged the mysteries at Eleusis (*Ran.* l.c.), and ἀθεότης (Diod. S. xiii. 6). Two of his works are known by name, Φρύγιοι λόγοι (a forgery, cp. Diels, *Vorsokr.*² p. 439. 24), in which there was an attack on the rites of Cybele and Dionysus; and Ἀποπυργίζοντες λόγοι ('arguments to dethrone the deities'), cp. Lysias vi. § 17, Lobeck, *Aglaoph.* p. 370 n. 1, Cic. *ND.* iii. § 89, Bergk, *Rel. com.* *Att.* pp. 171 sqq.

In a scholium here (not in RV) and in Athenag. *Legg.* 5 is told the well-known piece of gossip that Diagoras had lighted a fire with a wooden image of Heracles; in Cic. *l.c.* his reply to the pious Samothracian, who tried to convince him of the existence of a divine providence, from the number of votive offerings of those who had escaped shipwreck, viz. *ita fit, inquit, illi enim nusquam picti sunt, qui naufragium fecerunt in marique perierunt*. On another occasion, during a storm, he was reproached by the sailors as being the cause of their danger; he replied by pointing to other ships in the same distress, and asked whether a Diagoras was on board them also.

His views on the gods were agnostic (Diels, *ib.*² p. 530. 19), like those of Protagoras; but, according to Aristoxenus, in Phaedr. *Epicur. de nat. deor.* (ap. Bergk, *ib.* p. 171), he was not so dangerous to faith as the Stoics, who turned the deity into 'airs' and 'breezes' and 'ethers.'

A scholiast (not in RV) mentions (from Melanthius and Craterus) a decree of expulsion against Diagoras for his atheism. Some say this took place long after the sack of Melos; others, at the time of the siege; others again, that, for some reason or other, Diagoras' conduct was the cause of the expedition against the island. In schol. *Ran.* l.c. it is actually asserted that his exile was due to the attacks of the comic poets. It is possible that Diagoras did live at Athens, and that he was exiled—perhaps at the time of the attack upon Anaxagoras. The authority of Craterus is strong for the fact, but the date must have been earlier than the scholiasts state; cp. F. Clausen, *De schol. vet. in Aves Ar. comp.* p. 36, Diels, *Doxogr. Gr.* p. 297, Wellmann, in Pauly-Wissowa, *Realencykl.* v. pp. 310 sq.

The epithet here may be illustrated by 'Clisthenes ὁ Σιβυρτίων' *Ach.* 118 n., and the other nicknames quoted on *Vesp.* 325. Bergk thinks this line shows that the second edition of the *Nubes* was not produced before the *Aves*; but no such conclusion should be based on the inconsistent statements of the scholiasts, cp. Fritzsche, *Ranae*, p. 180.

889–948. *Proagon* (called by Mazon, *Comp.* etc. p. 58, the *Propnigus*). The system of anapaests by which the Agon is introduced is without precedent in the comedies; but it is justified by the originality of the 'debate.' In the other plays, the two combatants are the first and second actors, who

are present from the beginning of the play, and require no introduction to the audience. In the *Clouds*, the Agon is an *entr'acte*, only slightly connected with the rest of the play, and the disputants are strangers, unfamiliar to each other even by sight. Again, the struggle between contending forces, which is the feature of the Parodus elsewhere, has here to be fought out in a short scene, before the opportunity for the display of Reason arrives; and, furthermore, the objects and conditions of the 'debate' must be laid down, before the question at issue can be discussed in all its bearings (Zieliński, *Glied.* pp. 119 sqq.).

Thus the Proagon and the Agon, in the *Clouds*, form a play within a play, like the play-scene in *Hamlet*. This explains its unusual constitution, and, to some extent, its loose connexion with the surrounding scenes. As the debate is an *entr'acte*, confined to two actors, there is no Sancho Panza (like Euelpides in the *Birds*) to interrupt the arguments with frivolous observations; and, for this reason, as Mazon observes (*ib.* p. 59) there is "un peu de raideur et de monotonie." As is stated in Hypothesis VII., the scene of the 'debate' belongs to the part of the play which underwent an ὀλοσχερῆς διασκευή. The aim of the poet seems to have been to represent, in the flesh, the nature of Rhetoric which professes to speak equally well on both sides of every question. The two sides are personified antinomies, the Just and Unjust Arguments respectively. The prosopopoeia seems to have been suggested by Prodicus, in whose allegory Virtue and Vice offer themselves, in the guise of maidens, to the choice of the youthful Heracles (*Xen. Mem.* ii. 1 § 21). In Aristophanes, the contrast is really between the two kinds of life, the ancient and the modern; and somewhat recalls the contrast, in Euripides' *Antiopa*, between the careers advocated by Amphion and Zethus respectively. The particular names of the two characters seem to have been due to Protagoras' ἀντικείμενοι λόγοι: in fact, this philosopher was nicknamed Λόγος (or Δ. ἔμμισθος *Su.*), as Anaxagoras was called Νοῦς (*Aelian, VH.* iv. § 20). Hence some have held that the Ἄδικος Λόγος wore a mask resembling the countenance of Protagoras (indeed, Brentano, *Untersuch.* p. 77, thinks that Protagoras, under the name Λόγος, was the chief character in the second edition); others (e.g. Süvern, *Über Ar. Wolken*, p. 12 n. 3) suggest Thrasymachus (*cp. θρασύς* in 890, 915); v. Leeuwen once proposed Euripides; Beer (*Zahl d. Schausp.* p. 116) Chaerephon: but all such identifications are without real evidence, *cp. Heidhüs, Über d. Wolken*, p. 20.

Joël (*Der echte Sokr.* etc. ii. pp. 815 sqq.) thinks that the whole discussion of παιδεία, with which Phidippides, a full-grown ephebus, is little concerned, bears an Ἀντισθένειος τύπος, especially in respect of the contrast of two ethical antinomies before a young man who has to make his choice between them. He thinks the contrast of the two παιδεῖαι is from the Προτρεπτικός περὶ δικαιοσύνης of Antisthenes. The arguments of the Δίκαιος Λόγος are an inspired defence of the Old Attic training against the laconizing Cynicism of the *Protrepicus*. The Epirrheme demonstrates that everything that the 'Cynic' Socrates admired in Spartan culture was to be found in old Attic education. On the other hand, the Ἄδικος Λόγος draws from Cynic arguments a moral that is Anti-Cynic; e.g. (1) he defends warm baths, which the Cynics hated, by an appeal to Heracles who was their hero (*Diog. L.* vi. § 2); (2) he defends rhetoric, their *bête noire*, by means of Antisthenes'

receipt, an appeal to Homer; (3) he advocates lechery, and attacks any limitation of ἡδοναί, by the appeal, which is so 'Cynical,' to mythology, and by a reference to φύσις (1075). The *Protrepticus* is lost, but the substance of its criticism of the old Attic παιδεία is admittedly given in Dio xiii. §§ 17, 19, 21 (von Arnim): in particular, (1) the worthlessness of training by means of καθαρίζειν and παλαίειν is demonstrated; (2) the Persians' ways are said to have done nothing for education (§ 23); (3) Παλλάδα περσέπολιν δεινάν is quoted as a school-song, for the purpose of being ridiculed. The conception of this passage is not independent of the 'debate' in the *Clouds*; but the question remains whether it preceded (as Joël holds), or followed it (as von Arnim contends). The chief interest of the discussion here lies in the fact that both Socrates and Antisthenes disapproved of the old Attic training, and that the substitute which Aristophanes represents their advocate as providing is a malicious caricature or perversion of their ideals, cp. *Introd.* p. xliv.

964 sqq. For the Athenians, until the time of Alexander, there were three steps in the educational ladder: (1) reading and writing, with some recitation of poetry (γράμματα), taught by the elementary teacher (γραμματιστής, γραμματοδιδάσκαλος, P. Girard, *Éduc. athén.* p. 100 n. 1), (2) music, taught by the citharistes, and (3) physical culture, taught by the paedotribes; see [Plato], *Theages* 122 E, *Prot.* 312 B, 325 D-6 C, *Alc.* 106 E-7 A, *Legg.* 809 sqq., Xen. *Lac. Pol.* 2 § 1, L. Grasberger, *Erzieh.* etc. ii. p. 234 n. 3. But it is probable that the three stages were not independent of each other, but that they went on, to some extent, concurrently. Thus the reading of the poets was accompanied by singing (so the vases prove, cp. Douris' celebrated cylix in Daremberg et Saglio, *Dict.* fig. 2597, É. Pottier, *Douris and the painters of Greek vases*, ET. p. 76, fig. 22) and instrumental music; and during the age appropriated to gymnastics (from 12 on), it is not to be supposed that music and literature were neglected. Again, some gymnastic training must have been given from the earliest years. In this passage the κιθαριστής includes the γραμματιστής, who must have been a musician, since the literature which he taught was accompanied by music (P. Girard, *ib.* p. 126). Joël thinks that the omission of the elementary stage here betrays the Spartan (and 'Cynic') leanings of the speaker, since γράμματα formed no part of the Spartan scheme of education (Grasberger, *l.c.*), and whatever literature was learned was acquired from the κιθαριστής. For the order of events in a school-day the *locus classicus* is [Lucian], *Amor.* § 944 sqq. If the Aristophanic picture of school-life is correct, a Greek schoolboy was to be pitied, as [Plato], *Axioch.* 366 E says; but there is reason to think that the colours here, and elsewhere, are laid on too thickly, cp. P. Girard, *ib.* p. 251.

1080. A more naïf age was unconscious of the gross anthropomorphism of the Greek religion; but, in the "Aufklärung" of the fifth century B.C. at Athens, the glaring inconsistency between current theology and morality could not long escape notice. The philosophers, like Xenophanes, who maintained the unity of the deity, the Sophists, the Sophistic poets, like Euripides, but most of all Socrates, never wearied of assailing the old myths. In Plato's *Republic* (377 B sqq.) 'Socrates' protests against the plastic mind of youth being moulded by οἱ ἐπιτυχόντες ὑπὸ τῶν ἐπιτυχόντων μῦθοι πλασθέντες, such as Hesiod's fables of the deeds of Uranus

(ib. E), the imprisonment of Hera by her son (ib. 378 D). Such tales are interpreted by some as allegories, but children cannot distinguish between allegory and fact. The deity is good (ib. 379 A), and εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί (Eur. fr. 292 N.²). Every bad man, hearing such fables, makes allowance for himself, since he is doing only what has often been done by the gods and their children (ib. 391 D).

Similar is the import of *Legg.* 941 B. In the present passage of the *Clouds*, even the conservative—and narrow-minded—Aristophanes shows that he sympathizes with the prevailing reaction against anthropomorphism; and in nothing has he been so unjust to Socrates (if the Unjust Reason really is intended to represent Socratic teaching) as in attributing to him such an argument as that which is now used by the Unjust Reason. Even his *bête noir* Euripides tries to rationalize such myths, occasionally in a most undramatic fashion. Thus, in *Herc.* 1307 sqq., Heracles exclaims: 'Who would pray to such a goddess as Hera?' and ib. 1341, in Socratic style, expresses scepticism of the lawless amours of the gods. In *IT.* 380 sqq. Artemis' own priestess Iphigenia criticizes the inconsistency of the goddess; in *Hel.* 21 Helen expresses doubt as to her own parentage from the swan. More dramatically, but with the same purpose, Euripides elsewhere (*Tro.* 948) makes Helen defend herself, after the manner of the Unjust Reason, τὴν θεὸν (Aphrodite) κόλαζε, καὶ Διὸς κρείσσων γενοῖ, | ὃς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος, | κείνης δὲ δοῦλός ἐστί, συν-γνώμη δ' ἐμοί. In *Hipp.* 450 sqq. the nurse urges her unholy purpose upon Phaedra by adducing the example of the gods.

Sophocles was more naïf, or more artistic, cp. *Trach.* 441 sqq. where Deianeira exclaims: Ἐρωτι μὲν νῦν ὅστις ἀντανίσταται . . . οὐ καλῶς φρονεῖ. | οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει, κάμου γε. Cyrus (Xen. *Cyr.* vi. 1 § 36) employs the same argument for a nobler purpose. Of course, Aristophanes (like Chaerea in Ter. *Eun.* 583 sqq.) is jesting, but his insinuation against Socrates clung to him, since ordinary men are devoid of a sense of humour, and, like children, are unable to distinguish between jest and earnest.

1198. προτένθαι: schol. V (ext.) οἱ πρὸ καιροῦ τῶν σφαγίων ἀπογενομένοι [-γεόμενοι R], <ἢ> οἱ προαρπάζοντες καὶ μεταπιπράσκοντες πλείονος, οἱ νῦν μετάβολοι καλούμενοι Su.>; a curious word, which has been misunderstood by the scholiasts, and by Hesych. (λίχνοι, προαρπάζοντες), but rightly explained by Juba, in Athen. 171 c, as προγεῖσθαι. He refers to Pherecr. i. p. 147 K. (ii. p. 256 M.), and Philyll. i. p. 784 K. (ii. p. 859 M.) βούλεσθε δῆτ' ἐγὼ φράσω τίς εἰμ' ἐγώ; | ἢ τῶν προτενθῶν Δορπία καλουμένη. He goes on to say that he had found a decree, of the year of Cephisodorus, which mentioned a college of προτένθαι in connexion with the Apaturia. What their office was is explained in Xen. *Hiero.* 4 § 2 <ὁ τύραννος> οὐδὲ σιτίοις καὶ ποτοῖς πιστεύων διάγει, ἀλλὰ καὶ τούτων πρὶν ἀπάρχεσθαι τοῖς θεοῖς τοῖς διακόνοισιν πρῶτον κελεύουσιν ἀπογεῖσθαι διὰ τὸ ἀπιστεῖν μὴ καὶ ἐν τούτοις κακόν τι φάγουσιν ἢ πῖωσιν. But, at Athens, it was their duty, on the evening before the Apaturia, to test the viands provided for the public banquet, in order to see whether the quality was satisfactory.

As they tasted the various dishes, it is easy to conceive that, jestingly, they were accused of setting aside the best portions for themselves. Hence

the word *προτένης* came to have the meaning given to it by the scholiasts; see Mommsen, *Heort.* pp. 302 sq., 307 sq. The simple *τένης* occurs in Cratin. i. p. 106 K. (ii. p. 179 M.), *Pax* 1009, 1120, *τενθεία* in *Aves* 1691, *τενθεύειν* only in late writers. *τένθειν* meant *ἐσθίειν*, cp. Hes. *Op.* 524 ὅτ' ἀνόςτεος ὄν πόδα τένθει (Su. διὰ τοῦ θ γραπτέον: but *τένδει* is the more general reading, see Curt. *Etym.*⁵ i. p. 263 ET., Brugmann, *Comp. gram.* ET. iv. p. 224, Vaníček, *Wörterb.* p. 103, Walde, *Wörterb.* s.v.). *τένθειν* (Lat. *condire*) and *τένδειν* (originally *τέμ-δειν*, Lat. *tondere*) are probably etymologically distinct.

1299. *ἐπιαλῶ*: schol. V (ext.) *σειραφόρον* [R: ση- V] <δὲ R> ἀντὶ τοῦ παρήγορον, καὶ πρὸς μὲν τὸ ἐπὶ ἄλων [R: ἄλλων V] τὸ σύ, πρὸς δὲ τὸ ἐπιαλῶ [R: ἐπεὶ ἄλῳ V] τὸ σέ· καὶ ἔστιν ἡ γραφὴ δισσὴ, ἐπὶ ἄλων [R: ἄλλων V] <καὶ R> ἐπιάλῳ· καὶ πρὸς μὲν τὸ περισπώμενον ἐπιαλῶ [ἐλῳ Ruth.] εἴη ἂν ἀπειλητικῶς λέγων [-ω R], οἷον ἄξεις [ἄξεις MS.] καὶ ὁρμήσεις σεαυτὸν ἐντεῦθεν ἐπεὶ ἄλῳ [R: ἄλλῳ V: ἐλῳ Ruth.] σε, ὅπερ ἔστιν ἐλάσω σε καὶ διώξω [διώκω MS.] σε κεντῶν ὑπὸ τὸν πρωκτὸν ὥσπερ ἵππον παρήγορον· πρὸς δὲ τὴν ἐτέραν γραφὴν οὕτως ἡθικῶς λέγων [-οντος MS.], οἷον ἀπάξεις σὺ τὸν [R: σεαυτὸν V] *σειραφόρον* εἰς μυλῶνα ἐπὶ τὸ [R: τῷ V] ἄλοᾶν [-ᾶν R]; ἀντὶ τοῦ ἀπαγέ σου τὸν ἵππον <ἐπὶ τὴν ἄλω Ruth.> *κάκειθεν τραφήσῃ*· τινὲς δὲ οὕτως· “ἄξεις ἐπιβαλῶν.” || (ἄλλως· μήποτε οὐκ ἔστι σε, ἀλλὰ σύ, εἰ μὴ ὅτι ἄξεις σεαυτὸν ὡς τὸν *σειραφόρον*, ὅπου αὐτὸς ἐργάζῃ). A curious verb, the precise point of which has not been explained. It occurs in Hom. *Od.* ix. 288, xxii. 49 (*ἐπεβάλετο* schol.); in comedy, a jest is generally implied (*Vesp.* 1348, *Pax* 432, *fr.* i. p. 532 K.; ii. p. 1164 M., Phryn. *Com.* i. p. 370 K.; ii. p. 581 M.); in Thuc. v. 77 § 8 (in a foreign treaty) οἰκαδ' ἀπιάλλην ‘refer the matter to the home authorities.’ The word is connected with *ἐφιάλτης*, *ἡπίαλος* (*Vesp.* 1038 n., Curt. *Etym.*⁵ ii. p. 135 ET., Kühner-Blass, *Gram.* ii. p. 446). Rutherford (*A Chapter* etc. p. 147. 32) reads ἄξεις ἐπὶ ἄλω (a v.l. in RV), not observing that the hiatus after ἐπὶ is impossible. I do not deny, however, that there may be a jest κατ' ἐξαλλαγὴν φωνῇ on this phrase.

1371. Schol. V (ext.) τὴν Καναχὴν ὁ Μακαρεὺς [ὦ μακάριε MS.], τὸ δὲ ἀλεξίκακε διὰ μέσου ἀναπεφώνηται· σημειοῦνται δὲ τὸν Εὐριπίδου Αἴολον· ἐκεῖ γὰρ οἱ ἀδελφοὶ ταῖς ἀδελφαῖς συγγίνονται [τὰς ἀ. γαμοῦσιν R.]. || (ἄλλως· γέγραπται Εὐριπίδου Αἴολος δῖον οὕτω καλούμενος, ἐν ᾧ παρήγαγε τὸν παῖδα τοῦ Αἰόλου Μακαρέα [-ιον MS.] διαφθείραντα Καναχὴν τὴν ἀδελφὴν· ἐπεὶ δὲ παρ' Ἀθηναίοις [παναθ. MS.] ἔξοστι γαμεῖν τὰς ἐκ τῶν πατέρων ἀδελφάς, εἰς αὔξησιν τοῦ ἀδικήματος προσέθηκε τὴν ὁμομητρίαν· εἴτα εὐφυῶς ἐσχολίασεν <ἐπάγων> τὸ ἀλεξίκακε· τουτέστιν, ἀποτρόπαιε, καὶ [om. Su.] ὦ [ὁ Su.] τὰ δεινὰ ἀπείργων· ἴδιον γὰρ Ἡρακλέους τὸ ἐπίθετον): see *TGF.* p. 365 N.², Lessing, *De Aristoph. Eur. irr.* p. 24; parodied in Aristoph. *Aeolosicon* (see Bergk ap. Meineke, *FCG.* ii. pp. 94 sqq.), and, perhaps, in Antiphan. ii. p. 16 K. (iii. p. 7 M.). For an attempted conjectural reconstruction of the play see Hartung, *Eur. rest.* i. pp. 254 sqq.; it is now best remembered for the celebrated line τί δ' αἰσχρόν, ἢν μὴ τοῖσι χρωμένους δοκῇ; (*TGF.* p. 368 N.²), which *Lais* once quoted against Euripides (*Macho*, *Athen.* 582 D), and which once excited the ire of Antisthenes (cp. *fr.* 72 Mullach) when it was recited in the theatre. The *Aeolus* is often parodied in Aristoph. (*Eq.* 1175, *Pax* 114 sqq., *Thesm.* 177 sqq., *Ran.* 1475), and retained its fame

in succeeding ages, when it was constantly quoted by philosophers and historians, as well as by the comic poets (Hartung, *ib.* p. 265). Ovid's imitation (*Her.* xi.) throws light upon the construction of the plot. Its date was possibly Ol. 86. 1 (Hartung, *ib.* p. xi., but cp. Wilam. *Anal. Eur.* p. 148); it was subsequent to Sophocles' *Antigone* (Ol. 84. 3), to which it refers; and before the *Equites*, which parodies it (if *fr.* 21 N.² is really parodied in *Eq.* l.c.). Joël (*Der echte Sokr.* etc. ii. p. 825) sees a 'Cynic' allusion here. The Cynic 'relativity' (Dio x. § 29) was employed to defend incest to which Persian customs (*id.* § 30) afforded a precedent. Decharme (*Euripides*, etc. ET. p. 162) has some judicious remarks on the choice of such subjects by Euripides.

INDEX RERUM

- abstract substantive used for the concrete 999 n.
- accusative: anticipatory 145, 479, 493, 1148; *ad sensum* 276, 334, 470; after *βαλνειν* 30 n.; irregular acc. (=nom.) 998 n.
- actors in the *Clouds*, the number of p. 9.
- adjective terminating in -ικός 483, 728 n., 1172 sq., 1258
- adultery, punishments of 1083 n.
- adverb used adjectivally 1120
- Aeschylus: his unpopularity with certain classes 1366 (1367); criticism of his style ib.; parody of the *Choëphori* 534 sqq.
- 'Agons' in the *Clouds*, Introd. pp. xviii., xxii.
- Alcibiades: attitude towards the *Clouds* p. 3; supposed allusions to him in the *Clouds* 46 App., 64 App., 862 n.; his lawlessness 772 n.
- Aldina in the *Clouds*, the value of the, Introd. p. lx.
- alliteration 6, 1376, 1427
- Amipsias: defeats Aristophanes' *Clouds*, Introd. p. xxix.; allusion to him in the *Clouds* 524 n.
- anapaest: resolved a. 575, 916; in 4th foot of an iambic tetrameter 1427; unusual division of an a. in an iambic senarius 3, 62 crit. n., 70, 684, 749, 849, 1221; effect of the anapaestic measure 263-74 n.; neglect of diaeresis in anapaestic tetrameter 987 crit. n.
- anastrophe of prepositions 279 n., 957
- Anaxagoras, Introd. pp. xxxi., xxxiii., xl., xlix., lines 380 n., 404 n.
- Andromeda*, parody of the 556 n.
- anonymatio (παρήχσις) 6, 13, 24, 77, 241, 561, 940, 1133
- 'antiptosis' 145, 1115 n., 1148
- Antisthenes, Introd. p. xlix.; alleged influence on First Agon 889-948 App.
- Anytus, alleged relations with Aristophanes 627 n.
- aorist of momentary action 174, 185, 820, 1241
- 'apple' (?) in love, symbolic meaning of the 997 n.
- Aristarchus, scholia of, Introd. p. lxi.
- Aristophanes' plays, σωφροσύνη of 537 n.
- Aristophanes of Byzantium on Comedy, Introd. pp. lxviii. sq., line 961 n.
- Aristotle: his services to Comedy, Introd. p. lxvi.; his *didascaliae* ib.
- Artemis at Ephesus: allusion to the temple of 599; A. Orthia 539 n.
- article: irregular omission with ἀγορά 991 n.; σελήνη 754; equivalent to 'italics' 672, 678, 831; added with certain names of peoples 186, 413; added with interrogative pronouns 748, 775, 1270; adverb of time 1511; omitted in *paratragedia* 1236, 1265, 1272; omitted with ἱππική 27 n.; omitted after an interjection 925; anaphoric use 30, 107, 192, 211, 214, 323, 622, 710, 1431, 1465; generic use 756 n.
- assimilation of consonants in MSS., survivals of Attic 604, 973 crit. nn.
- astronomy at Athens, the use of 171 n., 201 n.
- Athenians, lovers of novelty 896 n.
- Athens, religious characters of 303 n.
- attraction of particip. to predicate 878 n.
- baths at Athens, the use of warm 837, 991, 1044 sqq.
- beat," Elizabethan synonyms for "to 1376 n.
- Brandis on the contrast between Socrates and the Sophists, Introd. p. xlvi.
- Brentano quoted, Introd. p. lv.
- Cade on education, Jack, Introd. p. xxxiv.
- caesura, effect of the absence of 212 n.
- calendar at Athens: disturbance of 619

- sqq. App.; mode of reckoning days 1131 n.
 Callias, Eupolis' attack on, *Introd.* p. xxx.
 'Callicles' in the *Gorgias*, *Introd.* p. xli.
 Callimachus on Comedy, *Introd.* p. lxvii.; criticized by Eratosthenes 553 n.
 Callistratus 530 n.
 cataceusmus' in Aristophanes 476 sq. n.
 'chasm,' the punishment of the 1450 n.
 children present in the theatre at Athens 539 n.
 Cimon lays out the Academy 1005 n.
 Cleon: a senator, *Introd.* p. xxiv.; captures Sphacteria *ib.* p. xxv.; a general *ib.*, line 582 App.; Aristophanes attacks him *ib.*; allusions to him in the *Clouds* 549 sq., 581 sqq.
 Cleostratus, the *octaëteris* of 616 sqq. App.
Clouds: date of production, *Introd.* p. liii.; the alleged three editions *ib.* p. li. sqq.; character-drawing in the *C.* *ib.* pp. lv. sqq.; aim of the *C.* *ib.* pp. xxx. sqq.; model followed by Aristophanes in the *C.* *ib.* p. xxx.; chronological difficulties *ib.* p. liii.
 Coesyra 48 n., 800 n.
 coinage, iron 249 n.
 Comedy in Aristophanes, survival of Doric 1131 sqq. n.
 compounds, 'dvandva' 265 n., 332 n.
Connus of Amipsias, *Introd.* p. xxix.; chorus in the *C.* 94 n.
 contamination in the *Clouds*: supposed signs of 110-20 n., 152 n., 200 n., 244 n., 291-7 n., 364 n., 382 n., 412 sqq. n., 420-3 n., 423-6 n., 429 sqq. n., 435-56 n., 441-3 n., 453-6 n., 457 n., 462 sq. n., 476 sq. n., 478-96 n., 488 n., 492-509 n., 500 n., 505 sqq. n., 510-17 n., 575 sqq. n., 607 sqq. n., 665 n., 694 n., 700-22 n., 719 n., 736 n., 783-803 n., 804 sqq. n., 825 sqq. n., 844-88 n., 882 sqq. n., 1105-12 n., 1113 sqq. n., 1201 sq. n., 1222 sqq. n., 1231 n., 1279 n., 1309 n., 1312-20 n., 1345 sqq. n., 1417 n., 1465-77 n., 1496 n., 1503 n., 1508 n.
 Corax, *Introd.* p. xxxix.
 'Cordax,' the 540
 Crates of Mallus, the 'Attic Dialect' of, *Introd.* p. lxix.
 Cratinus: defeats the *Clouds*, *Introd.* p. xxvii.; mentioned in the *Knights* *ib.*; attacks Aristophanes *ib.* p. xxviii.; attacks the Sophists *ib.* p. xxx.
 Critias, the law of, *Introd.* p. xxxv.
 crystal, use of 763 n.
 'dactylic' rhythms 651 App.
Daetates: allusion to the 528 sqq., 962 n.; resembled *Clouds* 546 n.
 dative: ethic 111, 116, 206, 271 n., 356 sq., 366, 481, 595, 688, 841; after a verbal substantive 305; temporal 386; instrumental 248; locative 272 n.
 Democritus 380 n., 404 n.
 Denis, on the *Clouds*, *Introd.* p. lvi.
 diaeresis in anapaestic dimeters, the neglect of the 892 n.
 Diagoras 'the Melian,' 830 App.
 Dicaearchus to Comedy, services of, *Introd.* p. lxvi.
 'dicasts' at Athens, the fee of the 863 n.
didascaliae, Aristotelian, *Introd.* p. lxvi.
 Didymus to Comedy, services of, *Introd.* p. lxx.
 Dio Chrysostom on Athenian education, *Introd.* p. xlv.
 Diogenes of Apollonia, *Introd.* pp. xxxi., xxxiii., xlix., lines 157 sqq. App., notes on lines 230, 264, 275, 378, 380, 404
 Diogenes Laërtius, misquotations of from the *Clouds* 412-17 nn.
 dithyrambic style, parody of 335 sqq.
 drugs at Athens, sale of 766 n.
 dual in Greek: = 'a pair' 31 n., 1336; of particip. 938; exaggerated use in the Atticists 980 crit. n.
 'dvandva' compounds 265 n., 332 n.
 eccyclema in the *Clouds*: the use of the p. 10; notes on lines 58, 184 sqq., 195, 218
 eclipses in the *Clouds*, references to 582 App.
 education: Athenian, *Introd.* pp. xli. sqq., lines 964 sqq. app.; Aristophanes on Athenian e. 961 sqq.; 'Cynical' scheme of e. 962 sqq. n.
 'eels,' Aristophanes' 559
 elision at change of speakers 729, 733, 778, 826, 849
 ellipse: of substantive 370; of apodosis 69 n., 108 n., 154; of verb 5 n., 84, 196, 227, 229, 267, 326; of particip. 125 n.; of *elvai* 143, 423; of *rus* 1123 n.
 Empedocles: on the Ionic school of natural philosophers, *Introd.* p. xxxix.; creator of rhetoric *ib.*
 'enopliac' rhythm, *Introd.* pp. lxxx. sqq., lines 457-75, 651 App.
 epanalepsis 351, 355, 422
 Eratosthenes: criticizes Callimachus, *Introd.* p. lii.; on Comedy lxvii.
 Euphronius, scholia of, *Introd.* p. lxviii.
 'Eupolideans' in the *Clouds*, *Introd.* p. lxxiv., lines 518-62 n.
 Eupolis 540, 543 nn.; attacks the Sophists, *Introd.* p. xxx.; *Flatterers* *ib.*; *Prospaltii* 539 n.; *Maricas* lines 518-62 n., 553 sq.

Euripides: parodies of *Aeolus* 1371 App., *Alceſtis* 1380, 1415, 1420, *Antiope* 1370, *Cyclops* 260, *Hecuba* 707 sqq. n., *Medea* 567 n., 1397, *Peleus* 1063, *Telephus* 891, 922; influenced by Diogenes of Apollonia 227 b sqq. n., 264 n.; his rationalism 1081 App.
'eye' in Greek, metaphorical use of 285 n.

flute at Athens, unpopularity of the 1357 n.

future, idiomatic use of 261 n.

gender in substantives, distinctions of 681 n.

genitive: of exclamation 153, 166, 364, 818; partitive 59, 138; of price 22, 31, 864, 876, 1224, 1396; of time 371; of respect 75 (tragic); after a verb compounded with *kard* 74

geography at Athens, the study of 206
geometry at Athens, the use of 202 n.

Gorgias, Introd. pp. xxxix. sqq.

greetings at Athens, fashions of 609 n.

Grote on the Sophists, Introd. p. xl.

'gymnasia' frequented by Socrates 417 n.
'gymnastic' at Athens 973 n.

hair at Athens: fashions of wearing the 14 n.; long hair worn by philosophers 836

'harmony,' Greek ideas of 968 n.

Hegel on 'Socrates' in the *Clouds*, Introd. pp. xxxiii., xlvii.

Heliodorus on Greek Metrik, Introd. pp. lxx. sq.

hendiadys 282 n.

Heraclitus, Introd. pp. xxxix., xlii.

Herodotus in the *Clouds*, reminiscences 272 n., 577 sqq. n.

hiatus 21 sq., 80, 82, 93, 97, 176, 202, 746, 791, 847, 866, 1165 n., 1248

'Hieromnemon,' the meaning of 624 App.

Hippias, the Sophist, in the *Clouds*: supposed allusion to 332 n., 638 n.; boastfulness of H., Introd. p. xl.

Hippo, 'water-theory' of, Introd. p. xxx., 96 App.

Hippocrates in the *Clouds*, allusion to 332 n.

historical narration, variation of tenses in 1375 n.

horse: cultivation of h. at Athens 13 n.; horse-riding 15 n.; price of h. at Athens 21 n.; marks on h. 23 App.; courses for h. 25 n., 28 n.

hyperbaton 217 n., 652, 788 n., 903 crit. n.

Hyperbolus: his brogue 558 n.; name of his mother 552 n.; alleged responsi-

bility for errors in the calendar 625 App.

imperfect, idiomatic use of the 57 n., 59, 63, 65

infinitive: equivalent to an imperative 433, 1080, 1352 crit. n.; of exclamation 268, 819; after *δρα* 434; after *δραον* 1252

interest at Athens: rates of 18 n.; compound interest 1156 n.

Ionic school of natural philosophers, Introd. p. xxxix.

Isocrates on the Sophists, Introd. p. xxxiv.

'italics' in Greek, representation of 554, 672 sq., 678, 831 n.

Joël on the real Socrates of the *Clouds*, Introd. p. xlix.; referred to in notes on 97, 101, 133, 137, 170, 176, 180, 229, 234, 247, 254 sqq. n., 362, 374, 386, 394, 476, 491, 514, 543, 575, 638, 658, 669, 700, 727, 742, 837, 906, 922, 981 sqq., 998 sq., 1002, 1047, 1178 sq., 1279, 1292, 1325, 1356, 1358, 1360, 1405, 1417, 1445 sq., 1427, 1431, 1468, 1503

Knights in the *Clouds*, references to the 554 sqq.

Köchly on the subjectivity of Socrates, Introd. p. xlvii.

Lampon 332 n.

law-courts at Athens, devotion to the 208

learning, the 'new 177-9 App.

lengthening of a short vowel: irregular 284, 320, 401, 514, 1429, 1468; lengthened before *ῥ* 344 crit. n.

Lessing on the character of 'Socrates' in the *Clouds*, Introd. p. xlv.

Leucippus 380 n.

literary jealousy at Athens, Introd. p. xxxiv.

Lycophron on Comedy, value of, Introd. p. lxvii.

lyre at Athens: popularity of the 1357 n.; used in recitations 1355 n.

madness at Athens, accusations of 845 n.

Magister, scholia of Thomas, Introd. p. lxi.

'maeueitic' method 137, 737 n.

manners, at table etc., at Athens, good 993 sqq.

manuscripts of the *Clouds*, Introd. pp. lvii. sqq.

maps of the world 206 n.

market-place at Athens avoided by the young 991 n.

match-making at Athens 41 n.
 'maxims' in rhetoric, the use of 952 n.
 'Megaric Comedy,' allusion to 539 sqq. nn.
 Meletus, alleged relations with Aristophanes 627 n.
 metaphors from the palaestra 126 n.
 Meton reforms the calendar 616 sqq. App.
 'metre' distinguished from 'rhythm' 638 n.
 middle voice used passively, the fut. of the 127 n.
 Milichius, Zeus 408 n.
 Milton, reminiscences of the *Clouds* in 92 n., 114 n., 192 n., 1008 n.
 Molière imitates the *Clouds*, Introd. p. lvi., notes on lines 21, 125 n., 143 sqq., 483, 635 sqq., 669, 814 sqq., 823, 825 sq., 842, 851, 865, 1222, 1496
 money-lenders at Athens, dislike of 1155 n.
 music: corruptions of 333 n., 971;
 music-teachers at Athens 973 n.
 names of demes used connotatively 156 n.; character-names 25 n., 65 n., 134 n.
 nominative: in the second member of an invocation 265; equivalent to a vocative 1168
 nurses' ditties, names of 1358 n.
 oaths: by a triad of divinities 264 sq., 1234; taken at a certain place 1233 n.
 Oeta, the hot springs of 1050 n.
 old age at Athens, respect for 993 sq. n.
 'old-and-new' at Athens 1134 sqq.
 optative, due to attraction 1251
 orators, morals of Athenian 1093 n.
 Orphic rites, parodies: cp. notes on 250, 254 sqq., 263 sq., 322, 463, 497, 627 sqq., 727
 'paedagogus' at Athens, character of the 981 sqq. n.
Panoptae of Cratinus, the, Introd. p. xxx., line 96 App.
 'Parabasis': constitution of the comic 518 sqq. n.; nature of the P. in the *Clouds* 518-62 n.
 'parechesis'; see *anominatio*
 Parnassus, the peaks of 603 n.
 participle: emphasis on the 381 n., 860 n., 998, 1241; after ω s and an imperative 458; ellipse of p. 125 n.
 parts in the *Clouds*, distribution of p. 9
 perfect indicative of settled condition 294, 319, 1133; in a prophecy 1277
 Pericles: friend of the Sophists, Introd. p. xli.; mention of P. in the *Clouds* 859
 Phaeinus, scholia of, Introd. p. lxiii.
 pheasants 109 n.

phenomena, rational explanation of natural, Introd. pp. xxxv. sq., lines 368 sqq.
 Philonides 530 n.
 philosophers to their pupils, the gifts of 317 sq.
 Philoxenus 335 n.
 'Phlyacian' farce, the features of 538 sqq. nn.
 plagiarism at Athens, charges of 547 n.
 plane-trees at Athens 1008 n.
 Plato *comœdus* 552 n.
 Plato *philosophus*: *Apologia*, Introd. p. liv.; Platonic reminiscences of Aristophanes 96 App., 264 sq. n., 321 n., 362 n., 441 n., 944 n., 995 n., 1421 n.
 plural with $\delta\upsilon\omicron$ 1223 n.
 Polus, Introd. p. xl.
 prepositions, confounded in MSS. 326 crit. n., 362 crit. n., 994 crit. n., 1005 crit. n.
 present subjunctive: use of 98 n., 561, 1116 n., 1153; p. indic. equivalent to perfect 894 n.
 'Proagon' in the *Clouds* 889-948 App.
 Prodicus, Introd. pp. xxxi., xxxiv., xli. sqq.; his influence on Thucydides 361 App.; suggested the theme of First Agon 889-948 App.
 'prolepsis' 230, 741
 pronunciation of $\alpha\iota$ in classical times 873 n.
 Protagoras: misrepresented in the *Clouds*, Introd. pp. xxx., xl. sqq.; teaches for fees, lines 98 n., 246 n.; denies objectivity 99 n.; makes the 'worse' the 'better' reason 113 n.; institutes grammar 671, etymology 633
 'psephismata' at Athens: the reign of 1429 n.
 punishment at Athens, corporal 972
 Pylus, the affair of, Introd. p. xxv.
 Pythagoras, Introd. p. xlix., notes on lines 140, 415, 727, 837, 1432, 1439 sqq.; vegetarianism of P. 176 n.
Pytina of Cratinus, Introd. pp. xxvii. sq.
 racing at Athens 28
 Rapp on the *Clouds*, Introd. p. lv.
 rationalism of Socrates and the Sophists, Introd. pp. xxxiii., xlvii.
Ravennas in the *Clouds*, the value of the, Introd. pp. lviii. sq.
 reading aloud $\kappa\alpha\tau\grave{\alpha}$ $\delta\iota\sigma\tau\omicron\lambda\omicron\gamma\eta\nu$ 60 n.
 repetition of similar sounds 77 n., 123 n.
 rhyme, the effects of 485 n., 494 n., 711 sqq. n.
 Sannyrio 539 n.
 scholia in R and V, the comparative value of the, Introd. pp. lxi. sqq.

school songs at Athens 967

shoes, Persian 151

Sicilian intellect, character of the, *Introd.* p. xxxix.

slaves, licence among 5 n.

Socrates: in the *Connus* of Amipsias, *Introd.* p. xxix.; the representative of the Sophists *ib.* pp. xxxi. sqq., xlv. sqq.; feud with Aristophanes *ib.* p. xxxi.; character in the *Clouds* *ib.* pp. xlv. sqq.; misrepresented in the *Clouds* *ib.* pp. xxxi. sqq.; personal traits in the *Clouds* *ib.* p. xxxii., lines 137 n., 362 sq.; philosophic traits *ib.* p. xxxii.; a comic figure *ib.* pp. xxxii. sq.; compared to Silenus *ib.*; confounded with the Sophists *ib.*; 'methodic doubt' *ib.* p. xxxiv.; not a natural philosopher *ib.* pp. xii., xxxi.; how far a rhetorician *ib.* p. xxxv.; 'spiritual fascination' 94 n.; asceticism 103 n., 415 n.; attitude towards geometry 177-9 App., 202 n.; not a transcendentalist 225 n.; a reputed atheist 248 n.; opposed to anthropomorphism 253 n.; his dialectic 317 n.; jests etymologically 394; seeks illustrations from common life 145 App., 234 n., 408 sqq. n.; values memory 414 n., 483 n.; his desultoriness 704 n.; Socratic 'diaeresis' 742 n.; once a sculptor 773 n.; Socratic 'maeueutic' method 137 n., 731, 737 n.; mental abstraction 700-22; Socratic deities 424, 627; on 'Metrik' etc. 638

Socratics, description of the 101 sqq.

Sophists: attacked by Cratinus and Eupolis, *Introd.* p. xxx.; original meaning of word *ib.* p. xl., line 331 n.; Isocrates on the S. *ib.* p. xli. n. 2; analysis of their teaching *ib.* pp. xxxviii. sqq.; exact fees for teaching 98 n., 876; teach the 'worse reason'

113 n.; 'traitorous corrupters' of the youth 928 n.

'soul,' philosophic use of the word 94 n. Sphacteria, fate of the Spartan prisoners from 186 n.

stage directions, 1 n., 889 sqq. n.

'subscriptions' appended to the *Clouds*, *Introd.* p. lxiii., line 1511 n.

Suidas, the value of in the *Clouds*, *Introd.* p. lix.

superlative, irregular 790 n.

Swift quoted 115 n.

Symmachus, scholia of, *Introd.* pp. lxiii. sqq.

synzesis 901 *crit. n.*, 931, 1373

Thales 180 n.

Theophrastus on Comedy, *Introd.* p. lxvi.

Thrasymachus, *Introd.* pp. xl. sq.

Thuri, colonization of 332 n.

Tisias, *Introd.* p. xxxix.

tnesis of preposition 792, 1440

tongue at Athens, the value of the 424 n.

tribrach, followed by an anapaest (in a comic senarius) 663 n.; unusual division of a t. 29 n., 817, 884 *crit. n.*

Triclinius, scholia of, *Introd.* p. lxi.

Trophonius, cave of 508 App.

Tzetzes, scholia of, *Introd.* p. lxi.

usury at Athens, unpopularity of 1155 sq. n.

Venetus in the *Clouds*, the value of the, *Introd.* p. lviii.

war-dance at Athens 988 n.

Wieland on the *Clouds*, *Introd.* p. lvi.

witches, Thessalian 749 n.

Zeno, *Introd.* p. xxxix.

Zieliński on a lost Agon in the *Cloud* 263 sqq. App.

INDEX GRAECITATIS

ἀβέλετος: -οι 1201
 ἀγαθός 797; -ῆ 61; -όν 826, 1062; ᾠγαθέ
 675, 726; -οί 101 n.; -αί 805; -ᾶν
 339; -ά 805; βέλτιον 589, 594; -ονα
 1050; -ιστος 418
 ἀγαλμα 995 n.; -ατα 306
 ἀγειν 615, 626; ἀγε δὴ 478, 636, 775,
 δ. νυν 489; -ομαι 241 n.; -όντων 621
 ἀγιος: -λαις 304
 ἀγορά: ἐν -ᾷ 1055; -άν 991; κατὰ τὴν
 -άν 1003
 ἀγορεύειν: ἡγορεύετε 1456
 ἀγορητής: -ήν 1057
 ἀγρεῖος 655
 ἀγριος: -ον 349 n., 567
 ἀγροικος 43, 47, 646; -όν 628, 1457
 ἀγών 958
 ἄδειν 158, 1358, 1360; -ων 721; ἄστέον
 1205
 ἀδελφή: ὁμομητρίαν -ήν 1372
 ἀδελφός 1372; -οῦ 536
 ἀδικεῖν: -εῖς 25; ἡδίκουν 1509; ἡδίκηκα
 497, -ας 1080; ἀδικήσαιμι 1467; ἀδι-
 κοῦντ' ἀδικεῖσθαι 1175; ἡδικημέναι 576
 ἄδικος 1141; -ον 116, 885; -α 884; καὶ
 δίκαια κᾶδika 99; -ώτερα 115; -ώτατον
 657
 ἀδολέσχης: -ῶν 1485
 ἀδολεσχία: -α 1480
 ἀδύνατος 1077
 ἀεί 469, 547, 552, 1458 crit. n.; ἀεί 1011,
 1279, 1288
 ἀένσος: -οι 275
 ἀέριος: -ας 337
 ἀεροβατεῖν: -ῶ 225, 1503
 ἀερονυχής: -εῖς 337
 ἄηρ: -έρα 198, 230, 393, 762
 Ἄηρ 264; νῆ τὸν Ἄερα 627, 667
 Ἀθάμας: -αντα 257
 Ἀθάνα 602
 ἀθάνατος: -ας 289
 Ἀθῆναι 207; -έων 401 n.
 Ἀθῆναιος: -οις 413, 918; -οισι 609
 ἀθρεῖν: -ήσω 731
 ἄθροος: -ους 965

ἀθῶος: -ον 1413
 αἰβοί 102, 829, 906
 αἰγίς: -ιδος 602
 Αἴγυπτος: -φ 1130
 αἰδοῖος: -οισι 978
 Αἰδώς: -οὖς πάγαλμα 995 n.
 αἰτεῖν: -ε 1166 n.
 αἰθέριος 380
 αἰθέρ: -έρος 285
 Αἰθήρ 265; -έρα 570
 αἰθρία: -ας 371 n.
 αἰξ: -γας 71
 αἰρεῖν: ἀρθτε 266, -ῶμεν 276
 αἰρεῖν: ἔλω 845; ἐλόντες 591; ἡρεῖσθε
 582; εἰλεσθε 587; ἐλέσθαι 981 crit. n.;
 αἰρούμενον 1042
 αἰσθάνεσθαι: -ῆ 804; ἦσθον 292; αἰσθα-
 νόμενος 1381
 αἰσχυρός: -όν 995, 1020 sq., 1078; -οῖς
 992, 1374; -ῶς 920
 Αἰσχύλος: -ον 1365; -ον 1366
 αἰσχύρειν: -εσθαι 992
 αἰτεῖν: -ήσαντος 1383; -ουμένου 1137
 αἰτιάσθαι: -άση 1433
 αἴτιος 85, 1454
 Ἀκαδήμεια: -αν 1005
 ἀκάματος: -ον 285
 ἀκαρή 496
 ἀκόλαστος 1348
 ἀκολουθεῖν: -ήσεις 505
 ἀκόρητος 44 n.
 ἀκούειν: ἡκουσ 4, -σας 383, -σάτην 529,
 -σατε 291; ἀκήκοας 738; ἀκούσαι 963;
 ἀκούων 1329; -σας 937; -σασα 319
 ἀκριβής: -ῶν 130; -ῶς 100
 ἀκροᾶσθαι: -σάμενος 1343
 ἀκτίς: -ῖσιν 572
 ἄκων: -οντα 868
 ἀλαζών 449; -όνες 1492; -όνas 102
 ἀλγέειν: -ει 716
 ἀλεῖν: -οῦσαν 1358
 ἀλείφειν: ἡλείφατο 836, 977
 ἀλεκτρύαινα: -αν 666 sq. n., 851 sq.
 ἀλεκτρύων 664 (bis); -όνα 663, 848 sq.;
 -όνας 1427, 1430

ἀλέκτωρ 666 n., 851

ἀλεξίκακος: -ε 1372

ἀληθες 841

ἀληθής: -ῆ 519; -ῶς 209, 341, 373

ἀλλοσκεύ: ἀλούς 1079

ἀλλὰ 5, 8, 11 sq., 53, 73 sq., 78, 86, 106, 123-27 (repeated 5 times), 132, 139 sq., 133, 195 sq., 198, 214, 217, 227, 238, 297, 316, 368, 374, 380, 395, 401, 420, 431, 434, 458, 476 n., 498, 510, 544, 547, 587, 611, 616, 634, 641, 658, 660, 675 sq., 683, 687, 696 crit. n., 726 sq., 757, 762, 785, 793, 803, 815, 827, 839, 843, 850, 854, 857 (*bis*), 894, 901, 959 (in a catacel.), 1005, 1140, 1146, 1215, 1221, 1267, 1285, 1349, 1351 (in a catacel.), 1373, 1379, 1420, 1457, 1467, 1472, 1484; ἄ. . . γὰρ 798 n.; ἄ. . . γε 126 n., 401 n., 676 crit. n., 785, 797, 1243 crit. n.; μὰ Δι' ἄ. 330, 1291; νῆ τὸν Δι' ἄ. 652; οὐ μὴ (c. fut.) . . ἄ. (c. fut.) 505 n.; οὐ γὰρ ἄ. 232 n.; οὐ γὰρ μὰ Δι' ἄ. 331 crit. n.; ἄ. οὐδέ 1396 n.; ἄ. οὐδ' ἐγὼ μέντοι . . γε 126 n.; ἄ. οὐδ' ὥς 527 n.; οὐκ, ἄ. 204, 258, 898; ἄ. οὖν 985; ἄ. οὖν . . γε 1002; σὺ δ' ἄ. 1369; hyperbaton of ἄ. 652 n.; = *tamen* (in an ellipse) 1364 n.

ἀλλήλοισι: -οιν 394; -αῖσιν 384, 548; -ας 378

ἄλλος: -ω 360; -ο 704, 994; ἄλλοι 558; -α 365, 615, 1427; -οις 425, 1118; τίς ἄλλος ἀντί 653; τί γὰρ ἄ. 1231; τί δ' ἄλλο; 1088; τί δ' ἄλλο γ' ἦ 1287, 1447, 1495; ἄλλο τι δῆτ' οὐ (in a question) 423 n.; εἴπερ τινὶ κάλλω 356; οὐκ ἔστι παρὰ ταύτ' ἄλλα 698; ἄλλως τε μέντοι καὶ 1269 n.

ἄλμυρός: -ᾶς 567

ἄλς: ἄλσιν 1237

ἄλφιστα: -ων 106; -α 176

ἄμα: ἄ. καὶ 292

ἄμαθής 135, 492, 842

ἄμαξίς: -ίδα 864; -ίδας 880

ἄμαρτάνειν: ἡμαρτες 1076 n.

ἄμελει 422, 488, 877, 1111

ἄμελεῖν: -ῆ 989; -ήσας 409

ἄμέτρητος: -ε 264

ἄμπελος: -οι 1124

ἄμυνειν: -εται 1428; -άθετε 1323 n.

Ἄμυντας: -ία 31, 689; -ία 690

ἄμφι: ἄ. μοι αὐτε 595 n.

ἄμφορεύς: -ῆς 1203

ἄμφω 112, 849

ἄν: (1) with indic., (α) in an unreal condition 5 (elliptical), 227, 232, 1056, 1347; (β) of an habitual act 54, 855 (imperf.), 977 (aor.), 1385 (imperf. and aor.), 1383 (pluperf.); (2) with opt. 118 sq., 167, 360, 422, 689, 753, 755, 783, 870, 1082, 1151, 1157, 1182 sq.,

1231, 1237; repeated (α) with indic. of habit 977 sqq., (β) with indic., in an unreal condition 1057, (c) with opt. 118, 425, 840; in an ellipse 5 (indic.), 154 (opt.); τί δῆτ' ἄν (opt.) 154; τί δ' ἄν . . καὶ 840; ἄττ' ἄν . . <καὶ> 345, 785; ἔως ἄν 1460, 1489; ἡνίκ' ἄν 622, 1124; ὅπως ἄν c. subj. 739, 937, 1461; in a repeated question 690; c. opt. (in an indirect question) 759, 776 n.; ὅσ' ἄν 808; ὅς ἄν 942; ἄν 89; ὅστις ἄν 1152, 1458 crit. n.; πρὶν ἄν 267; πῶς ἄν 874; ταχὺ γ' ἄν 647 (ironical) n.; τίς ἄν (in a wish) 729

ἀναβάλλειν: -βαλῶ 1139

ἀναγεύειν: -γεύσαι 523 n.

ἀναγιγνώσκειν: -γνῶ 19

ἀναγκάζειν: -σθῶσι 376; -ζων 379

ἀνάγκη 437; -ῆς 405; -ῆν 377; -ας 1075

ἀναγρύζειν: -ξῆ 945

ἀναδεικνύναι: -νται 304 n.

ἀναλδεια: -ας 1236

ἀναιρεῖν: -εἰλετο 531; -έλεσθαι 981 crit. n.

ἀναλσχυντος 909; -ε 1380

ἀνακοινοῦν: -οῦσθαι 470 n.

ἀνάμεστος: -α 984 n.

ἀναμετρεῖν: -εμέτρει 152; -εἶσθαι 203

ἀναξ: ᾧ δέσποτ' ἄ. 264 n.; Φοῖβ' ἄ. 595

ἀναπείθειν: -πεῖθουσιν 96; -πεῖσει 1019,

1394; -πεῖσω (subj.) 77; -πεῖσειν 1340,

1342; -πεῖσας 868

ἀναπιστήριος: -αν 875

ἀναπιμπλάναι: -πλήσει 1023; -πλήσειν 995 crit. n.

†ἀναπλάττειν 995 crit. n.

Ἀναπνοή: -ῆν 627

ἀνάρμοστος 908 n.

ἀνατέλλειν: -οι 754

ἀνατιθέναι: -θεῖς 1453 n.

ἀνατρέπειν: -πει 884; -ψω 901

ἀναχωρεῖν: -εχώρου 524

ἀνδρείος: -ότερος 1052

ἄνεμος 404

ἀνέρεσθαι: -ῆρετο 144, 156

ἀνέχκειν: -ῆ 363; ἡνεσχύμην 1363

ἀνῆρ 218; ἀνδρῶν 528; 'a man' (*par excellence*), ἀνδρα 1050, ἀνδρῶν 528; 'a man' (with human weaknesses) 1421; emphasizing a term of commendation, δεξιὸν ἀνδρα 418, ἀνδρας δεξιούς 834, ἀνδρας Μαραθωνομάχους 986; — of abuse, ἀνὴρ κακοδαίμων 1263, ἀνδρῶν φορτικῶν 524, ἀνδράσιν χολῶσιν 833; a fulcrum for an adj., ὠνδρες ἥλικες 1437; with a subst., ἀνὴρ ποιετής 545, ἀνδρὶ δημότῃ 1219; equivalent to τις, ἀνδρα 1046, 1214; equivalent to a pronoun, ἀνὴρ 1033, τὸν ἀνδρα 1346

ἀνθεῖν: -εῖ 897; ἤνθουν 962

ἀνθος 1026

ἀνθραξ; -κες 97

ἀνθρηνή: -ὦν 947
 ἀνθρωπος: -ου 1350; -ω 512; -ων 465;
 -ois 444, 841 n.; ἀνθρωπε 1495; ὠν-
 θρωπε 412, 644; emphasizing a term
 of abuse, ἄ. ἀμαθής 492 crit. n.
 ἀνύειναι: -ειμι 1058
 ἀνύειναι: -εῖται 956 n.
 ἀνιππος: -ον 125 n.
 ἀννηθον 982
 ἀνόητος: -ων 417; -τους 898, 919; ὠνόητε
 858
 ἀνοίγειν: -γε 181 (*bis*), 183
 ἀνταποπέρδεσθαι: -παρδεῖν 293
 ἀντεπιεῖν 998; -ερεῖς 1079, 1343; -εἵπομαι
 1417
 ἀντί 338, 653; ἀνθ' ὧν 1310 crit. n.
 ἀντιβολεῖν: -ῶ 110, 155, 224, 314
 ἀντιγραφῆ: -ἀς 472
 ἀντιδικεῖν: -ὦν 776 crit. n.
 ἀντιλέγειν 888, 1339; -λεγων 901; -λεγόν-
 τιν 938; -λέξει 1040
 ἀντιλογεῖν: -ῆσαι 321
 ἀντιλογικός 1173
 Ἀντίμαχος: -ου 1022
 ἀντιτύπτειν 1424
 ἀνυπόδητος 363; -ους 108
 ἀνύτειν: -σας 181; ἄ. τι 506, 635, 1253
 ἄνω 231; ἄ. τε καὶ κάτω 616
 ἄξιος 525; -ον 1041 (c. gen.), 1074 (c.
 inf.); -α 474 (c. dat.)
 ἀξιούν: ἡξίωσα 523
 ἀξύστατος: -ον 1367 n.
 ἀοιδῆ: -αῖς 297
 ἀπάγειν: -αγε 32; -αγαγεῖν 216; -άγεσθαι
 1105
 ἀπάγειν: -αγξαλίην 780; -άγχεσθαι
 988; -άγγων 1385
 Ἀπαιδῶν 1150
 ἀπαιδῶμα 729
 ἀπαιτεῖν: -εἰς 1249; -ὦν 1247
 ἀπαλλάττειν: -οιντο 1194 n.
 ἀπαντᾶν: -ὦν 425; -ὠντες 452
 ἀπαξ 551
 ἄπας 955; -ν 946, 1020; -ντων 368, 577;
 -ντας 611, 613, 1057, 1316; -ντα 40,
 807, 1037, 1071, 1430, 1453
 ἀπαστία: -αν 621 n.
 ἀπειλεῖν 617
 ἀπεῖναι: -έσομαι 887 n.; -έστω 705
 ἀπεραντος: -ον 3, 393
 ἀπεριμερίμωως 136 n.
 ἀπέρρειν: -ε 783
 ἀπερυσθῖαν: -ἄσαι 1216
 ἀπέρχεσθαι: -ελθε 744
 ἀπέχειν: -ει 417; -εσθαι 991
 ἀπηγῆς: -ές 974 n.
 ἀπιέναι: -ειμι 1254
 ἀπό 173, 216, 226 sq., 277, 385, 392,
 431, 768, 1254, 1273
 ἀποβλέπειν: -ε 91
 ἀποδεικνύναι: -δείξω 1334
 ἀποδημεῖν 371

ἀποδιδόναι: -δῶσεις 1243, 1252, 1278; -δῶ
 739; -δοῖν 118, 755, 1250; -δῶσειν
 1227; -διδόντα 245
 ἀποδιώκειν: -διώξῃ 1296
 ἀποθραύειν: -θραυσθῆς 997
 ἀποκόπτειν: -κεκόψονται 1125
 ἀποκρίνεσθαι: -κρινοῦμαι 1245; -κριναι
 345; -κρινάμενος 1244
 ἀπολαμβάνειν: -λήψεσθαι 1140; -λαβεῖν
 1274, 1283
 ἀπολάπτειν: -ψεις 811 crit. n.
 ἀπολαύειν: -λαύσαιμι 1231
 ἀπολείπειν: -λιποῦσα 1068
 ἀπολιταργίζειν: -ιεύς 1253 n.
 ἀπολλύναι: -ολῶ 892, 899; -ολεῖς 893,
 1466, 1499 (*bis*); -ολοῦσι 715, 1181;
 -ολῶλεκα 857; -ολῶλεκεν 26; -ώλεσα
 859, 1265; -ώλεσας 856, 1177; -ολεῖν
 1136; -όλλυμαι 16, 709; -ολοῦμαι
 (tmesis) 792, 1440; -ολῆ κάκιστα 726;
 -ολεῖται 948; -όλωλα 726, -όλωλας 1077;
 -όλωλεν 905; -όλοιο 6, 1236; -ολέσθαι
 41
 Ἀπόλλων: -ω 373, 388, 732
 ἀπομύναι: -ομόσαι 1232
 ἀποπειράσθαι: -ρῶ 477
 ἀποπέμπειν: -πέμψον 1244
 ἀποπνίγειν: -ήσομαι 1504
 ἀπορεῖν: -ρῆς 743
 ἄπορος: -ον 629, 703
 ἀποσεῖν: -σάμεναι 287
 ἀποστερεῖν 487, 1464; -στερηῆσαι 1305;
 -στερεῖσθαι 1072
 ἀποστερητικός 728; -ήν 747
 ἀποστερητρίς: -ἰδα 730 n.
 ἀποστρέφειν: -στρέψαιο 776 crit. n.
 ἀποσχίζειν: -έσχισας 1408
 ἀποτρέπειν: -θρεξῆ 1005 crit. n.
 ἀποφαίνειν: -φανῶ 1331; -φηναι 368 n.;
 -φαινοῦσαι 352
 ἀποφεύγειν: -φύγοις 1151, -φύγοι 167
 ἀπόφευξις: -ιν 874 crit. n.
 ἀποφθείρειν: -φθερῆ 789
 ἀποχαλᾶν: -χαλᾶ 763
 ἀπραγμοσύνη: -νῃς 1007 n.
 ἄπτειν: -ουσι 768; ἥπτες 57; ἄπτε 18;
 ἡμμένην 1490
 ἀπωτέρω 771
 ἄρα 165, 188, 217, 1181, 1256; c. imperf.
 1028, 1476; ταῦτ' ἄ. 319, 335; εἶπε . .
 εἶπε . . εἶτ' ἄρα . . ἡ 270 sqq.; in an
 apodosis 410; ἄρά γε . . ἄρα 465 n.;
 οὐκ ἄρα 1252 crit. n.; οὐκ ἄρα . . γε
 121 n.; τὰρα 1154
 ἄρα: (1)=*nonne* 804; ἄ. δῆτα 1094; (2)
 syllogistic (c. imperf.) 1301; in a
 question of indignation 1252 n.
 ἀράττειν 1359 crit. n., 1373 crit. n.
 ἀργαλέος 450
 ἀργός 53; -οῖς 316 n.; -οὓς 334
 ἀργύριον 98, 756, 1247, 1249, 1283, 1288
 1295; -ου 1285

- ἄρδεν : -ομέναν 282
 ἀριθμός 1203
 ἀριστᾶν 416
 ἀριστος : -ον 430, 1048 ; -α 529
 ἄρμα 69
 ἀρμονία : -αν 968
 ἀρνακίς : -ίδων 730 n.
 ἀρπάζειν 982
 ἄρπαξ : -αγα 351
 ἄρρηγν : -ενα (masc. or fem. sing.) 663, 671 sq. ; (neut. plur.) 659 sq., 682, 685, 687 sq.
 ἄρρητος : -ων 302
 ἄρτι 144, 853
 ἀρτίως 726, 1149
 ἄρτος : -ον 1383
 ἀρύτειν : -εσθε 272
 ἀρχαϊκός : -ά 821 crit. n.
 ἀρχαῖος 915, 1469 ; -αν 961 ; -ον 593, 1357 ; -α 984, 1154 (τάρχαϊα 'capital')
 ἀρχεῖν : ἡρξάτο 1310, 1351 ; -άμεσθα 1358
 ἀρχή : αἱ ἀρχαί 1197 n.
 ἀσκαλαβώτης : -ον 170
 ἀσκάντης : -ην 633
 ἀσκεῖν 1059 ; -ῆσαι 931
 ἀσκός : -ὸν δέειρειν 442 n.
 ἄσμα 966
 ἄσματοκαμπτής : -άς 333 n.
 ἀσπάζεσθαι : -ομαι 1145
 ἀσπίς : -ίδα 989
 ἀστέις : -ον 204, 1064
 ἀστραπή : -ῆς 583
 ἀστρονομεῖν 194
 ἀστρονομία 201
 ἄστυ : -εως 47
 ἀτάρ 30, 187, 382, 403, 677, 693, 760 ;
 ἄ. . . γε 1220
 ἀτεχνῶς 408, 425, 453, 1174
 ἀτιμάζειν : -άση 1121
 ἄτολμος : -ον 458
 ἀτραπός : -ὸν 76 n.
 ἀτρέμα 743
 ἀτρέμας 390
 ἀτρεμεῖ 261 crit. n.
 ἄττα 630, 1137 crit. n.
 ἄτταται 707
 ἄττειν : ἄττεις 1299
 Ἀττικός : -ὸν 209, 1176
 ἀτυχεῖν : -ήσεις 427
 αἰ 51, 394, 651, 1060, 1423 ; ἕτερον
 αἰ 757, 1444 ; εἰτ' αἰ 966 ; αἰ πάλιν
 αἰθις 975 n. ; αἰθις αἰ 745 crit. n., 1379
 αὐγή : -αῖς 286
 αὐθις 496, 550, 557, 593, 670, 1328 ; αἰ
 πάλιν αὐθις 975 n. ; αὐθις αἰ 745 crit. n., 1379
 αὐλός : -ὦν 313
 αὐτε 595 n.
 αὐτίκα 805
 αὐτός 128, 219 ('the master,' bis), 737, 870, 886, 1128, 1207, 1275, 1403 ; αὐ.
 καθ' αὐτόν 194 ; αὐ. σό 221 ; -οῦ 161, 172, 350, 352, 381, 477, 1109, 1127 ;
 -ῆς 150 ; -ῶ 550, 555 ; -ῇ 54, 617 ; -ὸν 156, 220, 371, 479, 845, 930, 943, 1034, 1068, 1079 n. ; -ήν 387, 748, 759 ; -ό 745 crit. n. ; αὐτὸ τοῦτο 1038 ; τοῦτ' αὐτό 1499 ; ταυτό 663 n., 849 ; ταυτόν 674, 1432 ; ταυτόν τοῦτο 234 crit. n. ; -ώ 410 ; -οί 1156 ; -ά 631 crit. n., 901, 1046 crit. n., 1181, 1256 ; ταῦτά 546 ; αὐτά ταῦτα 697 ; ταῦτά ταῦτα 1328 ; -ὦν 319, 682, 970, 1491 ; -οῖς 112, 1302 (c. dat.) ; -οῖσι 198, 440 ; -ούς 1481 ; -άς 330, 379, 405 sq. ; αὐτοῦ adv. 1390
 αὐτοῦ 515 (hyperbaton), 960 (=σεαυτοῦ, see crit. n.), 1214 ; -ῆς 145 ; -ῇ 544 ; -ὸν 194
 αὐχμεῖν 442 ; -εἰς 920
 αὐχμός : -ὸν 1120
 ἀφαιρεῖν : -ῆρέθη 169, 625
 ἀφάλλεσθαι : -ῆλατο 147
 ἀφανίζειν : -σειας 759 ; -ων 542, 972
 ἀφάνισις : -ιν 764
 ἀφιέναι : -λεμεν 1426 ; -ες 1139 ; -εις 744
 ἀφορᾶν : -ορώμεθα 281
 ἀφορμᾶσθαι 607
 ἀφυκτος : -ον 1037 n.
 ἀφωνος : -ον 1320
 ἀχθεσθαι : -η 416 ; -έση 865
 βαδίζειν 162, 964 ; ἐβάδιζεν 980 ; -ε 860 ;
 -ων 128, 415
 βαθύς : -ύ 514 n.
 βαλναι : ἔβα (Doric) 30
 βαῖος : -άν 1013
 βακτηρία : -α 541
 Βάκχη : -αις 605
 βαλανεῖον 837, 1054 ; -ων 991
 βάλλειν : -ει 399 ; -ε 133, 1508 ; -ων 396 ;
 βληθεῖς 997
 βάραθρον 1449 n.
 βάρβαρος 492
 βαρναχής : -έος 277
 βαρύβρομος 313 ; -ον 284
 βαρύν : -εῖαι 377
 βασιλεύειν : -ει 828, 1471 ; -ων 381
 βασιλεῖς : ὦ Ζεῦ βασιλεῦ 2, 153
 βάτραχος : -ους 881
 βδελυρός 446
 βδελύττεσθαι : -ομαι 1133
 Βεκκεσέληνος : -ε 398 n.
 βία : -ας 164 ; -α 162, 232
 βινεῖν : ἐβίνει 1371 crit. n.
 βίος 43 ; -ον 626 ; -ον 464, 838
 βλάβη 1161 n.
 βλαστάνειν : -ουσι 1124
 βλέπειν : -ει 193 ; -ουσι 187 ; -ε 323
 βλέπος 1176 n.
 βλιτομάμμας : -αν 1001 n.
 βοά : -άν 1155
 βόαμα 967

βοᾶν : -ᾧ 543 ; -άσονται 1154 ; -ῶντα 1386

βολβός : -ούς 188

βόσκειν : -ουσι 331, 334

βόστρυχος : -ον 536

βοτὸν : -ά 1427

βούλεσθαι : -ομαι 78, 293, 482, 738, 1212, 1257, 1274, 1344, 1499 ; -ῃ 250, 345, 636, 737, 1106, 1336 ; -εται 1305 ; -άμεσθα 1116 ; -εσθε 1262 ; -ονται 348, 439, 454 ; -ήσεται 1129, 1320 ; -ῃσθε 1117 ; -όμενος 239 ; -όμενος 470

βουλεύειν : -ων 419

βουλευμα : -των 1034

Βουφόνια : -ων 985 n.

βραδύς 129

βραχύς : -έα 482

βρενθέσθαι : -ῃ 362

Βρόμιος : -α 311

βροντᾶν 393 ; -ᾧ 391 ; -ῶμεν 580 ; -ῶσι 375 ; -ῶν 374

βροντή 389, 394, 583 ; -ῆς 292, 382 ; -άς 294

βροντησικέρανος : -οι 265 n.

βροτός : -οῖσιν 460

βρύειν : -ων 45 n.

βρῦν 1382 n.

Βυζάντιον : -ω 249

βυρσοδέψης : -ῃν 581

βωμολοχεύεσθαι : -σαιτο 970

βωμολόχος 910

γαᾶ : γᾶν 300

γαῖα : -αν 290

γαλεώτης 173 ; -ῃ 174

γαμεῖν : ἐγάμουν 49 ; ἐγῆμα 46 ; ἐγῆμε 1067 ; γῆμαι 42

γάμος : -ον 438

γαμφός : -ούς 337

γάρ 18, 27, 138, 141, 146, 183, 190, 221, 247, 285, 297, 323, 328, 331, 368, 433, 435, 437, 484 crit. n., 528, 530, 536, 576 sq., 579, 587, 610, 625, 639, 655, 679 n., 728, 736, 799, 813, 867 sq., 891, 897, 902 sq., 956, 1038, 1047, 1056, 1068, 1071, 1077, 1079, 1117, 1135, 1142, 1157, 1181, 1186, 1228, 1245, 1292, 1440, 1442, 1510 ; in a question of indignation 57, 1470 ; — of surprise 191, 200, 218, 248, 351, 1179, 1231 ; οὐ γὰρ ἄν 119, 227 ; φέρε γάρ (in a question) 218, 342, 370, 903 ; τί γάρ . . . δῆτα 403 ; οὐ γὰρ ἀλλά 232 n. ; οὐ γάρ . . . ἀλλά 331 crit. n. ; οὐ γάρ . . . γε 342, 360 ; γάρ δῆ 396 ; γάρ δῆ . . . γε 402 ; ἀλλά . . . γάρ 798 ; γάρ . . . ἄρα 1359 crit. n. ; οὐ γάρ τοι 365

γαστήρ : -έρα 387, 409, 549

γαστρίδιον : -ου 392

γε : = 'aye' 893 ; = 'I mean' 1190 n. ; the symbol of an ellipse 108, 135, 251, 253, 672, 688, 734, 773, 848, 930,

1153, 1180 ; emphasizing an adj. 103, 1349, 1378, 1394, 1462 ; — an adverb : ἐνταῦθά γε 696 ; εὐ γε 75, 667, 757, 866, 1150, 1201 ; πρὸ τοῦ γε 913 ; τό γε τῆμερον 1510 ; — a demonstr. pron. 189, 457, 687 ; — a pers. pron. 785, 1275, 1282 ; — a verb 870, 1112 crit. n. ; — a particip. 1410 ; after an oath 261 ; ἀλλὰ . . . γε 401 n., 676, 785, 797, 1243 ; ἀλλ' οὐδ' ἐγὼ μέντοι . . . γε 126 ; ἀλλ' οὖν . . . γε 1002 ; ἄρά γε . . . ἄρα 465 n. ; ἀτὰρ . . . γε 1220 ; δέ γε 169, 175, 211, 914 sq., 920, 1505 ; εἰ γὰρ . . . γε 1393 ; εἰ μή πέρ γε 1183 ; ἔτι δέ γε 681 crit. n. ; ἰδοὺ γ' ἰδοὺ 818 n., 1470 ; καὶ . . . γε 293, 355, 388, 854, 938, 1067, 1146, 1227, 1235 ; καὶ μὴν . . . γε 4, 1036 (in a reply to a catapel.) 1153 (id.), 1185, 1414, 1441 ; καίτοι γε 876 crit. n. ; καίτοι . . . γε 921 ; μέν γε 1172, 1382 ; μή μοι γε 84 (c. acc.), 432 (c. infin.) ; μή πω γε 196 ; νυνὶ γ' ἤδη 295 crit. n. ; οἶμαι γε 1112 crit. n., 1391 ; ὅμως γε μὴν 631, 822 ; ὅσον γ' ἐμ' εἰδέναι 1252 ; ὅτε . . . γε 1217 ; οὐ γὰρ δῆ . . . γε 402 ; οὐ γὰρ . . . γε 342, 360 ; οὐδ' ἄν . . . γε 425 ; οὐκ ἄρα . . . γε 121 ; οὐ μὴν . . . γε 53 ; οὐνεκά γε 420 crit. n. ; πλὴν γε 1429 ; ταχύ γ' ἄν (ironical) 647 n. ; τί δ' ἄλλο γ' ἢ 1287, 1447, 1495 ; γέ τοι 327, 878 ; γέ τοι δῆ 372 ; ὥς γ' ἐμοὶ δοκεῖς 1271 ; ὥσπερ γε 673 ; ὥστε . . . γε 431 n. 1242 n.

γέλων : -ονες 1322

γελᾶν : -ᾧ 560, -ᾶτε 623 ; -α 1078 ;

ἐγέλασας 820

γελοῖος 1241

γέλως 539 ; -ωτα 1035

Γενετυλλίς : -ίδος 53 n.

γενναῖος : -ως 532

γέραιος : -αιτέρων 1395

γερόντιον 790

γέρων 129, 1304 ; -οντα 1457 ; -ον 746 ; -οντες 1417 ; -οντας 1418

γεωμετρία 202

γῆ 232 : γῆς 188, 206, 227, 567, 578 ; γῆν 187, 203, 264

Γῆ 364

γηγενής : -εῖς 853

γίγνεσθαι : -εται 1288, 1293 ; -ονται 348 ; -οιντο 1191 ; γενήσομαι 262, 502, 504, 1218 ; -ῆση 260, 418 ; -ήσεται 3 ; γε-γένημα 722 ; ἐγένετο 60 ; -οντο 352, 354 ; γενοῦ 107, 148 ; γένοιτο 512, 1182 sqq., 1333 ; -έσθαι 1351 ; -όμενος 242 ; -ον 1062

γιγνώσκειν : -εις 912 ; γνώση 842, -εται 536 ; ἔγνωκας 1095 ; γνώμεν 1459 ; γνούς 811, 1382 ; γνωσθήση 918

γλισχραντιλογεξεπίτριπτος : -ου 1004 n.

γλοῖός 449 n.

γλυκύθυμος 706
 γλύφειν : ἐγλυφεν 879
 γλῶττα : -η 419, 1160 ; -αν 424, 1013, 1018, 1058
 γλωττοστροφεῖν 792 n.
 γνάθος : -ου 1324 ; -ον 1109
 γνώμη : -ης 361, 477, 533 ; -ην 157, 169, 317, 321, 730, 744 crit. n., 747, 762, 1045, 1084, 1440 ; -ῶν 948 ; -αι 433, 896, 924, 1314
 γνωμίδιον : -φ 321
 γνωμοτύπος : -οις 952 n.
 γονεύς : -έας 994
 γοῦν 343, 408, 885, 1063, 1100
 γράμμα : -τα 772
 γραμματεῖον 19
 γραμματεὺς 770
 γραῦς 1184 ; γραῦν 555
 γράφειν : -ουσιν 1429 ; -αίτο 758 ; -ψάμενος 1482
 γραφή : -ήν 1481
 γρύζειν : -οντος 963 crit. n.
 γυμνάσιον : -ων 417 ; -οις 1002
 γυμνός : -οὐς 498, 965
 γυνή 1070, 1184 ; -αἰκί 61 ; -αἰκα 691, 749, 1358 ; γύναι 55 ; -αἰκας 355 ; -αἰκῶν 800, 1073, 1081 ; -αἰξίν 341, 344
 δαί 491, 656, 1091, 1266, 1275 crit. n.
 δαιμόνιος : ὦ -ε 38, 816, 1138 ; -ως 76
 δαίμων 574 ; δαίμον 1264 ; -όνων 578, 1261 ; -οσιν 253
 δάϊος : -ον 335
 δάκνειν : -ει 37, -ουσι 710 ; -όμενος 12 ; δακῶν 1369, -οῦσα 146
 δάκτυλος : -ου 653 ; -ον 651 sq.
 δανείζειν : -εται 756 ; ἐδανείσάμην 1463
 δαπάνη : -ης 13, 52
 δαρδάπτειν : -ουσι 711
 δᾶς 1494 ; δᾶδα 612, 614, 1490 ; -ας 543
 δασύς : -έων 325
 δέ 5, 16, 39, 54, 65, 70, 87 (δὲ . . δῆτα) crit. n., 100, 143, 192, 216, 231, 238, 242, 245, 268, 344, 365 sq., 369, 379, 393, 396, 481 (τί δέ ;), 485, 531 sq., 551, 561, 583 sq., 590, 615, 621, 648, 665 sq., 680, 682, 702, 705, 750 (εἶτα δέ), 799, 801, 810, 820, 824, 832, 837, 840, 848, 882, 885, 916, 932, 945, 969, 973, 987, 1029, 1034, 1043, 1055, 1070 (bis), 1077, 1083, 1085, 1088, 1093, 1114, 1118, 1121, 1126, 1144, 1178 (δὲ δῆ), 1186, 1194, 1230, 1262, 1278, 1286, 1320, 1369, 1371, 1385, 1403 sq., 1408, 1415, 1425, 1427, 1433, 1436, 1440, 1444, 1447, 1462, 1490, 1495, 1509 ; μὲν . . δέ 201, 361, 487, 851, 1021, 1059, 1109, 1139, 1294, 1357, 1364, 1383 (μὲν γε . . δέ), 1414, 1435 ; δέ γε 169, 175, 211, 681 crit. n., 914 sq., 920, 1288, 1417, 1447, 1495, 1505 ;

δ' οὖν 39 (c. imperat.) ; ὁ δέ 14 ; ἡ δέ 51, 410
 δέδοικα 493, 507, 1133 ; -ένοι 1461
 δεικνύμαι : -εστον 949 ; -ξον 182, 324, 889 ; -ξίαν 947 ; -νός 54
 δελταίος 12, 709, 1473, 1504 ; -ον 552 n.
 δειλός : -όν 1046 crit. n. ; -ότατον 354, 1046 crit. n.
 δεῖν 1034 ; δεῖ 658, 681 ; ἐδει 963, 973 ; δέη 620 ; δέον 859, 988
 δεῖν ('to bind') : δῆσας 906
 δεινός : -ή 243 ; -ον 1313 ; -άν 967 ; -ά 388 sq., 583, 610 ; -ῶν 1034
 δειπνέειν : -οὔντα 981
 δεῖπνον 175 ; -ον 618
 δέλφειν 442 crit. n.
 δεῖσθαι : δέομαι 429 ; δέη 493
 Δελφίς : -ίσιν 605
 δεινδρόκομος : -ους 280
 δεξιά : -ᾶ 734
 δεξιός 428 ; -όν 418, 757, 1111 ; -αν 81 ; -οῖς 1399 ; -οὐς 521, 537, 834 ; -ας 548 ; -ώτατα 148
 δέρμα 1395
 δέσποινα : -αι 266, 356, 429
 δеспотъ : -την 1488 ; ὦ δέσποτ' ἀναξ 264 n.
 δεῦρο 58, 91, 575, 607, 690, 866, 932, 1485 ; -ι 323, 506, 632, 694, 889
 δεῦτερος : -ρα 1131
 δῆ : = 'I mean' 61 n. ; emphasizing a verb 1209 ; c. imperat. 90, 340, 478, 501, 636, 652, 683, 700, 748, 775, 778, 940, 1088, 1410 ; γὰρ δῆ 396 ; γὰρ δῆ . . γε 402 ; γέ τοι δῆ 372 ; δὲ δῆ 1178 ; δῆ ἐνταῦθα 62 n. ; εἶτα δῆ τί 259 ; ἵνα δῆ τί 1192 ; καὶ δῆ 778, 906, 1097 ; οὕτω δῆ δῆ 755 n. ; δῆ πουν 369 ; πῶς δῆ 664, 673, 1442 ; διὰ ταῦτα δῆ 856
 δῆτα : in a question 58, 79, 87, 148, 154, 159, 180, 193, 486, 753, 1081, 1087, 1098, 1102, 1196, 1273, 1290, 1299, 1423, 1430, 1456 ; c. opt. 6 ; c. imperat. 269 ; ἄλλο τι δῆτ' οὐ 423 n. ; ἄρα δῆτα 1094 ; καὶ πῶς . . δῆτα 399 ; καὶ τί δῆτα 724 ; μὴ δῆτα . . γε 696 ; οὐ δῆτα 733, 913 ; δῆτ' οὖν 423 crit. n. ; τί γὰρ . . δῆτα 403 ; τί δὲ . . δῆτα 87 crit. n., 1290 ; τί δῆτ' ἄν (elliptical) 154, 769 ; τί οὖν δῆτα 87 crit. n., 791 ; τίς ἄν δῆτα 729
 Δῆλιος : -ε 596
 δῆλος : -ον 1349
 δῆμαρχος 37
 δημηγορεῖν : -οῦσι 1093
 Δημήτηρ : νῆ τὴν Δήμητρα 455 ; μὰ τὴν Δ. 121
 Δημητρία 684
 δῆμος : -φ 432
 δημόσιος : -ων 351
 δημότης : -η 1219 ; -ται 210, 1210
 δημοσικός : -όν 205
 διὰ : c. gen. 161, 325, 583 n., 1053 ; c.

- acc. 14, 58, 117, 354 (ὅτι . . διὰ τοῦτο), 377, 384, 406, 438, 804, 856, 897, 916, 1038 (δι' αὐτὸ τοῦτο), 1061, 1063, 1066, 1200, 1230, 1473, 1477
- διαβήτης: -ην 178
- διάγειν: -άξεις 464
- διαγράφειν: -γράφεται 774
- διαθρεῖν: -ει 700
- διατρεῖν: -ῶν 742
- διακινεῖν: -ει 477
- διακναεῖν: -κεκνασμένους 120
- διακορκουγείν: -εκορκουρήσε 387 n.
- διαλακεῖν: -ήσασα 410
- διαλέγεσθαι: -λεχθεῖν 425
- διαλείπειν: -λιπὼν 496
- διάλεξις: -ιν 317 n.
- διαλεπτολογεῖσθαι: -οῦμαι 1496
- διαλφιτοῦν: -ῶσω 669 n.
- διανοεῖσθαι: -νοῇ 481, 1230
- διάνοια: -αις 944
- διαρρεῖν: -ερρηγκόσιν 873
- Διάσια: -οις 864; -οισιν 408
- διασμήχειν: -χθεῖς 1237
- διατῆκειν: -τήξας 149
- διατρίβειν 199; -τρίψεις 1002
- διατριβή: -ῆν 1055
- διαφανής: -ῆ 767
- διαφέρειν: -φέρουσιν 1428; -οίσεις 503
- διαφεύγειν: -φεύμαι 443
- διδαγμα: -τος 668 n.
- διδάσκειν: -ω (subj.) 1106; -εις 919, 987; -ουσι 98; ἐδιδασκες 936, -εν 966; -άξω 369, 385; -άξεις 824, 929; -άξομεν 590; ἐδίδαξας 382; δίδασκε 877, 1107; δίδαξον 244, 395, 1442; -ης 238; -εται 194; διδάξομαι 127 n.; ἐδίδαξάμην 1338 n.; ἐδιδάχθης 637, 786; δίδασκου 111; διδασκαλῆν 783 crit. n.
- διδάσκαλος: -ω 871; -ον 1147; -ους 1467
- διδόναι: δώσω 699, 941; δώσεις 1242; διδῶ 98; δὸς 81, 507; δότε 907; δόλης 108; δοῦναι 1491
- διακείσθαι: -έκειτο 961
- διειδέναι: -οιδε 168
- διεντέρημα: -τος 166 n.
- διερὸς: -ας 337 n.
- διζήσθαι: ἐδίζητο 1313
- δικάζειν: -ετε 620; -ομαι 496; -σεσθαι 1141
- δικαῖος 1283, 1434; -ον 1292, 1340, 1405, 1411, 1419; -α 888, 900, 962, 991, 1137, 1398, 1437, 1439, 1462; -ων 1116; -οις 1315, 1339; -ως 340, 692, 1377, 1380
- δικαστής: -ας 208
- δίκη 758, 774; -ης 764, 772, 779, 874, 904; -η 1040 crit. n., 1332 sq., 1379; -ην 167, 699, 770, 776, 782, 902, 1151, 1242, 1491; -ῶν 447; -αις 1040 crit. n.; -ας 34, 1211
- δικίδιον: -οις 1109
- δικορραφεῖν 1483
- δῖνος 380 sq. n., 828; -ον 1473 n.
- διολισθάνειν: -ολισθεῖν 434 n.
- Διόνυσος 606; νῆ τὸν -ον 91, 519, 1000; μὰ τὸν -ον 108
- διορῶνται: -ουσι 714
- Διπολιώδης: -η 984 n.
- δῖς 546, 1417
- διφθέρα: -αν 72
- διφρίσκος: -ον 31
- διχόλινκος: -ω 640
- διψῆν 441
- διώκειν: -ε 1508; -άθω 1482 n.
- δοκεῖν 1174; -εῖς 881, 1271, 1276, 1415; -εἰ 11, 1246 (δῖς), 1437 sq., 1482; -οῦσι 1185, 1198; -ήσετε 562 n.; -οῖη 1432
- δοκός: -οῖς 1496
- δρᾶν 615, 807, 939; -ῶ 694; -ῆς 224, 494; -ᾶ 731; -ῶμεν 427, 1439; -ῶσιν 191, 351; -άσω 437, 844; -άσεις 1352; -άσομεν 1352; -άσειν 1246; -όντων 453; -ώντας 334
- δραχμή: -ῆν 612
- δρόμος: -ον 25; -ους 28 sq.
- δροσερός: -ᾶν 338
- δρόσος 978; -ον 330
- δρῦς 402
- δύνασθαι 1400; -αμαι 12, -ασαι 812, -αται 674; -ήση 488; -ήσεται 888; -αιο 647, 1082
- δύο 483, 1060, 1182, 1189, 1223
- δυσβουλία: -αν 587
- δυσκοταλινεῖν: -εις 36
- δυσκολόκαμπος: -ους 971 n.
- δυσκολόκοιτος: -ον 420 n.
- δύσκολος: -ωτάτων 240
- δυσμαθής 646
- δῶδεκα 21 sq., 1224, 1256
- δῶμα: -ασι 1159 n.
- δῶρημα: -ατα 305 n.
- δῶρον: -ων 591
- ἐα (interj.) 1260
- ἐάν 485, 885, 1074
- ἐᾶν: ἐῷσι 634; ἐάσειν 1044; ἐα (monosyl.) 932; ἔασον 38, 697; ἐᾶν 1483
- ἐαυτὸν 407, 585, 980
- ἐγγύς 215
- ἐγείρειν; -εται 9
- ἐγκαλύπτειν: -ψάμενος 735; -κεκαλυμμένοι 11
- ἐγκοισυροῦν: -κεκοισυρωμένην 48 n.
- ἐγκορδυλεῖν: -κεκορδυλημένος 10
- ἐγκύπτειν: -κεκυφότες 191
- ἐγκέφαλος: -ον 1276
- ἐγκώμιον 1205
- ἐγχάσκειν: -χανῶν 1436
- ἐγγχειρεῖν: -εἰ 476
- ἐγγελος: -έων 559
- ἐγὼ 16, 49, 54, 70, 126, 190, 369, 385, 507, 520, 526, 530, 672, 698, 723, 738, 798, 887, 962, 1009, 1038, 1050, 1055, 1059; ἐγωγε 328, 347, 499, 639,

660, 733, 769, 781, 939; ἐγὼ αὐτά (syniz.) 901; ἐμοῦ 459, 461, 654, 782, 839, 894, 1087; μου 74, 291, 319, 411, 717, 725, 838, 1103, 1137, 1368; ἐμοί 43, 61, 84 n., 110, 141, 357, 505, 561, 644, 797, 914, 1077, 1271, 1406, 1423, 1436 sqq., 1492; μοι 7, 57, 82, 85, 87, 107 sq., 116, 138 sq., 155, 170, 182, 200, 220 sq., 224, 340, 388, 478, 481, 484, 501, 523, 530, 533, 595 n., 637, 736, 748, 759, 765, 774, 847, 907, 1048, 1088, 1108, 1136, 1141 sq., 1180, 1259, 1267, 1276, 1282, 1410, 1456, 1481; ἐμέ 29, 33, 82, 237, 268, 990, 1164, 1411; με 26, 37 sq., 42, 81, 86, 243 sq., 246, 261, 374, 380, 382, 430, 437, 619, 634, 665, 677, 697, 710, 715, 803, 843, 910, 912, 988, 1062, 1140, 1157, 1177, 1209, 1253, 1265, 1267, 1282, 1376, 1385, 1389, 1403, 1408, 1442, 1463, 1479; νῶν 60; ἡμεῖς 97, 259, 607, 794, 1116, 1458 crit. n.; ἡμῶν 215 sq., 412, 431, 621, 624, 1122, 1429, 1497; ἡμῖν 56, 175, 248, 317, 363, 366, 427, 578, 608, 1510; ἡμᾶς 97, 359, 396, 428, 804, 1121, 1439

ἔδρα: -αν 1507

ἐθέλειν: -ω 939; -ει 798, 917; -ήσεις 1232

εἰ: (1) c. indic. (a) pres. 11, 295, 327, 414, 483, 645, 660, 1285, 1339, 1492; (b) imperf. 231, 1054, 1152; (c) fut. 452, 586, 1278, 1394; (d) perf. 1148, 1284; (e) pluperf. 1347. (2) opt. 108, 154, 750, 754, 770, 870, 965, 970, 1382. εἴπερ 86, 227 (ellipt.) n., 251, 356, 399, 443 (fut. indic.), 1035 (id.), 1143; εἴπερ . . γε 341, 696 n., 930; πλὴν εἰ 361 crit. n., 734 id.

εἰδέναι 250, 1252, 1262; οἶδα 100, 102, 190, 343, 652, 660, 683, 760, 862, 1175 crit. n.; οἶσθα 1284, 1329; οἶδε 831; ἴσμεν 693; ἴστε 1226, 1354; ἴσασιν 1186; εἴσομαι 1144, -εται 625; ἴσθι 39, 331 crit. n., 458, 1254; ᾗδισθα 329 crit. n.; εἰδώς 479, 1509, -όσιν 1241

εἰδῶλον 976

εἶεν 176, 1075

εἶθε 24, 41

εἰκάζειν: ἥκασαν 350

εἰκός: -άδας 17

εἰκέναι 185; εἴξεις 1001; ἔοικε 1034; ἔλασι 341, 343; εἰκός 393, 418, 1374, 1418, 1439

εἰκῇ 44

εἰκόν: -οὓς 559 n.

εἶναι 112, 166, 330, 422, 428, 444, 520, 649, 895, 902 sq., 922, 1084, 1230, 1292, 1320, 1357, 1362, 1413, 1416; εἶμι 1141, 1262, 1464; εἶ 414, 483, 646, 655, 821, 842, 849, 908 sq., 1070,

1077, 1283, 1469; ἐστί 26, 82, 93, 94, 113, 165, 199, 200, 202, 251, 295, 322, 348, 365, 379, 403, 479, 537, 645, 650, 659, 682 sq., 688, 698, 795, 805, 825, 884, 887, 914, 958, 985, 1041, 1046, 1179, 1248, 1299, 1349, 1370, 1406, 1412, 1439, 1471; ἐστε 687, 795, 841, 868, 1041, 1411, 1439; εἰσι 100, 190, 210, 314, 341 sq. (ter), 365; ἦ 530, 1402; ἦν 43, 53, 175, 675, 680, 787 (bis), 788 sq., 1052, 1056, 1068, 1187, 1215, 1347, 1421; ἦσαν 1028; ἔση 823; ὦ 501; ᾗ 539, 579, 1085; εἴης 870; ὦν 47, 69, 129, 231, 381, 525, 545, 890, 929, 1082, 1121, 1130, 1249; ὄντος 161, 654; οὕσης 904; ὄντα 549, 1474; ὄσαν 671; ὄντες 1202; οὕσας 329, 1121

εἰπεῖν 1402; ἐρῶ 53, -εἰς 1087, 1102; εἶρηκας 910; εἶπεν 159, 1223, 1365; εἴπω 1378, -ης 105, 834; -οις 1382; -ὦν 1062; εἰπέ 82, 139, 200, 500, 637, 652, 683, 748, 759, 778, 847, 899, 960, 1049, 1410

εἶρων 449

εἰς 40 (τὴν κεφαλὴν), 128, 142, 150, 187, 193, 230, 236, 252, 269, 378, 383, 403, 506, 508 (Τροφωνίου), 515, 549, 557 (ποιεῖν εἰς), 558 sq., 562 (εἰς τὰς ὥρας), 585, 593, 612, 702, 751, 762, 831, 836, 859, 871, 964, 996, 1005, 1058, 1075, 1110, 1180, 1190, 1203, 1223 sq., 1449, 1455, 1508; ἐς (κόρακας) 123, 132, 646, 789, 871

εἰς: μιὰ 1182; μιᾶς 779; μιᾷ 1193, 1200; μίαν 76; ἔν 681 crit. n.

εἰσάγειν: -άξει 782; -ήγαγες 1149; -ων 546, 1212; -αγαγών 845

εἰσάττειν 996; -ῆξε 543

εἰσέρχεσθαι: -έρχομαι 499; -ελθών 803

εἰσέναι 498; -εἰμι 125; -ιτε 195

εἰσοδος: -ον 326

εἰσφέρειν: -ων 547

εἶτα: 66 (τέως μὲν οὖν . . εἶτα), 337 sq., 377, 410, 496, 524, 553 sqq. (μὲν . . εἶτα . . αὐθις . . ἄλλοι τ' ἤδη), 581, 592, 609 sq. (πρῶτα μὲν . . εἶτα), 860, 964, 1055, 1080, 1119, 1132, 1375; κᾶτα 151, 348, 620, 744, 752, 942, 1076, 1365, 1374; κᾶτα . . γε 1068, 1374; post particip. 149, 178, 386, 592; κᾶτα post particip. 409 crit. n.; in a question 259 (εἶτα δὴ τί), 347, 1214, 1292 (κᾶτα πῶς), 750 (εἶτα δέ) εἶτε 1243, 1481 sq.; εἶτε . . εἶτε . . ἦ 270 n.

ἐκ 37 n., 71, 86, 123, 179, 186 n., 455, 528, 533, 539 n., 709, 730, 800, 802, 881, 923, 942, 986, 999, 1065, 1089 sqq., 1116, 1123, 1351, 1442

ἐκάσποτε 617, 854, 1280, 1458

ἐκατογκεφάλαι: -α 336

ἐκατόν 430
 ἐκβάλλειν : -έβαλλον 1477
 ἐκείνος 159, 1167 (δδ' ἐ.), 1189, 1498 ; -ο
 657, 680 ; -ον 180, 796, 1149, 1378 ;
 -ην 534 ; -ῶ 882 ; -οι 1429 ; -αι 342,
 391 ; -α 985 (ταυτ' ἐστὶν ἐ.), 1052
 (ταυτ' ἐστὶ ταυτ' ἐ.) ; -ων 840 ; -ονί
 1100
 ἐκκόπτειν : -εκόπην 24
 ἐκείσε 1408
 ἐκπίνειν : -ουσι 712
 ἐκρίπτειν : -έπесον 1272
 ἐκπλήττειν : -πεπληγμένου 809
 ἐκστρέφειν : -στρέψον 88 ; -ας 554
 ἐκτιθέναι : ἐξέθηκα 531
 ἐκτῆκειν : -ξαιμι 772
 ἐκτραχηλίζειν : -ισθῶ 1501
 ἐκτρέφειν : -έθρεψα 1380, -ατε 532 ; -θρέ-
 ψαντα 519 ; -τεθραμμένος 795
 ἐκφέρειν : -έφερον 1385 ; -ε 19 ; -ενεγκείν
 634, 1388
 ἐκφροντίζειν : -σον 695 ; -σαι 697
 ἔλαιον 56
 ἐλάττων : -ον 612
 ἐλαύνειν : -εις 29 ; ἐλῶς 1298 ; ἐλᾶ 28 ;
 ἔλαυνε 25 ; -ης 69 ; -ων 1272
 ἔλαφος : -οι 354
 ἐλέγχειν : -ξω 1043
 ἐλεύθερος 1414 ; -ως 518
 ἔλκειν 1281 ; -ω 1218 ; -ει 233, 236 ;
 ἔλκυσεν 540 ; -όμενος 1004
 ἔλλην : -ήνων 430 ; -ησι 413
 ἐλπίς : -ίδας 1500
 ἐμμαντοῦ 1217 ; -ῶ 434 ; -όν 1204
 ἐμβάλλειν : -βάλης 1489 ; -βάλωμεν 1460 ;
 -βαλεῖν 1450
 ἐμβάπτειν : ἐνέβαψεν 150
 ἐμμάττειν : ἐνεμάττετο 676 crit. n.
 ἐμός 1161 ; -ῆς 772 ; -όν 197, 440 ; -ήν
 780 ; -ῶν 33, 121, 522, 1265 ; -οῖς 73,
 560 sq., 957 ; -άς 559
 ἐμπιμπάναί : -πλησθῶσι 376 ; -πλησθéis
 386
 ἐμπιμπράναί 1484 ; -έπηρσεν 399
 ἐμπίπτειν : -ουσαι 378 ; -ούσας 384
 ἐμπρέπειν : -ων 605
 ἐμπρίς : -ίδος 159 sq., 168 ; -ίδας 157 ;
 -ίδων 165
 ἐμφανής : -ὤς 611
 ἐν 10, 56, 249, 271, 286, 304, 310, 362,
 413, 415, 432, 460, 486, 573 sq., 599,
 649, 676, 734, 892, 964, 973, 987,
 1002, 1008, 1039, 1069, 1071, 1117,
 1130, 1332 ; ἐνί 1159
 ἐναγχος 639
 ἐνάλλαξ 983
 ἐναντῖος : -ον 576 ; -αις 1037 ; -ας 1314 ;
 -α 1040
 ἐνάπτειν : -ημμένους 72 n.
 ἐνδοθεν 405, 1164
 ἐνδον 879, 1361
 ἐνείναι : -εστιν 56, 414, 486 sq. ; -εиси 211

ἐνεκα 238 crit. n., 1217, 1236
 ἔνεκεν 420 crit. n.
 ἐνεχυράζεσθαι : -ομαι 241 ; -σεσθαι 35
 ἐνιστάναι : -εστῶσιν 779
 ἔνος : -ῆ 1134, 1179 ; -ῆ 1197 ; -ῆν 1178,
 1188, 1190, 1192, 1222
 ἐνθάδε 528, 696 crit. n., 869, 955
 ἐνθυμείσθαι : -ούμενος 820
 ἐνοικεῖν : -οῦσι 95
 ἐνόπλιος : -ον 651 n.
 ἐνταῦθα 62 crit. n., 95, 211, 696 crit. n.,
 1368, 1475 n.
 ἐνταυθοῖ 814, 843
 ἐντείνεσθαι : -αμένους 968 n.
 ἐντερον 160, 168
 ἐντεῦθεν 62 crit. n., 1058, 1075, 1374
 ἐντιθέναι : -ετίθει 59
 ἐντυγχάνειν : -τυχῶν 689
 ἐντυλίττειν : -τετυλίχθαι 987
 ἔξ 1238
 ἐξαίφνης 352, 387, 410, 1310
 ἐξαλίνδεν : -ήλικας 33 ; -αλίσας 32
 ἐξαμαρτάνειν 1419 ; -ἡμάρτετε 593 ; -άμαρτε
 861 n. ; -αμάρτητε 589 ; -αμαρτεῖν 1402
 ἐξαμβλίσκειν : -ἡμβλωκας 187 ; -ἡμβλω-
 μένον 139
 ἐξανέχειν : -ηνεσχόμην 1373 n.
 ἐξαπατᾶν 546 ; -ηπάτων 1466
 ἐξαρᾶν 1373 crit. n.
 ἐξαρηνητικός 1172
 ἐξαρνος 1230 n.
 ἐξαυτομολεῖν : -ῶ 1104
 ἐξεγείρειν : -ραι 78
 ἐξείναι : -εστι 7, 1423 ; -ῆν 530, 981
 ἐξελαύνειν : -ελῶ 123, 802 ; -ελήλακα 1472 ;
 -εληλακῶς 828, 1471
 ἐξελέγχειν : -ξον 1062
 ἐξέλκειν : -ουσι 713
 ἐξεπίστασθαι : -ἠπίστατο 1228
 ἐξεργάζεσθαι : -ειργασμένος 1393
 ἐξέρπειν : -οντες 710
 ἐξέρχεσθαι : -ελθε 867, 1165, 1486
 ἐξέτης : -ει 862
 ἐξευρίσκειν : -ῆυρον 228 ; -ίσκων 896 ;
 -ετέος 728 ; -ῆυρημένην 137
 ἐξιέναι : -όντας 613
 ἐξοδος 579
 ἐξολλύναι : -ολεῖν 1136
 ἐξω 199, 1388
 ἐξωθεν 974
 ἐορτή : -ῆς 619
 ἐπάγειν : -ει 390 n.
 ἐπατεῖν : -οντα 650 crit. n.
 ἐπαινεῖν : -ῶ 1055 ; -εῖς 1377
 ἐπαίρειν : -ῆρετε 1457 ; -ῆρε 42 ; -ῆρμένον
 810 n.
 ἐπακούειν 263 n.
 ἐπαναβαίνειν : -βάς 1487
 ἐπαναμένειν : -μεῖνον 803, 843
 ἐπαναπηδᾶν : -ᾶ 1375
 ἐπαναφέρειν : -ενεγκείν 1080
 ἐπανθεῖν : -εῖ 1174 ; -ῆνθει 978

ἐπασκεῖν: -εῖ 517; -ὦν 1025
 ἐπεγγεῖν: -αιμι 79
 ἐπεὶ 208, 688, 781, 1177, 1434, 1470; in
 a question 786, 1061
 ἐπειδὴ 614, 1354, 1430; -δήπερ 1412
 ἐπεῖναι: -εσται 1027
 ἔπειτα 46, 163, 226, 390, 405, 495, 1364,
 1376, 1487; *post particip.* 1042;
καπεῖτα post particip. 624 n.; in a
 question 226, 1249 n.
 ἐπεμπεῖν: -ῆσαι 550
 ἐπέρχεσθαι: -ομένω 311
 ἐπέχειν: -έσχον 1382; -σχει 1047; -σχών
 495
 ἐπὶ: (1) c. gen. 218, 1029 (of time), 1176,
 1502; (2) c. dat. 270, 363, 469, 480,
 720, 1205; (3) c. acc. 147, 256, 279,
 589, 594, 704, 1108, 1487
 ἐπιάλλειν: ἐπιαλῶ 1299 n.
 ἐπιβάλλειν: -ης 933; -βάλοι 729
 ἐπιδεικνύειν: -δειξον 748; -δείξει 935
 ἐπιδείξις: -ιν 269
 ἐπιεικής: -ῇ 1438
 ἐπιέναι: -ίωσιν 618
 ἐπιθανμάζειν 1147 n.
 ἐπιθυμεῖν: -ῶ 322, 433, 656; -εῖς 416,
 435; -εθύμουν 1036; -θυμήσας 412
 ἐπιλανθάνεσθαι: -λήσῃ 785 crit. n.;
 -ελανθανόμεν 855; -λέλησται 631
 ἐπιλήθειν: -ῇ 785 crit. n.
 ἐπιλήσμων 129, 485; -ονα 629; -ότατον
 790 n.
 ἐπιμαρτύρεσθαι: -ομαι 495
 ἐπιμελής 501
 ἐπιμένειν: -μεινάντων 196
 ἐπινοεῖν: -ενόησα 1039
 ἐπιπορεύειν: -εῖ 402
 ἐπιπορεύειν: -οι 400; -ους 397, 399
 ἐπιπρεῖν: -εόντων 1294
 ἐπιστέλλειν: -έστειλεν 608
 ἐπιτηδεύειν: -ῆς 1015
 ἐπιτρέπειν: -εις 799
 ἐπιτρίβειν: -έτριβεν 1376; -έτριψεν 243,
 438; -τρίψης 1479, -ετρίβετο 972;
 -τριβῆναι 1407
 ἐπιτυγχάνειν: -τύχῃ 195 n., 535
 ἐπιχαλκεύειν 422
 ἐπιχώριος 601; -ον 1173
 ἐργάζεσθαι: ἡργάζετο 880
 ἐρέβινθος: -ου 1396
 ἐρέθισμα: -ατα 312
 ἐρεῖδων: -ουσι 558; ἡρειδόμεσθα 1375
 ἔρεσθαι: -ήσομαι 1409; -ωμαι 345
 ἔριον: -ων 50; -οισιν 343
 ἔρω: -ῇ 1234, 1277; -ῇ 1478
 ἔρωπιος 557
 ἐρυθρός: -όν 539
 ἔρχεσθαι: ἐλήλυθας 832, -εν 544; ἐλθέ
 58, -ετε 269, -ωμεν 300, -εῖν 268, 471,
 -ών 111, 815, 839, 1466 crit. n.
 ἔρως: -τος 1081
 ἐρωτᾶν: -ῶ 641

ἐσθλιν: -εις 1431; -ε 815; ἡσθιεν 556;
 φαγεῖν 243
 ἐσπέρα: -ας 175, 613
 ἐστιᾶν: ἐστιάμεθα 1354; -ᾶσαι 1212;
 -ῶντα 1360
 ἐτεόν 35, 93, 820, 1502
 ἔτερος: -α 531; -ω 321; -ον 114, 244,
 666, 670, 757, 1444; -αν 1109; -α
 658, 1108 (θάτερα); -ας 562; adv.
 ἐτέρα 813
 ἔτι 189, 530, 654, 681 (ἔτι δέ γε), 720
 crit. n., 779, 783, 814 (in a threat),
 868, 1086, 1157, 1219, 1236 (in a
 threat), 1440
 ἔτοιμος 807; -ον 458
 ἔτος: -ῶν 855
 εὖ 372, 403, 562, 615, 817, 920, 1092,
 1108, 1143; εὖ γε 667, 757, 866,
 1150
 εὐάγγελτος: -ον 276 n.
 εὐανδρός: -ον 300 n.
 εὐανθής 1002
 εὐγλωττος 445 n.
 εὐδαίμων 413 n.; -ονες 1028
 εὐδεν 12
 εὐδοκιμεῖν: ἡδδοκίμηκεν 1032
 εὐηθικῶς 1258
 εὐθές 490, 585, 1357, 1373 crit. n.
 εὐθύ 162 n.
 εὐθύς 388, 785, 855, 878, 987, 1047,
 1134, 1215, 1365, 1373 crit. n.
 εὐκλεία: -ας 997
 εὐνοεῖν 1411 sq. crit. n.; -ῶν 1410
 Εὐπολις 553
 εὐπτερος: -ων 800 n.
 εὐρημα: -μασιν 561
 εὐρησιεπής 447 n.
 Εὐριπίδης: -ου 1371; -ην 1377
 εὐρίσκειν: ἡύρηκα 764; ἡύρον 76, 232;
 -ῆσειν 1311
 εὐρύπρωκτος 1084 sq.; -ων 1090, 1092,
 1094; -ους 1099
 εὐρωτιᾶν: -ῶν 44 n.
 εὐστέφανος: -οι 309
 εὐστομεῖν: -ει 833 n.
 εὐσωματεῖν: -εῖ 799 n.
 εὐτακτος: -ως 964
 εὐτυχία 512; -ασις 1205
 εὐφημεῖν 263; -εῖ 297
 εὐφραίνειν: -ῆσθε 561
 εὐχεσθαι: -ξάμενος 127
 εὐχή: -ῆς 263
 Ἐφεσος: -ον 599
 ἐφήμερος: -ε 223 n.
 ἔχειν 522; -ω 747, 1047; -εις 264, 599,
 733 n.; -ετε 273; εἶχες 1271; -ομεν
 1425 crit. n.; ἔξεις 460, 1011, 1016,
 -ει 1084; ἔχε 1244, 1479; -οι 157; -ων
 14, 70, 131 n., 509 n., 596, 752,
 1030, 1045, 1445; -οντα 268; -ον 829;
 -οντας 835; σchein 1216
 ἐχθές 175

ἐχθρός 1219; -όν 581; -οῖς 1161

ἔωθεν 1195 n.

ἔως: ἔ. ἄν (c. subj.) 1460, 1489

ζάθεος: -ων 283

Ζεὺς 366 sq., 379, 381, 397, 827, 904, 1241, 1470; Διός 1048; Δία 819, 825, 1234, 1279, 1468 sq.; νῆ Δία 135, 217, 251, 328, 408, 1227, 1331, 1338, 1406; νῆ τὸν Δία 483, 652, 1379; μὰ Δία 330 sq., 344, 694, 733, 1291; μὰ τὸν Δία 261, 817, 1228, 1239; οὐ μὰ Δί' οὐ 1066 n.; Ζῆνα 564; ὦ Ζεῦ βασιλεῦ 2 n., 153

ζηλωτός: -ότατον 464

ζῆν 1074; ζῶν 1255; ζῶν 1221; ζῶντες 1029; ζῶντας 396

ζητεῖν 1398; -ῶ 546; -εῖς 1295; -εῖ 320; -οὔσι 188 sq.; -ῶν 428; -οὔσα 535; -οὔντος 171

ζύγιος 122

ζυγωθρίξιν: -ισον 745

ζωμίδιον 389

ζωμός: -οῦ 386

ἦ ἦ (interj.) 105 n.

ἦ 64, 158, 273, 347, 361 crit. n., 432, 580, 612, 622, 638, 642, 734 crit. n., 846, 875, 967, 1041, 1065, 1106, 1128, 1130, 1255, 1280, 1287, 1291, 1337, 1407, 1495, 1501

ἦ 167 (ἦ ῥαδίως); ἦ μὴν σύ 865 n., 1243; interrog. 248, 483

ἡγείσθαι 1020; -ῆ 642; -εῖσθε 1510; -οὔμην 330; -ησάμην 1474; -οὔμενος 521

ἡδεσθαι: -ομαι 773, 1171; ἡσθην 174, 1240

ἡδη 295 (νυνί γ' ἡδη), 320, 322 sq., 326 (ἡ. νυνί), 328, 346 (ἡ. ποτε in a question), 370, 766 (c. perf.), 386, 1061 (c. aor.); 423 (c. fut.), 480 (ἡ. ἐπὶ τοῦτοις), 558, 1352

ἡδύς: -ύ 528, 1026, 1399; -ιστος 43; -ιστα 79; ἡδύς c. inf. 1069

ἦθος: -εσι 959

ἡκεῖν: -ω 142; -ον 1383

ἡλέκτρα: -αν 534

ἡλιαστικός: -όν 863

ἡλίθιος: -ον 872 n.

ἡλικία: -ας 515; -αν 999 n.

ἡλικιώτης: -ου 1006

ἡλιξ: -ικες 1437

ἡλιος 584; -ον 225, 771, 1280, 1503

ἡμέρα 3, 1179, 1182; -ας 1053; -α 1193, 1200; -αν 1287; -ῶν 619, 1132; -ας 615, 626, 1223

ἡμέτερος: -α 601; -ον 569; -α 1202; -οις 436; -αῖσι 253; -ους 554

ἡμί 1145

ἡμεκτέον 645; -ου 643

ἡμιθνής 504

ἦν 77, 98, 116, 348, 351, 484, 494, 501, 535 (ἦν που), 536 (ἦν περ), 579, 591, 933, 945, 1009, 1015, 1079, 1083, 1085, 1087, 1115, 1117, 1121, 1126, 1435, 1447, 1500; κἄν 743, 992, 1128, 1130, 1153

ἦνίκα 582, 607; ἦ. ἄν 618, 622, 1124, 1211

ἦνλόχος 602

Ἡράκλειος: -α 1051

Ἡρακλῆς: -έους 1050; ὦ Ἡράκλεις 184

ἦρ: -ος 1008; -ι 311

ἡρώνη: -αι 315

ἡσυχή 324

ἡσυχος 1244

ἡττᾶσθαι: -ῆμεθα 1103; -ηθείς 525

ἡττων 893, 1038, 1081; -ον 1419, 1423; -ονα 113 sq., 883, 1337; -ω 1444, 1452; -ονας 1042

ἡχείν 164

θάκος: -ων 993 n.

θάλασσα: -ης 568

θάλατταν: -αν 1290

Θαλής: -ῆν 180

θαλία: -αι 309 n.

θαρρεῖν: -ῶν 141, 422, 427, 436, 990

θανυμάξιν: -ομεν 180; -ων 428

θανυμασίως 1240

θεά: -αί 265, 316, 365; -άς 329, 1121

θεᾶσθαι: τεθέασαι 370; -ώμενοι 518

θεατής: -αί 575; -ῶν 1096; -αῖς 535, 890; -άς 521

θεῖος 124; -α 250

θέμις 140 n., 295

θεός 85, 366, 601; -οῦ 1082; -όν 423, 1474; -οί 247; -ῶν 200, 297, 309, 481, 563, 577, 621, 624, 784, 806, 1103; -οῖς 127, 305, 573, 903, 1240; -οῖσιν 851; -οὐς 226, 246 sq., 588, 617, 781, 1098, 1227, 1232 sq., 1239, 1272, 1461, 1477, 1506, 1509

θερμός: -ά 1044

θέσις: -εις 1191

Θέτις: -ιν 1067

Θετταλός: -ῆν 749

θῆλλος: -εῖαν 662, 671, 679; -εα 682 sq.

θηρατής: -ά 358

θηρίον 1286; -α 184

θνήσκειν: τεθνήξεις 1436; τεθνεώτος 782, 838

θνητός 1082, 1121; -οῖσι 574; -αῖς 341

Θουριόμαντες: -εις 332 n.

θρασύς 445, 890, 915

θρανσάντυξ: -υγες 1264 n.

θρηγνῆν: -ῶν 1260

θρυαλλίς: -ίδα 585; -ων 59

θυεῖα: -α 676

θύειν 820; -ετε 578; -σετε 257; -σαιμι 426

θύελλα: -ας 336

θυμαίνειν 610 n.; -ε 1478

θυμβρεπίδειπνος : -ον 421 n.
 θυμός : -όν 1369
 θυμόσοφος 877 n.
 θύρα : -ας 1254 ; -αν 132 sq., 136, 183,
 509 ; -αις 469
 θύραζε 1384
 θύριον 92
 θυσία : -αν 274 ; -λαι 309

Ἰαπετός : -όν 998
 ιατροτέχνης : -ας 332 n.
 ἰδέα : -ας 289 (gen.), 547 (acc.)
 ἰέναι : ἴθι 110, 220, 237, 497, 510, 740,
 860, 891, 932 ; ἴωμεν 860 ; ἰητέον
 131 n.

ἱερεὺς : -εῦ 359
 ἱερομνημονεῖν 624 n.
 ἱερός : -όν 254, 271, 364 ; -άν 282 ; -ῶν
 302 ; -οῖσι 274 ; -αῖς 270 ; -ώταται 307
 ἱκετεύειν : -ω 696
 ἱκμάς : -άδα 233 n., 236
 ἱμάτιον : θολμάτιον 54, 179 crit. n., 497,
 856, 1104, 1498 ; -οῖσι 987

ἱμεῖρειν : -εις 435 n.
 ἵνα 19, 58, 195, 238, 280, 479, 539, 822,
 1192 ; ἵνα δὴ τί 1192 ; = 'where' 190,
 302

ιοῦ ἰοῦ 1, 543, 1321, 1493

ιοῦ ἰοῦ 1170

ἱππάζεσθαι : -ται 15

ἱππερος : -ον 74 n.

ἱππεύειν : -ε 1406

ἱππεύς : -έας 120

ἱππῆς : -έας 554

ἱππικός : -ή 243 ; -ῆ 1401 ; -ήν 27, 107,
 1226

ἱππιος : -ον 83 sq.

Ἱπποκράτης : -ους 1001 n.

ἱππονώμας : -αν 571

ἱππος : -ον 32, 63, 1225 ; -ων 1265, 1407 ;
 -ους 16, 438, 1272

ἰστάναι : -ατε 271 ; στάς 771

ἰσχειν 983

ἴσος : -ην 1291 ; -ως 1129 (ironical, in a
 warning), 1320 (id.), 1441

ἴτης 445 n.

ἴχνος : -η 831

ἴω μοι μοι 1259 n.

καθαίρειν : -έλοιμι 750

καθεύγειν : -ξαιμι 751

καθεύδειν : -εις 732, 1431 ; -δε 39 ; -ων 27

καθῆσθαι 469 ; -ημαι 255 ; -ησθε 270, 1201 ;
 -ημένους 208

καθίεναι : -ειμένον 538

καθίζειν : -ε 254 ; -οντας 973

καθίστάναι : -εστώτων 1400

καθορᾶν : -ῶ 326 ; -ᾶς 327 ; -ἰδωσι 351

καί = 'also' 234 n., 1411, 1423 ; repeated
 six times in an enumeration 317 sq. ;
 = 'even' 27 n., 528 crit. n., 590 ; =
 'for example' 673 ; = 'really' 785 n.,

840 ; *in apodosis* 1384 ; in a question
 of indignation 1232 ; καί . . καί 129 ;
 καί δίκαια καὶ δίκαια 99 ; δις καί τρίς 546 ;
 εἴπερ τινὶ κάλλω . . κάμοι 356 sq. ; μὲν
 . . τε . . καί . . τε 563 sqq. ; εἰ τι καί
 593 ; ἄλλως τε μέντοι καί 1269 n. ; οὐκ
 ἔφθης καί 1385 n. ; ἄπ' ἂν καί 785 ; τί
 δ' ἂν καί 840 ; κἄν 743, 992, 1128, 1130,
 1153, 1235 (καί ἂν) ; κᾶτα 151, 348,
 409 (*post particip.*), 620, 744, 752,
 942, 1076, 1365, 1374 ; κᾶτα . . γε
 1068 ; κᾶπειτα 624 (*post particip.*),
 1376 ; καί . . γε 293, 355, 388, 854,
 938, 1067, 1146, 1227, 1235 ; καὶ γὰρ τοί
 ποτε 861 ; καί δὴ 778, 906, 1097 ; καί
 μὴν 1344 ; καί μὴν . . γε 4, 1036, 1185,
 1353, 1414, 1441 (in a reply to a
 catacel.) ; τε καί 15, 61, 102, 471, 567,
 616, 797, 1156 ; ἐπεὶ καί 1177 ; καί
 μάλα 1326 ; καί ποῦ 210 ; καί πῶς 398,
 717, 1333, 1380, 1434 ; γὰρ καί 1499
 n. ; καί τι (in a question) 90 ; καί τί
 111 ; καί τί δῆτα 724 ; ὅτε καί 1474 ;
 καίπερ 890 ; καίτοι 371, 373 ; καίτοι . .
 γε 400, 921, 1257 ; καίτοι γε 876 (?) ;
 καίτοι . . πῶς 1082 ; καίτοι τίς 1045,
 1052, 1074, 1428

καινός : -ήν 936 ; -όν 1032, 1279, 1423 ;
 -ῶν 1397 ; -οῖς 943, 1399 ; -άς 480, 547,
 896

κακῶν 1384 n., 1390

κακοδαίμων 104, 504, 698, 791, 1064,
 1263, 1324, 1505 ; -ονα 268, 1112 ; ὦ
 κακόδαμον 1293 ; -ονες 1201

κακός 554 ; -όν 26, 907, 1085, 1266,
 1311, 1362, 1445, 1460 ; -ῶ 1060 ;
 -ά 363, 1122, 1329 ; -ῶν 85, 1162 ;
 -οῖς 720, 1574 ; -ὼς 41, 554, 899, 1130,
 1269, 1271 ; κάκιστον 1046 ; -α 726

κάλαμος : -ω 1006

καλεῖν 665, 677, 850 ; -ῶ 632, 672 ; -εῖς
 223, 662, 671, 678, 691 ; ἐκάλεσας
 1258 ; -οῦσι (fut.) 452, 1001 ; -εσον
 221 ; -έσεις 689 ; -έσεις 1251, 1163 ;
 -έσαι 998 crit. n. ; -έσαντος 291 ;
 -έσαντα 998 crit. n. ; -οῦμαι (mid.)
 1221 ; -εῖσθαι (pass.) 780

καλός 797 ; -όν 614, 1020 sq., 1340 ; -ήν
 767 ; -οί 101, 190 ; κάλλιστον 641 ; -ῶς
 488, 848, 1289

Καλλιπιδής : -ην 64

καλλιπυργος : -ον 1024

καλύπτειν : -ον 740 n.

κάμνειν : -εις 415, 708

καμπή : -ήν 970

κάμπτειν : κάμψιεν 970 ; κάμψας 178

καπνός : -οῦ 320 ; -όν 330

κάρδαμον : -α 234, 236

καρδία : -ας 86 ; -αν 1368 ; -ας 1396

καρδόπη 680 ; -ην 678 sq., 1251

κάρδοπος 674 sq., 1248 ; -ον 670, 672,
 1251, 1258

Καρκίνος : -ου 1261 n.
 καρπός : -όν 1119 ; -ούς 282
 κατά (1) c. gen. 177, 188 n., 782 ; (2)
 c. acc. 158 n., 239 n., 534 n., 619,
 626, 651 sq., 741, 756, 971, 1263 n.
 καταβαίνειν : -βηθι 237 ; -ων 508
 καταβρέχειν : -βρεχθῶ 267
 καταγελάω : -ᾶς 1238
 καταγέλαστος 849
 καταγλώττισμα : -άτων 51
 καταδαρθάνειν : -δαρθεῖν 38
 καταδεῖσθαι : -αιδέσθητι 1468 n.
 καταισχύειν : -νῶ 1220
 κατακαίειν : -έκαυσεν 411 ; -καυθήσομαι
 1505 ; -ων 407
 κατακλήθειν : -ησθῇ 404
 κατακλίνειν : -νεῖς 694
 κατακρίμνεσθαι : -άμεναι 377 crit. n.
 καταλείπειν 976
 κατάληψις : -ιν 318 n.
 καταλούειν : -εις 838 crit. n.
 καταμειγνύναι : -μείξας 230
 κατανείφειν : -οι 965
 καταπάττειν : -πάσας 177 ; -όμενος 262
 καταπίνειν : -έπινον 338
 καταπίπτειν : -πесών 1273
 καταπροΐξω 1240 n.
 καταπυγμοσύνη : -ης 1023
 καταπύγων 529, 909
 καταρῖσθαι : -ᾷ 871
 κατασκάπτειν : -ε 1488
 κατατιθέναι : -θήσειν ('pay') 246 n. ; -θου
 497, 500, 635
 κατατοξεύειν : -σω 944
 καταφροντίζειν : -πεφρόντικα 857 n.
 καταφρύγειν : -ει 395
 καταχέζειν : -έχεσεν 173 ; -χέσαντι 174
 κατεῖπαι : -ερώ 518 ; -ειπέ 155, 170, 224,
 478, 1278
 κατέχειν : -ουσι 328 ; -ων 603
 κατιέναι : -ὦν 1005 ; -ούσας 323
 κάτωπτρον 752
 κάτωθεν 231, 1281
 καχασμός : -ὦν 1073
 κάχυς 1358
 κείσθαι : -σομαι 126 ; -μενος 44 ; -μένω
 550
 Κέκροψ : -οπος 301
 κελάδημα : -ατα 283
 κελάδων : -οντα 284 crit. n.
 κελεύειν : -εις 90 ; -έκέλευσα 1355 : -ευσον
 1268 ; -ης 808 ; -οντα 1360
 κενός : -άς 1054
 Κένταυρος : -ω 346 ; -οις 350
 κεντεῖν : -ὦν 1300 ; -ούμενος 947
 κέντρον 1297
 κέντρων 450 n.
 κέραμος : -ον 1127
 κεραυνός 395, 403
 κερδαίνειν : -ανῶ 259 ; -οῦσιν 1115
 κέρδος 1064 ; -ῇ 1202
 κέστρα : -ᾶν 339

κεφάλαιον 981 n.
 κεφαλή : -ῆς 1324 ; -ήν 40, 147
 Κηδεῖδης : -ου 985 crit. n.
 κήδεσθαι : -ῇ 106 ; -όμενος 1410
 Κηκείδης : -ου 985 crit. n.
 κῆπος : -οις 271
 κηρός : -όν 149 sq.
 κῆτος 556
 κιθαρίζειν 1357
 κιθαριστής : -οῦ 964 n.
 κικλήσκειν : -ω 565
 Κικυννεύς : -ῆς 210
 Κικυννόθεν 134
 κίναδος 448
 κίνδυνος 955
 κινεῖν : -έκινει 1371 n. ; -εῖται 297 ; -ησον
 745 ; -ήσειν 1301 ; -ούμενος 1103 n.
 κινητής : -ά 1397 n.
 κιχήλη : -ᾶν 339
 κιχλίζειν 983 n.
 κίων : -ονας 815
 κλάειν 1415, 1418, 1439 ; -ουσι 1415 ;
 κλαύσσομαι 58 ; κλαύσῃ 933 ; κλάετε
 1155 ; -ης 58 ; κεκλαύσεται 1436
 κλεινός : -οτάτην 1025
 Κλεισθένης : -ῇ 355 crit. n.
 Κλειταγόρα 684
 κλέος 459
 Κλέων 586 ; -να 549, 591
 Κλεωνύμη 680
 Κλεώνυμος : -ω 674 sq. ; -ον 353, 400,
 673
 κληρουχικός : -ήν 203
 κλήσις : -ιν 875 crit. n., 1189
 κλητεύειν : -σοντα 1218
 κλίμαξ : -ακα 1486
 κλόνος : -ον 387 n.
 κλοπή : -ῆς 591
 κοῖλος : -ον 163 ; -ὦν 325
 κοινῇ 67
 κοινῶν : -ώσω 197 n.
 Κοισύρα : -ας 800
 κολάζειν 1405, 1434 ; -ε 1107 ; κολάσαι 7
 κολετρῶν : -ὦσι 552 n.
 κολοκύντη : -αις 327
 κομᾶν : -ῶ 545
 κόμη : -ῇν 41
 κομήτης : -την 348, 1101
 κομῶν 391
 κομίζειν : κομῶν 1111
 κομποπρεπής : -ῇ 1030 n.
 κομψός : -ὦν 649
 κοππατίας : -αν 23 ; -ας 438
 κόπρος : -ον 1431
 κόπτειν : -ω 132 ; κόψας 133, 1144
 κόραξ : -ακας 123, 133, 646, 789, 871
 κόρδαξ : -ακος 555 ; -ακα 540 n.
 κόρη : -αι 600
 κορίζεσθαι : -έκοριζετο 68 n.
 Κορίνθιος : -οι 710 n.
 κόρις : -εις 634 ; -εων 725 ; -εσι 699
 κορυφή : -αῖς 270 ; -άς 279

κόσκιнос: -ον 373
 κόσμος 914
 κότταβος: -ων 1073
 κράζειν: κέκραγεν 389; κεκραγῶτα 1386
 κρατεῖν: -ήσεις 1346 n.
 κρίας: -α 339
 κρείττων: -ονα 113, 883 sq.; -ω 894, 990; -ον 1215, 1406
 κρεμάθρα: -ας 218 n.; -ῶν 869 crit. n.
 κρεμαννύναι: κρέμαιο 870, 872; -άσας 229
 κρεμάστρα: -ῶν 869 crit. n.
 κρηματοποιός: -όν 1367 n.
 κριμνώδης: -η 965 n.
 κρίνειν: -ω 1050; κρῖναι 1130; κρίνας 938; ἐκρινόμεθα 66 n.
 κρίνον: -εσι 911 n.
 κριός 661
 Κριός 1356 n.
 κριτής: -άς 1115
 κρίκος: -ου 51 n.
 Κρόνια: -ων 398 n.
 Κρόνιππος 1070 n.
 κρόταλον 260 n., 448
 κρούσις: -ιν 318 n.
 κυδοιδοπαῖν 616 n.
 κύκλιος: -ων 333
 κύκλος: -ω 669
 κυλινδεῖν: -όμεναι 375
 κυνέιν: κύσον 81
 κυνή: -ῆν 268
 κυνηδόν 491
 κυνπάζειν: -εις 509
 κύρβις 448 n.
 κύστις: -ιν 405
 κύων 661
 κύωλῃ: -ῆς 989; -ῆν 1019
 Κωλιάς: -άδος 52 n.
 κωλύειν: -ύσει 1449
 κωμαστής 606
 κωμήτης: -ας 965 n.
 κωμῳδία 534; -ῶν 522

λαβή: -ῆν 551, 1047 crit. n.
 λαγχάνειν: λαχών 623
 Λακεδαιμίων 214
 λακκόπρωκτος: -ε 1330 n.
 λακτίζειν: λελάκτικας 136
 Λακωνικός: -οῖς 180
 λαλεῖν: -ῶν 1394; -ούντων 1053
 λαλιά: -άν 931
 λαμβάνειν: λήψεται 1308 crit. n.; εἰληφε 1066, -ατε 1498; ἔλαβον 863, -ες 1224, -ε 1063; λαβέ 255, 1146, -ης 1138, -οιμεν 1395 n.; ἐλήφθης 1076; λαμβάνων 1123, -ουσα 68; λαβών 19, 149, 178, 633, 769, 1047, 1105, 1169, 1384, 1486; λαβοῦσα 531, -όντα 1355, 1364; ληφθεῖσι 186
 λάμπειν: -ων 395, 1160
 λαμπρός 265; -άν 1012 crit. n.
 λανθάνειν: ἔλαθες 242; ἐλελήθειν 380

λάρος: -ον 391
 λάσιος: -ων 549
 λαφυγμός: -οῦ 52 n.
 λέγειν 140, 239, 260, 403, 430, 433, 486 sq., 528, 613, 1031, 1077, 1084, 1106, 1143, 1314, 1336, 1352, 1398, 1437; -ω 778; -εις 103, 204, 207, 367, 644, 679, 768, 781, 1092, 1174, 1289; ἔλεγεν 1361; λέξω 143, 961, -εις 1344, -ει 940; λέξον 340, 1370; λέξαι 1365; λέγων 541, 884, 892, 900, 953, 962, 1211, 1334, 1422, 1446; -οντα 99, 115; -οντες 96
 λεκάνη: -ην 907
 λεπτολογεῖν 320 n.
 λεπτός: -οῦ 161; -όν 1016; -ῆν 177, 230, 741; -οτάτων 359
 λεπτότης: -ητος 153
 λεύκη: -ης 1007
 λευκός: -ῶ 1006 crit. n.; -ῆν 1012 crit. n.
 λῆμα 457, 1350
 λημῶν: -ῆς 327
 ληρεῖν: -ῶ 1274; -εῖς 500, 829, 1273; -ήσεις 367
 λῆρος: -ων 359
 λίαν 55, 416, 716
 λιβανωτός: -όν 426
 λίθος: -ω 24; τῆν -ον 767 n.
 λίμνη: -ην 273
 λινδότης: -ον 763
 λιπαρός 1002; -άν 300; -όν 1011
 λογίζεσθαι: -σωμαι 20
 λόγος 893, 1038; -ον 1408; -ω 321, 372; -ον 116, 470, 619, 657, 990, 1148, 1229, 1446, 1452; -ω 112, 882; -ων 114, 244, 886, 1336 sq.; -ων 130, 358; -οις 73, 611, 1026, 1404; -οισι 951; -ους 252, 1042
 λοιδορεῖν: -οῦσι 1140; ἐλοιδορούμεθα 62 n.; -εῖσθαι 1353
 λοιδορία: -ας 934
 λοιπός: -ον 677, 850, 1423
 λούειν: λούσθαι 1044; -σόμενος 837
 λουτρόν: -ά 1045, 1051
 λοφείον 751 n.
 Λυδός: -ῶν 600
 λύκος: -ω 347; -οι 352
 λυμáινεσθαι: -όμενον 928 n.
 λυσανίας 1162 n.
 Λύσιλλα 684
 λύχνος: -ον 18, 57; -ω 59; -ων 1065 n.

μά: μ. τὴν Ἀναπνόνην κτλ. 627; μ. τὸν Ἀπόλλω 732; μὰ τὴν Δήμητρα 121; μὰ Δι' ἀλλὰ 330 sq., 1291; μ. Δία 344, 330, 694, 733, 1291; οὐ μὰ Δι' οὐ 1066 n.; μ. τὸν Δία 261, 1228, 1239; μ. τὸν Δ. τὸν Ὀλύμπιον 817; μ. τὸν Διόνυσον 108; μ. τὴν Ὀμίχλην 814
 μαθητής 142; -ῶν 502; -αῖσιν 140
 μαθητιᾶν: -ῶ 183 n.

μαίνεσθαι 932; -ομαι 660; ἐμαινόμεν 1476

Μαιώτις: -ιν 273

μάκαρ: -αιρα 599; -άρων 307; -ας 1206

μακρός: -ά 212; -όν 1019

μάλα: -μ. αὖθις 670; καὶ μ. 1327; μάλλον 625, 891, 1130; μάλιστα 253, 672, 1132

μαλακός: -ήν 979

μαλθακίζεω: -ιστέα 727

μαμμάδιν 1383 n.

μανθάνειν 488, 636, 647, 656, 658, 796, 798, 826; -ω 501, 693; μαθήσομαι 111, 130, -εται 882, 886; μεμάθηκε(ν) 1143, 1148, 1150; ἐμαθες 852, -εν 876; μάθανε 89; μάθης 116, 785; -οιμ 854; -οι 840, 874; -εῖν 239, 631, 681; -ών 402, 459, 792, 823; -όντες 1506

μανία: -ας 925; -αν 350, 846; -ών 832

Μαραθωνόμαχος: -ους 986

Μαρικᾶς: -ᾶν 553 n.

μαρμάρεος: -αῖσιν 286

μαρτύρεσθαι: -ομαι 1222, 1297

μάρτυς: -υρες 1152; -ύρων 777

μάσθλης 449 n.

μάτην 1436

ματιολοχός 451 n.

μάττειν: ἐματτόμεθα 788

μάχαιρα: -αν 1063 sq., 1066

μάχη 1351; -ης 934

Μεγακλῆς 70, 124; -ους 46 (bis), 815

μεγαλώνυμος: -ον 569

μέγας 69, 573; -άλης 412; -αν 565, 1239; -άλην 169, 1013, 1018 sq.; -άλοι 190; -άλοι 316; -αλῶν 435, 1162; -αλῶν 339; -άλοις 369; -άλους 1012; -άλας 402, 433; -άλως 600 n.; μείζον 1082, 1086, 1444; -ω 1110; μέγιστος 956; -ον 549; -ω 1060

μεγασθενής: -ῆ 566

μειράκιον 990, 1000, 1071; -ων 917

μέλε, ᾧ 33, 1192, 1338

μέλειν: -ει 1142, 1282

Μελησίας 686

μελιτούττα: -αν 507

μέλιττα: -αῖς 45

μέλλειν: -εις 476, 1072, 1298, 1340; -ει 995; ἐμελλον 1301

μέλος 1356

Μέμων: -ονα 622

μέμφεσθαι: -ομαι 525; -όμεσθα 576

μέν: (1) *solitarius* 29, 207, 348, 1038; ἐγὼ μὲν 545, 643, 1050; ἐμοὶ μὲν 1437; ἡμεῖς μὲν 794; πρὸ τοῦ μὲν 654 n.; πρῶτον μὲν 224, 649; πρῶτα μὲν 537, 1016; (2) with other particles: ἀλλ' οὐδ' ἐγὼ μέντοι . . γε 126 n.; ἄλλως τε μέντοι καὶ 1269 n.; ἀλλὰ . . μέντοι 1342; μὲν . . δέ 361, 457, 484 sq., 487, 1058, 1108 sq., 1434; μὲν . . εἴτα . . αὖθις 553 sq.; μὲν οὖν (*paratituvum*) 66, 1086, (= *inimico*) 71, 221, 1112,

1454; μὲν . . τε . . καὶ . . τε 563 sq.; πρῶτα μὲν . . εἴτα . . ἄλλοι τ' ἤδη 609 sqq.; μὲν . . ἄλλα τε κτλ. 612 sqq.; πρῶτα μὲν . . εἴτα . . δέ 1117 sqq.; πρῶτον μὲν . . εἴτα . . εἴτ' αὖ . . δέ . . εἴτ' αὖ πάλιν αὖθις 963 sqq.; πρῶτον μὲν . . ἔπειτα δέ 1355 sqq.; μέντοι 340 (in a question), 588, 1338 n.; τί μέντοι 787 sqq.; μὴ μὲν ἄλλ' ὅμως 1363; μὲν γε 1382; μὲν γε . . δέ 484 sq.; ὅτε μὲν . . νυνὶ δέ 1401 sqq.

μένειν: -εἰς 814

μέριμνα: -ης 426; -αῖς 952, 1404

μεριμνοφροντιστής: -αι 101 n.

μέσος: -ον ἔχειν 1047 n.

μεστός: -άς 383

μετά: (1) c. gen. 461, 475, 1006, 1450;

(2) c. acc. 60, 1131, 1134

μετέρχεσθαι: -ελθὼν 1466 crit. n.

μετεωρίζω: -ισθείς 404

μετέωρος: -ον 264; -οι 266; -ων 490, 1284

μετεωροσοφιστής: -ῶν 360 n.

μετεωροφθέναξ: -ακας 333 n.

μετιέναι: -εἰμι 801

μέτριος: -α 1137; -ως 1510

μέτρον 641; -ων 638 sq.

μή 189, 195, 257, 415, 560, 614, 618, 696, 716, 761, 777, 792, 824, 850, 931, 966, 976, 994, 996, 1035, 1138, 1183, 1244; = 'lest' 267 c. subj., id. c. indic. 493; μή μοι γε c. acc. 84 n.; c. inf. 433; οὐ μή (c. fut.) 367; οὐ μή . . μηδέ (c. fut.) 296; οὐ μή . . (c. fut.) . . ἀλλά (c. fut.) 505 n.; εἰ μή 327, 645 n. (*post periphr.*), 660, 1183 (εἰ μή πέρ γε), 1278; ἤν μή 1435, 1439; εἰ δέ μή 1194, 1433; τὸ μή (c. inf.) 1084

μηδαμῶς 754

μηδαμῶς 1478; μή . . μηδ. 84

μηδέ 268 n., 996, 998 (bis)

μηδεῖς: -έν 105, 245, 834, 974, 994, 998, 1078; -ενί 580, 739; -ένα 824, 963

μηκέτι 754, 1255

Μήλιος 830 n.

μήλον: -ω 997; -οῖσιν 978 n.

μηλολόγησις: -ῆν 763

μήν: ἡ μήν σύ 865, 1242; καὶ μήν 1344; καὶ μήν . . γε 1036, 1185, 1353 (in answer to a catacleusmus), 1414, 1441; ὅμως γε μήν 631, 822

μήν (*mensis*): -ός 612; μήνα 756, 1287

μήπω: μ. γε, μ. γε 196, 267 n.

μηρός: -όν 973; -ώ 966

μήτε 415 sq. (*quater*), 1120 (bis)

μήτηρ: -έρα 42, 552, 1444, 1447

μηχανή: -άς 479

μαρός 450; -όν 1465; -έ 1325, 1327; -ώτατε 1332

μικρός: -όν 429, 741; -ούς 1017; -ά 630

μίλαξ: -ακος 1007 n.

Μίμας: -αντος 273
 μιμείσθαι: -ῆ 1430; -ούμενοι 559
 μιμνήσκειν: ἐμνήσθης 926; μέμνησο 887,
 1107 (c. 8πως)
 μισεῖν 991; -οῦντα 1226
 μισθός: -όν 245
 μνᾶ: -αῖ 31; -ῶν 1224; -ᾶς 21 sq.
 μνημονικός 483
 μνημῶν 414, 484
 μνησικακεῖν: -ῆσαι 999 n.
 μοιχεύειν: ἐμοίχευσας 1076
 μοιχός 1079
 μόλις: μ. οὕτως 326 n.; μ. μὲν ἀλλ' ὁμως
 1363
 μόλυβδος: -ω 913
 μόνος: -ον 931; -ου 668; -η 1401; -αι
 365; -αις 578; -ας 806
 μορία: -αις 1005
 Μοῦσα 313; -ας 972
 μοῦσα: -αν 1031
 μουσοποιεῖν: -οῦσιν 334 n.
 μοχλευτής: -ήν 567 n.; -ά 1397 n.
 μυκᾶσθαι: -ησαμένης 292
 μυριάκις 738
 μυρίος: -α 685; -ων 1041
 μύρον: -ου 51
 μυρρίνη: -ην 1364
 Μυσός 922
 μυστήριον: -α 143
 μυστοδόκος 303
 μῶν 315
 μωρία: -ας 818
 μῶρος: -ε 398

 ναί 784; ναί ναί 1468
 ναός: -οί 306
 ναῦς 879
 νεανίας 8
 νεανίσκος: -ων 1053
 Νεῖλος: -ου 272
 νέος: -α 1134, 1179, 1184; -α 1197; -αν
 1178, 1188, 1190, 1222; -ους 1059,
 1418; -ωτέρων 1370, 1391; -ους 515
 νεοττοτροφεῖν: ἐνεοττοτροφήθης 999 n.
 Νέστωρ: -ορα 1057
 νεφέλη: -ην 346; -ᾶν 335, 338; -ῶν
 370
 Νεφέλη: -αι 265, 269, 275, 291, 316,
 341, 793, 1453, 1462; -αῖσιν 252
 νέφος 287
 νεώς: -ῶν 401
 νή: ν. τὸν 'Αέρα 667; ν. τὸν 'Απόλλω
 372, 388; ν. τὴν Δήμητρα 455; ν. Δία
 135, 217, 251, 328, 347, 408, 1227,
 1234, 1331, 1338, 1406; ν. τὸν Δία
 483, 652, 1379; ν. τὸν Διόνυσον 91,
 519, 1000; ν. τοὺς θεοὺς 781, 1098,
 1272; ν. τὸν Ποσειδῶ 83, 665, 724
 νῆν: νενησμένοι 1203
 νήπιος: -ον 105 n.
 νηπύτιος 868 n.
 νικᾶν 99, 115, 419, 1042, 1315; -ῶ 894;

-ᾶς 1211; -ῆσω 1334, 1446; -ῆσεις
 1335; -ῆσει 432; -ῆσαιμι 520; -ηθῆς
 (c. gen.) 1087
 νιφός: -εντα 273
 νοεῖν: -εῖ 1186; -οίης 1381
 νόημα 229 n., 705; -άτων 743
 νομίζειν 819; -ω 1366; -εις 418, 847 crit.
 n., 1049, 1279, 1291; -εῖς 423; ἐνό-
 μιζες 329; νόμιζε 1078; -εται 498,
 1420; νενόμισται 1185; ἐνενομιστο
 962; νομιζοίμην 520; -ισθαι 1416
 νόμισμα 248 n.
 νόμος: -ον 1185, 1421, 1424 sq.; -οις
 1040
 νόσος 243
 νοσηνία: -α 1191, 1195 sq.
 νοῦς 728; νῶ 580; νοῦν 317, 477, 575,
 635, 835, 1010, 1122, 1401
 νύκτωρ 173, 750
 Νύμφη: -αις 271
 νυν: c. imperat. 91, 141, 189 crit. n.,
 237, 323, 345, 427, 489, 496, 501, 506,
 644, 716, 731, 740, 748, 761, 850, 887,
 1113, 1244, 1263, 1278
 νῦν: 189 crit. n., 356, 949, 955, 1385,
 1441; καὶ νῦν γε 355; c. artic. 360, 372,
 971, 987, 1003, 1015; νῦν δέ 665, 1230;
 νῦν δέ γε 914; νῦν οὖν 75, 489 (c.
 imperat.), 534, 1142 (id.), 1177, 1464;
 ἥδη νυνί 326 n.; νῦν μὲν γε 1172;
 νυνδὴ 825 crit. n.; νῦν . . πρῶτον
 1172 n.; νυνί 381, 636, 786, 825
 (= 'recently'), 1137, 1217, 1403;
 νυνί γ' ἥδη 295 n.
 νύξ: -κτός 9; -κτα 36, 75, 1069, 1129;
 -κτων 21
 νύττειν: -ξασα 321 n.

 Ξανθίας: -α 1485
 Ξάνθιππος: -ον 64
 Ξερόφαντος: -ου 349
 ξηρός 404
 ξυγγενής: -εῖς 1322; -ῶν 1128
 ξυγγίγνεσθαι: -γένηται 1317; -γενέσθαι
 252
 ξύλον: -ου 1431 n.; -ω 592
 ξυμβαίνειν: -έβημεν 67
 ξύμβουλος 1481
 ξύμμαχος: -οις 609
 ξυμφέρειν: -οίσεται 594 n.
 ξύν: ξ. νῶ 580 n.
 ξυναρπάζειν: -σον 775 n.
 ξυνεῖναι: -ειμι 1404
 ξυνέλκειν: -ύσας 585
 ξυνέχειν: -οντας 966
 ξυνωρικεύεσθαι: -εται 15 n.
 ξυστίς: -ίδα 70 n.

δ: bitter use 13 n.; with parts of body
 24 n.; anaphoric 30 n., 107 n.;
 ironical 61; contemptuous 102 sq.;
 ὁ δέ 14; ἡ δ' αὖ 51; ἡ δ' ἄρα 410; ἡ

μέν γάρ 63; with *ἰππική* 107; ὁ μέν
τις 1138; τό c. inf. (exclamatory) 268,
 819; τὸ μή c. inf. 1084 n.; τὸ τί 748
 crit. n., 776; τὰ ποῖα 1270; τὸ πρῶτον
 1351, 1363, 1421; τὸ τήμερον 1510;
 τὸ τί λέγεις σύ 1174
ὀβελίσκος: -ον 178
ὀβολός: -ον 118, 863, 1250
ὀδε 807, 1167; *τῷδε* (= *ἐμοί*) 269, 457;
τῇδε 588; *τόνδε* 393, 1115; *τῇνδε* 850;
οἶδε 191; *αἶδε* 207; *τοῖσδε* 1159; *τάσδε*
 340; *τάδε* 200, 1030 n. (πρὸς τ.), 1079
ὀδί 1058; *ἡδί* 212; *τουδί* 431; *τοδί* 500,
 748 crit. n.
ὀδός: -οῦ 75 n.; -οὖς 362, 964; -οὖς 171,
 584
ὀζειν: -ων 50, 398, 1007
ὀθεν 1353, 1408
οἰ (pron.) 1313 n.
-οἶατο 1199 n.
οἰεσθαι: -ομαι 1342; *οἶμαι* 1114, 1185,
 1311, 1405; *οἶμαι γε* 1112 crit. n.,
 1391; *ᾤμην* 1472, -*εσθε* 1368
οἷζυρός: *ᾤζυρέ* 655
οἰκαδε 32, 618
οἰκεῖν: -ῶ 138
οἰκέτης: -αι 5; -ας 7
οἰκία: -αν 1484, 1489, 1497; -ας 123,
 802, 879, 1296, 1496
οἰκίδιον 92
οἰκοθεν 268
οἶκος: -ον 600; -ων 1165
οἶμοι 729, 789, 791, 844, 1497; *οἷ. κακο-*
δαίμων 504, 1324; *οἷμ' ὥς* 773, 1238;
οἷ. τάλας 742, 1504; *οἷ. δέλαιος* 1473;
c. gen. 1476
οἰμῶζειν: -ξεσθε 217
οἶνος: -ου 417; -ον 1123
οἶος 1158, 1208; -ον 1109, 1303, 1374;
-όν περ 349; -αν 699, 1110; -α 919,
 1122; -ας 971; -άπερ 1003, 1361;
οἶός τε 1402
οἷχεσθαι: *ᾤχετο* 1063
οἰωνός: -οὖς 337
ὀλίγος: -ον 495, 803, 843, 1142; *ὀλίγου*
(adv.) 722 n.
ὀλλύναι: *δλοῦμαι* 792, 1440
ὀλος: -ην 36, 75
Ὀλύμπιος: -ον 817 sq.
"Ολυμπος: -ον 270
ὀμβριος: -ον 287
ὀμβρος: -ου 377; -ους 338
ὀμβροφόρος: -οι 298
"Ομηρος 1056
ὀμλεῖν 1399; -ῶν 1077
ὀμίχλη: -ην 330
Ὀμίχλη: -ην 814
ὀμμα 285 n.; -τι 290; -των 706
ὀμνύναι: -τε 248; *ὀμοῦμαι* 246; *ὀμῇ* 247
n.; *ὀμοσας* 825
ὀμοιος: -ον 230; -αν 346; -ω 394; -ας
 548; -ως 1411

ὀμολογεῖν 765; -οὔντα 1326
ὀμομήτριος: -αν 1372
ὀμοῦσαι 1235; -μενος 1241
ὀμφαλός: -οῦ 977
ὀμως 1369; ἀλλ' ὅ. 587; *μόλις μέν, ἀλλ' ὅ.*
 1363; ὅ. γε μήν 631, 822
ὀνειροπολεῖν: -εῖ 16, 27
ὀνιάναι: *ὄναιτο* 1237
ὄνομα 63, 100; -τα 394; -τος 62; -των
 681, 685
ὀνομάζειν: -εις 847 crit. n.
ὄνος: -ον 1273
ὄντως 1271
ὄπη 1345
ὄποι 891
ὀποῖος 650 sq.
ὀπόσος: -οις 20; -ους 45
ὀπόταν 1008
ὀπότε 770
ὀπότερος 953; -ον 1282, 1336; -οι 1096;
-α (adv.) 158
ὅπου (in a repeated question) 214
ὅπταν: -ῶν 409
ὅπως 677, 760 (in a repeated question);
c. fut., (α) independent constr. 257,
 489 (*ἀγε* . . ὅ.), 824, 882, 887 (*μέμνησ'*
ὅ.), 1107 (id.), 1464; (β) dependent
 constr. 1398; *c. opt.* 974, 1199; ὅ.
ἄν c. subj. 739, 937, 1461; in a
 repeated question 690; *c. opt.* 759,
 776 n.; *οὐκ ἔσθ'* ὅ. 1181, 1275; *οὐκ*
ἔσθ' ὅ. οὐ 802, 1307; = 'when'
 60 n.
ὄραν: -ῶ 93, 208, 323; -ᾶς 92, 206, 211,
 355 n., 662, 691, 826, 1098; *ἐώρων*
 354; *ὀψομαι* 466; *ὀψεται* 1307 crit. n.;
εἶδον 628, -*ες* 346, 1051, 1061, -ον 355;
ἐόρακας 768; *ἰδοῦ* 82, 825; *ἰδοῦ γε* 872
n., 1469; *ἰδῶ* 21, 494, 787, 847; -*ωμεν*
 1126, -*ωσι* 348; *ὀρῶν* 17; *ἰδῶν* 1171,
-οὔσαι 353
ὀρεχθεῖν 1368 n.
ὀρθῶς 228 n., 251, 616, 659, 679, 742,
 1186, 1483
ὀρμή: -ᾶν 335
ὀρνίθειος: -α 339
ὀρος: -έων 279
ὀροφή: -ῆς 173
ὀροσπύγιον 158; -ου 162
ὀρχεις 713
ὀρχεῖσθαι 983
ὀρχηστρίς: -ἰδος 996
ὅς 438, 571, 603, 831, 884; ἡ 523, 969;
 ὅ 26, 662 n., 823, 1308; ἡς 765, 956,
 999; ᾧ 600; ᾧ 1043; ὃν 863, 1149 n.,
 1164, 1226 n.; ᾧ 555, 1058, 1132,
 1180; οἷ 95; ᾧ 89 (*ἄν*), 117, 683, 693,
 738, 1009, 1053, 1072, 1115, 1268,
 1270; ᾧ 104, 435, 526, 637, 835,
 942 (*ᾧν ἄν*), 986; ἄνθ' ᾧ 623, 1311
 crit. n.; οἷς 1135; οὖς 109; referring
 to an implied antec. 1226 n.; refer-

ring to the more important but more remote anteced. 1149 n.

δσος: *δσωπερ* 1419; *δσον γ' ἐμ' εἰδέναι* 1252; *-ων* 1072; *-ας* 1425; *-α* 434 n. (c. inf.), 808 (δ. *ἀν*); *-απερ* 841

δσπερ: *δπερ* 418; *δπερ* 1015, 1198, 1311; *οὔπερ* 1498; *ἀλπερ* 317; *ὤνπερ* 238; *ὀσπερ* *ἀν* 1316

δσσις 113, 135, 168, 479, 560, 630, 883, 1044, 1251, 1262; *ἤτις* 42, 537, 692, 927; *δ τι* 224, 345, 348 n. (*πάνθ' δ τι*), 359, 427, 439, 453, 476 (*δ τι περ*) 641, 737, 753 (in a repeated question), 811, 854, 995, 1187, 1248, 1290, 1344, 1381, 1392, 1432, 1496 (in a repeated question); *δτου*: *ἐξ* *δ* 528, 1351; *δτω* 1349; *ἤτινι* 960; *δντων' ἀν* 245, 1458 crit. n.; *ἀλτως* 579; *δττα* 251, 345 (δ. *ἀν*) 589 (id.), 659, 682 (*bis*), 785 (δ. *ἀν*), 1370

δταν 69 n., 71, 376, 391, 404, 489, 620, 702, 988

δτε 7 (= 'because'), 23, 34, 49, 717, 962, 1152, 1217 (δ. *γε*), 1401, 1474 (*δτε καί*), 1477

δτι 39, 59, 331, 334, 354 sq. (δ. . . *διὰ τοῦτο*), 362, 383, 514 n., 774, 821, 866, 1039, 1175 crit. n., 1224, 1254, 1326, 1329, 1386, 1429

δτιή 331 crit. n., 755; *δ. τι δή* 784, 1046, 1253

οὐ 5, 12, 73, 100, 108, 118 sq., 124 sq., 175, 208, 217, 221, 227, 232 (*bis*), 261, 329, 340, 343 sq., 360, 366, 379, 381, 399, 403, 409, 427, 433, 458, 499, 530, 550, 578, 611 sq., 615, 628, 634, 641, 656, 687, 692, 698, 723, 727, 732 sq., 735, 755, 760, 783, 788, 817, 827, 857, 903, 913, 929, 1003, 1059, 1066 (*bis*), 1068, 1139, 1181, 1183, 1225, 1228, 1250, 1252 (*bis*), 1257, 1282, 1292, 1296, 1298, 1307 (*bis*), 1347, 1359, 1387, 1412, 1415, 1431 sq., 1456, 1463, 1467, 1471 (*bis*), 1472, 1483; *οὐ μὴν* . . *γε* 53; *οὐκ ἄρα* . . *γε* 121; *οὐκ ἀλλὰ* 204, 258, 898; *οὐ γὰρ ἀλλὰ* 232 n.; *οὐ γὰρ* . . *γε* 342; *οὐ γὰρ δὴ* . . *γε* 402 n.; *οὐ γὰρ μὰ Δι' ἀλλὰ* 331; *ἄλλο τι δῆτ' οὐ* 423 n.; *ἀλλ' οὐ μὰ Δι'* *οὐ* 1066 n.; *οὐ δῆτα* 733, 913; *οὔτοι* 814, 1239; *οὐ τί που* 1260; *οὔκουν* 692, 1253, 1377, 1421; *οὐ μή* (c. fut.) 296 n., 367, 505 n.; *οὐκ ἔσθ' ὅπως <οὐ>* 802, 1181, 1275, 1307; *οὐκ ἐς κόρακας* 871; *οὐκ ἀν* (elliptically) 5 n., 108

οὐδ 303 (= *υἱ*)

οὐδαμοῦ 1420

οὐδαμῶς 688

οὐδέ 7 sq., 118, 126, 344 *οὐδ' ὅτιοῦν*, 367, 400 (*bis*), 425 sq. (repeated five times), 540 sq., 543 (*bis*), 546, 578, 629 (*ter*), 675, 836 sq., 902, 979, 981 sq., 983

(*ter*), 1004, 1057, 1069, 1282, 1343, 1402; *οὐδὲ* . . *γε* 425

οὐδέλς 432, 782, 836, 917, 977; *-ενί* 118, 1250; *-ένα* 423 crit. n., 628, 1050; *-έν* 73, 334, 382, 423 crit. n., 503, 538 n., 548, 616, 637, 648, 694 n., 733 sq., 1080, 1123, 1157, 1188, 1293, 1448; *οὐδὲν λέγειν* 644, 781, 1095

οὐδέποτε 3, 1056, 1215, 1270

οὐκέτι 1373

οὐν 116, 129, 202, 488, 525, 560, 826, 1030 crit. n., 1283; *δ' οὐν* (c. imperat.), 39; *ἀλλ' οὐν* 985; *ἀλλ' οὐν* . . *γε* 1002; *μὲν οὐν* 66, 71, 221, 1086, 1112 (see s. *μὲν*), 1454; *νῦν οὐν* 75, 439 (c. imperat.), 534, 1142 (id.), 1177, 1464; *τί οὐν* 93, 176; *τί οὐν δῆτα* 791

οὐνεκα 6 n., 238 crit. n., 420 crit. n. (*οὐν γε*), 526, 555

οὐράνιος: *-αι* 316; *-ους* 305

οὐρανομήκης: *-η* 357; *-es* 459

οὐρανός: *-όν* 95, 193

οὐρεῖν 373

οὔτε 122 (*bis*), 1123 (*bis*)

οὔτος 85, 97, 220 (*ὅ* *οὔ*), 723 ('hallo'), 732 (id.), 874, 1247, 1347, 1365, 1502 (id.); *αὕτη* 206; *τοῦτο* 26, 92 sq., 94, 189, 202, 215, 234 n. (*ταῦτόν τ.*), 315, 354 (*δτι* . . *διὰ τ.*), 372, 374, 395, 431, 465, 590, 641, 670, 753, 820, 829, 876, 887, 914, 1038 (*αὐτό τ.*), 1041, 1063 crit. n., 1087, 1173, 1230, 1248, 1254, 1262, 1281 (*ταῦτό τ.*), 1286, 1352, 1416, 1420, 1444, 1499 (*τ. αὐτό*); *τούτου* 592 ('him'), 668, 864 (resumptive), 1086; *ταύτης* 511; *τούτῳ* 941, 1000; *τούτων* 68 (resumptive), 116, 396, 552, 587 ('him'), 847, 929, 1105, 1111, 1309 (contemptuous), 1421; *ταύτην* ('her') 49, 216 ('it'), 522, 767 ('the notorious'), 769 ('it'), 1134; *τούτοι* 114; *οὔτοι* 98, 188, 192, 296 (contemptuously), 551; *αὐται* 314, 325 ('yonder'), 365, 369, 375; *ταῦτα* 39, 60, 131 n. (*τ. ἔχων*), 143, 253 crit. n. (*τ. πάντα*), 452, 459, 525 sq., 588 (*τ. . . δττ' ἀν κτλ.*), 631 ('them'), 693, 697 (*αὐτά τ.*), 698 (*παρά τ.*), 830, 852, 856, 897, 985 (*τ. ἐστὶν ἐκεῖνα*), 990 (*πρὸς τ.*), 996 (id.), 1000, 1009, 1037 (*ἅπαντα τ.*), 1052 (*τ. ἔστι τ. ἐκεῖνα*), 1114, 1270, 1297, 1328 (*ταῦτά τ.*), 1339, 1370 (contemptuously), 1433 (*πρὸς τ.*), 1447, 1456, 1458; *τ. ἄρα* (= *διὰ τ.*) 319, 335, 394; *τ. ἄρα τ.* 353; *τούτων* 117 (resumptive), 349 (contemptuously), 656, 658, 942 (*ἐκ τ.*), 1074, 1242, 1369, 1443 (*ἐκ τ.*); *τούτους* 480 (*ἐπὶ τ.*), 720 (*πρὸς τ.*), 865, 1023 (*πρὸς τ.*); *-σι* 560, 1219 (*πρὸς τούτοιςιν*); *ταύτας* 152, 371, 404, 971 (contemptuously)

οὔτοσί 8 (contemptuously), 60 (c. subst. sine art.), 141 (of speaker), 492, 654, 1222, 1237 (contemptuously), 1403; αὐτῇ 201, 214; τοῦτ' 26, 368, 380, 385, 408, 424, 440, 775, 906, 1188, 1248, 1335; τουτοῦ 653 (c. art.); τουτονί 14 (contemptuously), 83 n. (c. subst. c. art., of something present only to the mind's eye), 255, 731, 867, 867 (c. subst. c. art.), 1099, 1101, 1147 n., 1204 (c. subst. c. art.); ταυτηνί 848; οὔτοῖ 187; ταυτί 184, 1427 (c. subst. c. art.), 1452; τουτουσί 897
 οὔτω : 326 (μόλις οὐ.), 520, 535 (in a prayer), 628, 1348; -σί 155
 δέλειν : -ω 20 sq., 117; -ηται 484; -ων 1135
 ὀφθαλμός : -όν 24; -ώ 411, 946; -οῖς 980
 ὀφλήσκάνειν : ὠφληκα 34; ὀφλήσεις 1035; -ήσειν 777
 ὀφρύς : -ὺς 582
 ὄψον : -ων 1073
 ὀψοφαγεῖν 983
 πάγχρυσος : -ον 599
 παιδάριον 821, 878
 παιδεία : -αν 961
 παιδεύειν : ἐπαιδεύσατε 532
 παίδευσις 986 n.; -ιν 937 n., 1043
 παῖδιον 132; -οις 539
 παιδοτρύβης : -ον 973
 παλεῖν : παῖησόμεν 1125; ἔπαισα 549; παῖε 1508
 παιπάλη 260, 262
 παῖς 531, 977, 1159; παιδός 654, 963, 1416; -α 1409; -ες 1415, 1417; -ων 1048, 1073; -ας 974; παῖ 18, 87, 132, 614, 1145, 1165
 πάλαι 4, 556, 1036, 1312
 παλαιογενής : -ές 358 n.
 παλαιός 1187; -οὗς 1422
 παλαίστρα : -ας 179 (gen.), 1054 (acc. plur.)
 παλάττειν 995 crit. n.
 πάλιν 216, 744, 1281; αὐ π. αἰθις 975
 Παλλάς 1265; Παλλάδος 300
 παμβασιλεία 1150; -αι 357 n.
 παμπόνηρος : -α 1318
 Παραθήναια : -οις 386, 988
 Πανδελέτειος : -ους 924 n.
 παννυχίζειν 1069
 πανουργεῖν 1310
 παντοδαπός : -αῖς 310
 πάνυ 212, 215 crit. n., 429, 484 sq., 733, 902
 παπαπαππάξ 390 sq.
 παππάξ 390 (bis)
 πάππος : -ον 65
 παρά : c. gen. 412, 431, 459, 533, 886; c. dat. 112, 766, 903; c. acc. 326, 698, 853

παριδιδόναι : -έδωκε 551; -έδωκαν 968 n.; -δος 436
 παραινεῖν : -εῖς 1483; -έσω 89
 παρακόπτειν : -εκόπην 640 n.
 παρανοεῖν : -νοήσαντος 1480
 παράνοια : -ας 845, 1476
 παρασκευάζειν : -εσκενάζεσθαι 607
 παρατείνειν : -τέταται 212; -ετάθη 213 n.
 παραπιθέσθαι : -θέντων 456
 παραφρονεῖν : -ει 1475; -οὔντος 844
 πάρδαλις : -ει 347
 παρεῖναι : -ειμι 1075; -εστί 457; -ῆσαν 1152; -ῶσι 1153; -οντα 542; -όντες 1193; -όντων 777
 παρέλκειν : -εἰλκυσεν 553 n.
 παρέρχεσθαι : -ελθὼν 853
 παρέχειν : -έχω 441 n.; -έχουσιν 317; -έσχε 523; -έχοιμι 422
 παρθένος 530; -οι 299
 Παρνάσιος : -αν 603
 Πάρνης : -ῆθα 323
 πᾶς : π. τις . . οἷς 1135 n.; πάση τέχνη 885, 1323; πάντα 461, 701; πᾶσαν 1129; πάντες 693; πασῶν 1132; πάντα 258 crit. n., 328, 348 n. (πάνθ' ὁ τι), 375 (ὡ π. τολμῶν)
 Πασίας : -α 21 sq.; -αν 30
 πάσχειν 1420; -εις 662, 708, 816; -ει 234 n.; πείσομαι 461, 791; -εται 1085; πέπονθα 1452; -θας 1441; ἔπαθον 408; πάθω 798; -οι 1086; πεπονθέναι 610; παθεῖν 1198 crit. n., 1257; -ὼν 1441; -οὔσαι 340
 παταγεῖν 384; -εἰ 389; -οὔσιν 378
 πάταγος : -ον 382
 πατεῖν : -εἶσθαι 1359
 πατήρ 72; πατρός 271, 278, 844, 1166; -ί 860, 998; -έρα 1331, 1333, 1341, 1405, 1415, 1420; -ερ 36, 80, 93, 816, 1325; -έρες 968; -έρας 1424, 1428
 πατραλοῖας 911; -οῖα 1327
 πατρίς : -ίδα 1220
 πατρώος : -ον 1468 sq.; -ων 106, 1162
 πάττειν : -ε 1330; -ων 912 n.
 παύειν : ἔπαυσεν 1403; -σασθε 934
 Πιφλαγών : -όνα 581
 παχύς 842 n.; -ύ 539; -ειῶν 59
 πέδον 573
 πείθειν : ἔπειθε 1422 crit. n.; -ομαι 207, 1090; -ῃ 833; -σομαι 90; -ση 90, 1000; πιθοῦ 87; -οίμην 119; -όμενος 861 sq. crit. nn., 1083
 πειθῶ 1398
 πεινῆν 441
 πέκειν : ἐπέχθη 1356 n.
 πέμπειν 796
 πέμπος : -ῃ 1131
 πενθεῖν : -ῶμεν 622
 πέντε 10 n.
 πεντετάλαντος 774
 πέος 734
 πέπτασθαι : -αμένοις 343 n.

πέρδεσθαι: -εται 9; πέπορδας 392
 περί: c. gen. 62, 159, 382, 490, 638
 (bis), 639, 647, 681, 736, 739, 957
 (hyperbaton), 1004; c. acc. 97, 509,
 761, 994 n.

περιδέξιος: -οισι 950

περιδιδόναι: -δου 644

περικαλύπτειν: -τέα 727

Περικλῆς 859; -ους 213

περιλείπειν: -λειφθήσομαι 725

περίλεξις: -ιν 318 n.

περίοδος 206 n.

περιορᾶν: -όψεται 124 n.

περιουσία: -αν 50 n.

περίτρυμμα 447 n.

περιτυγχάνειν: -τύχη 195 crit. n.

περιφλύειν: -ει 396 n.

περιφορά: -άς 172

περιφρονεῖν: -ῶ 225 n., 1503; -εῖς 226
 crit. n.; -ει 741

περιφύειν: -έφυσαν 151

περσέπολις: -ιν 967 n.

Περσικός: -αί 151

πέτρα: -αν 597, 604

πεύκη: -αις 604

πηδᾶν 1392; -α 704

Πηλεὺς 1063, 1067

πηρίδιον: -ου 923

πιέζειν 1120; -ει 437

πίνειν: -οντα 1358; πινῶν 1382

πίπτειν: πέσσης 703; -ῶν 126, 1501

πιστεύειν 385; -ουσα 544; -σας 437

πιστός: -ά 533

πίσυνος: -ω 949

πλάγιος: -αι 325

πλάτανος 1008

πλάττειν: ἔπλαττεν 879

πλευρά: -άς 711

πλέως: -ων 1367

πληγή: -ῶν 493, 1413; -άς 1425; omitted
 with πολλάί 972 n.

πλήθος: -ους 855

πλήν 140, 423, 1429 (π. γε); π. ἢ [εἰ]
 361 crit. n., 734 crit. n.

πλινθεύειν: -οντα 1126

πλόκαμος: -ους 336

πνεῦμα: -τος 164

πνίγειν: ἐπνίγε 1376; ἐπνιγόμεν 1036;
 -όμενος 1389

πνιγέυς 96 n.

πνυή: -ήν 161 n.

ποδαπός: -ά 184

πόθεν 242, 395

ποῖ 858

ποιεῖν 995, 1198 crit. n.; -ῶ 1495; -εῖς
 723, 1495, 1502; -εἰ 374, 388, 1046,
 1054; -οῦμεν 1458; ἐποίουν 335;
 -οῦμεν 558 n.; -ήσω 1492; -ήσεις 296;
 -ήσει 1309; ἐποίησα 1390; -ησεν 557 n.;
 πεποίηκε 556; -ῆς 1009, 1448; -ῆσαι
 1295; ποιῶν 895, 900

ποιητής 545; -ήν 1362; -αῖς 1366

ποῖος 367; -ον 155; -αν 765; -οιν 1337;
 -αι 342; -α 685, 1270 n.; -ους 247,
 1233 crit. n.

πολεμίζειν: -ων 419 n.

πολεμιστήριος: -α 28 n.

πόλεμος: -ε 6

πολιοῦχος 603

πόλις: -εως 926; -ει 588, 594; -ιν 69
 ('acropolis'), 577

πολλάκις 621

πολύηρατος: -ον 301

πολύς: -ύ 891, 1098, 1335 n.; πολλοῦ
 376, 915 n. (adv.); -ῶ 1153; πολλύν
 199; πολλήν 1494; -αί 324; -ά 363,
 854, 1065 n., 1329; -ῶν 6 n., 473,
 1508; -οῖς 959, 1063, 1330, 1374; -οὓς
 29, 467; -άς 972 n.; πλείων 1294;
 -ονα 1292; -ον 1295; πλεόν 1288 n.;
 πλεῖν 1041, 1065; πλείονας 432, 1098;
 πλείους 1097; πλείονα 822; πλείω
 1328; πλείστον 524, 811; -ους 331,
 1049; -α 577, 804

πολυμήματος: -οι 269, 293, 328

πονεῖν: -ῆσαι 1049

πονηρός: -όν 1056; -έ 687; -οί 102;
 -ῶν 1459; -ά 542, 1455, 1462

πόνος: -ους 1049

πόντος: -ον 284

πορδή 394

πορνίδιον: -ον 997

πόρρω 212, 216

Ποσειδῶν: -ῶ 83, 665, 724, 1234

πόσθη: -ην 1014

πόσος: -ους 28

ποταμός: -ῶν 283, 1294

ποτάσθαι: πεπότῃται 319 n.

ποτε 187, 227, 232, 346, 408, 465, 527,
 639, 861, 865, 874, 918, 1086, 1128,
 1139, 1266, 1312 (πάλαι π.), 1433
 πότρος 940; -ον 638, 642, 845; -α 203,
 1105, 1279

πότῃς: -ην 57 n.

πότος: -ων 1073

που: δὴ που 369; ἦν που 535; οὐ τί που
 1260 n.

ποῦ 210 (καὶ π.), 214, 324 (φέρει π.),
 370 (φ. ποῦ γάρ) 633, 903 (φέρει γάρ
 π.), 1051 (π. δῆτα), 1247

πράγμα 139, 594; -τα 228, 250, 471,
 741, 1110, 1216, 1453, 1455: -των
 695, 1284, 1303, 1459; -σιν 516,
 1399 n.

πραγματεύεσθαι: ἐπραγματευόμεν 526

πραγματίον 197; -ου 1004

πράττειν: -εις 920; πεπραγότε 1269

πρέσβυς: -υτέρων 982; -ων 419 n.; -οις
 993; -ους 959

πρεσβύτες 541; -ην 263, 476; -ῦτα 493,
 794, 1345

πρημαίνειν: -ούσας 336 n.

πρίασθαι: ἐπρίαμην 864; πρίην 614; -άμενος
 749

πρίν 267 (π. ἄν), 631 (c. inf.), 780 (id.), 1402 (id.), 1425 (id.)
 πρὸ 5 (πρὸ τοῦ), 654 (π. τοῦ μέν), 913 (π. τοῦ γε), 1291 (π. τοῦ)
 προαγωγέειν: -ων 980
 προβάλλειν: -βαλῶ 757; -βάλω 489 crit. n.; -βαλέσθαι 973
 πρόβατον: -α 1203; -οις 45
 πρόβολος 1161 n.
 προδιδάσκειν 476 n.
 προδιδόναι: -δῶσω 527; -δῶ 1500
 Πρόδικος: -ω 361 n.
 προέχειν: -ων 989; προῦσχόμεν 1385
 προήκειν: -ων 513
 πρόθυμος: -ως 501
 προΐεναι 1214 n.
 προῖκα 1426
 προμνήστρια 41 n.
 πρόπολος: -οισι 436
 πρὸς: c. gen. 200, 314, 366, 481, 784, 1103, 1122; c. dat. 163, 720, 1010 n., 1024 n., 1256; c. acc. 63 (προσθιθέναι π.), 69, 233, 294, 323, 359, 410, 480, 518, 632, 648, 771, 888, 979, 990 n., 996, 1030, 1034, 1079, 1104, 1188, 1352, 1375 (ἔπος π. ἔπος); adverbial 1024 n.; 1433 π. τάδε
 προσαπολλύναι: -απολείς 1256 crit. n.
 προσεῖναι 588
 προσέχειν: -εἶχον 1401; -ε 635; -έτω 1122; -ετε 575; -ης 1010
 πρόσθεν 779 n.
 προσιέναι: -ιοῦσιν 993
 προσκαλεῖν: -κεκλησεσθαι 1277 crit. n.
 προσκατατίθεναι: -θείην 1235
 προσκείσθαι: -κείμενον 163
 προσθιθέναι: -ετίθει 63; -έθηκε 1192; -θείς 555
 προστιλᾶν: -ετίλησεν 411
 προσφέρειν: -ω 480
 προσφύειν: -έφυσας 372 n.
 πρόσωπον 411, 946; -ον 1176
 προτενθεύειν: προτένθενσαν 1200 n.
 προτένθης: -αι 1198 n.
 πρότερος 940; -ον 24, 373, 507, 643, 921, 1194, 1501; -α 658; -ων 1029; -ους 935
 πρόφασις: -ιν 55 n.
 προχοή: -αῖς 272
 πρόχους: -οισιν 272 crit. n.
 πρυτανεία 1136, 1180, 1197, 1199, 1255
 πρῶν 169
 πρωκτός 165, 193; -όν 164, 714, 1300
 πρῶτος 737; -ον 78, 224, 247, 368, 390, 649, 731, 786 sq., 863, 963, 1044, 1146, 1172, 1212, 1355, 1366; -οισιν 1118; -ους 523 n.; -α 537, 565, 609, 612, 636, 1016, 1117, 1171 (demonst.), 1409; πρώτιστος 1039; -ον 553
 πτέλεα: -α 1008
 πτύσσεσθαι: πτύξομαι 267
 πτωχεύειν: ἐπτώχευες 921
 πυγή: -ήν 1013, 1018

πυκνότης: -ητα 384, 406
 Πύλος: -ου 186
 πυνθάνεσθαι: πυθόιο 154; πυθέσθαι 482
 πῦρ 768; -ί 395
 πω 382, 530, 1188, 1228; πώποτε 370, 627, 836, 1051, 1061
 πως 322, 813, 892, 1501
 πῶς 393, 399 crit. n., 665, 677, 1196, 1292, 1413; π. ἄν 689, 874, 1082; π. γάρ 1183; π. δῆτ' <ἄν> 79, 149, 904; π. δὴ 664, 673, 1442; καίτοι . . π. 1082; καὶ π. 393, 717, 1333, 1380, 1434; π. οὖν 488; π. δοκεῖς 181; π. οἴσθε 1868
 ῥάδιος: -ως 167, 590, 1335; ῥᾶστα 778
 ραφανιδούν: -ωθή 1083
 ραφανίς: -ίδος 981
 ῥάπτειν: -ψαμένη 538
 ῥέγκειν: -ουσιν 5; -ωμεν 11
 ῥηγνύναι: -νται 378; -ξαν 960; -ξατε 357; -ξας 406
 ῥήμα: -τα 1402
 ῥῆσις: -ιν 1371
 ῥιγῶν 416, 442
 ῥίς: -νας 344
 ῥίψασπις: -ιν 353
 ῥόδον: -α 910; -οις 1330
 ῥοῖβδος: -ου 407
 ῥυθμός: -οί 648; -ῶν 638, 647, 650
 ῥύμη: -ης 407
 σάλπιγξ 165
 σαμφόρας 122; -ρα 1293
 Σαρπηδών: -όνα 622
 σαντοῦ 25, 88, 385, 478, 796, 994; σεαυ- τοῦ 695; σαντῶ 1454, 1475; σαντόν 242, 701, 762, 842, 889, 1433; σεαυτόν 436, 1263, 1449, 1455
 σαφής: -ὤς 250, 343, 1245
 σέβας 302
 σέβειν: -ουσιν 600; -ομαι 293
 σείειν: σεοείσθαι 1276
 σειραφόρος: -ον 1300
 σελαγείσθαι: -ῆ 604; -εῖται 285
 Σεληνναίη: -ης 614 n.
 σελήνη 584, 754; -ης 171; -ην 17, 626, 750
 Σελήνη 608; -ης 1507
 σέλινον 982
 σεμνοπροσωπεῖν: -εῖς 363
 σεμνός: -όν 315, 364; -αί 265, 291; -ότατον 570
 σημείον: -οις 369
 σιγᾶν: -ήσομαι 1088
 σιδάρεος: -οισιν 249 (Doric)
 σίδιον: -ων 881
 Σίμων: -α 351, 399
 Σιμωνίδης: -ον 1356
 σιναμωρεῖν: -ουμένη 1070 n.
 σισύρα: -αῖς 10
 σιτεῖσθαι: -ήσομαι 491

σιωπᾶν : -α 105
 σκαῖός 655 ; -ότατον 790
 σκαιουργεῖν 994
 σκαλαθυρμάτιον : -α 630 n.
 σκίμπους : -οδος 709 ; -οδα 254
 σκιρτᾶν : -α 1078
 σκληρός : -έ 1264
 σκοπεῖν : -ει 1096 ; -ῶν 742 ; σκέψαι 392,
 1043, 1071, 1427, 1440 ; -ασθε 537
 σκόπελος : -ον 273
 σκοπιὰ : -ᾱς 281
 σκύτινος : -ον 538 crit. n. ; -ας 880
 σκῶμμα : -τα 542
 σκώπτειν : -ψη 296 ; -τε 1267 ; -τη 992 ;
 -ουσαι 350
 σμῆνος 297
 σμινύη 1500 ; -ην 1486
 σοβαρός 406
 Σόλων 1187
 σοροπηγός : -οῖς 846
 σός : σόν 1295, 1345, 1397, 1413 ; σοῦ
 1186 ; σῆς 927 ; σοῖν 244 ; σοῖσι 1302
 Σούνιον 401
 σοφία : -ας 361, 412, 925, 955 ; -αν 491,
 517, 1024
 σοφίζεσθαι : -ομαι 547
 σόφισμα 205
 σοφιστής ; -ήν 1111, 1309 ; -ᾱς 331
 σόφός 520, 1207 ; -όν 489, 895 ; -ά 841,
 1370 ; -ῶν 94, 1202 ; -οῖς 526, 535 ;
 -ούς 898, 1057 ; -ῶς 773 ; -ώτατον 1378
 (bis) ; -ήν 764 ; -ά 522
 σπαθᾶν : -ᾱς 55 n.
 σπανίζειν : -ετε 1285 crit. n.
 σπένδειν : -ετε 578, 623 ; σπείσαιμι 426
 σπλάγχχνον : -α 1036
 σποδεῖν : ἐσπόδει 1376 n.
 στάδιον : -οισιν 430
 στατήρ : -ων 1041
 στέμφυλος : -οις 45
 στενολεσχεῖν 320 n.
 στερεῖν : -ηθῆς 1074
 στερρρός : -ᾱς 420
 στέφανος : -ον 256, 625
 στεφανοῦν : -οῖς 911 ; -ώσας 959 ; -ωσά-
 μενος 1006
 στῆθος 1011, 1016
 στόμα 158
 στόμφαξ : -ακα 1367 n.
 στομοῦν : -ώσεις 1108 ; -ωσον 1110
 στρατεῦν : -εται 692
 στρατηγεῖν : -ήσει 586
 στρατηγός : -όν 582
 στρεβλοῦν : -οὔτε 620
 στρέπταιγλος : -ᾱν 335 n.
 στρέφειν : -η 36 ; -ψας 1455
 Στρεψιάδης 134, 633 ; -ην 1145, 1221 ;
 -δες 1206 n.
 στρεψοδικεῖν : -ῆσαι 434 n.
 στρογγύλος : -η 676 ; -ον 751 ; -αις 1127
 στρόφις 450 n.
 στρώμα : -των 37 ; -σιν 1069

στωμύλλειν : -ων 1003 n.
 σύ 69, 207, 247, 329, 359, 367, 375, 398,
 432, 478, 736, 785, 799, 809, 832, 837
 847, 858, 865 n., 871, 893, 915, 920,
 935 sq., 987, 1061, 1070, 1082 sq.,
 1174, 1211, 1242, 1275, 1277, 1294,
 1369, 1385, 1416, 1422, 1435, 1444,
 1454 ; σου 73, 125, 466, 475, 482, 669,
 1026, 1171, 1381 ; σοι 87, 111, 185,
 206, 246, 361, 427, 431, 486, 674, 757
 sq., 795, 823, 862, 864, 867, 1074,
 1106, 1114, 1245 sq., 1383 ; σε 110,
 314, 369, 385, 493 sq., 641, 658, 681,
 753, 765 (αὐτόν . . σέ), 783, 891,
 894, 899, 916, 927, 992, 1001, 1019,
 1024, 1044, 1047, 1257, 1266, 1301,
 1332, 1334, 1335, 1359, 1378, 1380,
 1410, 1434, 1445, 1448, 1466, 1474 ;
 ὑμεῖς 532, 589, 623 ; -ῶν 429, 527, 533 ;
 -ῶν 525, 576, 586, 593, 688, 1118,
 1453 ; -ᾱς 518, 521, 523, 579, 611,
 615, 1104, 1452
 συγγενής : -έσιν 409
 συγγινώσκειν : -γνωθι 138
 συγγνώμη : -ην 1479
 συγκατακλίνειν : -εκκλινόμην 49
 συγκολλητής 446 n.
 συγκόπτειν : -κεκόθθαι 1426
 συγτυγχάνειν : -τυχοῦσα 608
 συγχωρεῖν 1438
 συμβουλευεῖν : -ομεν 794 ; -σατε 393 ;
 -σομένους 475
 σύμπας : -ασαν 204
 συμψῆν : -ῆσαι 975
 σύν 580 n. (ξύν), 604 n.
 συνάγειν : -ήγομεν 582
 συνηγορεῖν : -οὔσιν 1089
 συνουσία : -α 649
 συνταράττειν : -ᾷσαι 1037
 συντριβεῖν : -τρίψομεν 1127
 σφενδόνη : -αις 1125
 Σφήττιος 156 n.
 σφόδρα 135, 191, 400, 1492
 σφραγιδονυχαργοκομήτης : -ας 332 n.
 σφριγᾶν : -ᾷ 799
 σχᾶν : ἔσχων 409 n. ; σχασάμενος 107 n.
 σχέτλιος 485
 σχινδάλαμος : -ους 130 n.
 σχολή 221
 σῶζειν : σώσεις 1177 ; σωθήσομαι 77 ;
 -ῆναι 930
 Σωκράτης 104, 144, 219, 830 ; -ους 147,
 154, 174, 1451 ; -ει 1432 ; -η 182 ;
 1465, 1477 ; -ες 219, 222, 257, 314,
 736, 784, 866
 Σωκρατίδιον 223, 237, 746
 σῶμα 440, 1413
 Σωστράτη : -ην 678
 σωτήρ 1161
 σωφρονεῖν 1060 sq., 1067, 1071
 σωφροσύνη 962
 σῶφρων 529, 537 ; -ον 1027 ; -ονος 1006

ταλαίπωρος: -ον 414 n.
 τάλαντον: -ου 876; -α 1065; -ων 472
 τάλας: οἶμοι τ. 23, 742, 1504
 ταμίαις: -αν 566
 ταραττεῖν: ἐταράχθης 386; τετάρακται 388
 ταρρός: -οῦ 226 n.
 Τάρταρος 192
 ταῦρος 661; -ου 347
 τάχα 1144
 ταχύς 703; -ύ γε (adv.) 647 n.; -έως 345, 775, 813; θάπτον 506, 1253; -ιστα 88, 182, 1199, 1484
 τε 16, 240, 265, 281, 305 sq., 309, 311 sqq., 333 n., 336 (bis), 338 sq., 359, 417 (after μήτε), 420, 444, 520, 558, 565 sq., 571, 574, 599, 601, 603, 615, 700, 879, 926, 935 sq., 994 n., 1015, 1072, 1124 (bis), 1176, 1488; τε καί 15, 61, 102, 362, 470, 529, 567, 616, 662 n., 797, 1137 crit. n., 1156, 1178, 1184, 1188, 1190, 1197, 1207 sq., 1222, 1269
 τέγος: -ους 1126, 1502
 τέθριππος: -ον 1407
 τεichoμαχεῖν 481 n.
 τέκνον 1165, 1170
 τελεῖν: -ουμένους 258
 τελετή: -αῖς 304
 τέμαχος: -η 339
 τερατεία: -αν 318 n.
 τερατώδης: -ες 364
 τετράμετρος: -ον 642
 τετράπους: -όδων 659
 τετράς 1131
 τετρεμαίνειν 374; -ω 294 n.
 τέττιξ: -ίγων 984; -ίγας 1360
 τέφρα: -α 1083; -αν 177
 τέχνη: πάση τέχνῃ 885, 1323
 τέως μὲν . . . εἰτα 66 n.
 τηλεπόρος: -ον 967 n.
 τηλεσκοπος: -ω 290
 τηλεφανής: -οὐς 281 crit. n.
 τηλικουτοσί: -ονί 819
 τηλοῦ 138 n.
 τήμερον 1307, 1491, 1510 (τό γε τ.)
 τηρεῖν: -οῦμεν 579; -οίην 752
 τήτες 624
 τίθεσθαι: ἐτιθέμην 65; θήσω 1255; ἔθηκεν 1190; ἐθέμεθα 67; θήσειν 1180; τεθῆναι 1425; τιθεῖς 1421 crit. n.; θείς 1136, 1421 crit. n.; θέντες 1181
 τίκτειν: τεκεῖν 530
 τίλλειν: τιλοῖ 1083
 τιμᾶν: -ῶν 428
 τις 37, 98, 494, 531, 579, 795, 840, 970, 992, 1135 (πᾶς τις), 1179; τι 38, 90, 106, 297, 506 (ἀνύσας τι), 635, 593, 695, 725, 733, 735, 743, 757, 793, 823, 967, 1031, 1062, 1076, 1138 (τὸ μέν τι), 1147, 1311, 1423; ἄλλο τι δῆτ' οὐ

423; τινι 356; τινα 349, 766 (ποιαν τ.), 970, 1084, 1491 n.
 τίς 218 (φέρει τίς γάρ), 219, 368, 379, 653, 729, 788 sq., 830, 893, 1052 (καίτοι τίς), 1222, 1260, 1497; τοῦ 22 n., 736, 1224; τῷ 185, 375, 385 n., 502, 671, 1061; τίνα 170, 1045 (καίτοι τίνα), 1048; τί 22 n., 36, 80, 82, 87, 90, 93, 131, 185, 202, 222, 235, 494, 500, 509, 636, 648, 694, 708, 722, 746, 786, 798, 820, 829, 1083, 1085 sq., 1178, 1246, 1248, 1262, 1495, 1502; τί δ' ἂν . . . καί 840; ἐπὰρ τί 693; τί γάρ 191, 248 n., 1231, 1506; τί γὰρ . . . δῆτα 403; τί δῆτα 159, 180, 193, 253, 1037, 1098, 1102, 1105, 1273, 1290, 1430, 1456; καί τι δῆτα 724; τί οὖν δῆτα 791; τί δ' ἄλλο 1088; τί δ' ἄλλο γ' ἢ 1287, 1446, 1495; τί δῆτ' ἂν 154, 769 (ellipt.); εἰτα δῆ τί 259; τί λέγεις σύ 367; τί σὺ λέγεις 208; τὸ τί λέγεις σύ 1174; ἔνα δῆ τί 1192; τί δέ 481, 1445 (ellipt.); καί τί 111; ἀτὰρ τί ποτε 187; τί μαθὼν 402, 1506; τί πάσχεις 708; τί πάθω 798; τί παθὼν 340; τί πέσομαι 461; τί ποιεῖς 723; τί χρῆμα πάσχεις 816; τί τὸ χρῆμα 325; τί ἔστιν 825; τί δαί 491, 656, 1091, 1266, 1275; καίτοι τίς 1045, 1052, 1074, 1428; εἰτα τί 347; ὅτι ἢ τί δῆ 755; τὸ τί 748 crit. n., 775; τί μέντοι 786; τί οὖν 93, 176; τί οὖν δῆτα 791; τίνας 100, 314; τίνων 1089, 1091, 1093
 τλᾶν: τλαῖν 119; ἔτλης 1387
 Τληπόλεμος 1266
 τοι 861, 918; τᾶρα 1154; γέ τοι 327, 378; γάρ τοι 365; κάγώ τοι 861; γέ τοι δῆ 372; μέντοι (see s.v.); καίτοι (see s.v.); τοίνυν 254 sq., 356, 392, 429 (hyperbaton), 435, 961 (in reply to a catacelesmus), 1236, 1406
 τοιοῦτος 545, 1249; -αι 342; -α 813, 1361, 1393; -αῖς 1125
 τοιχωρύχος: -ε 1327
 τόκος 1286; -ου 34, 747; -ον 1285; -οι 18, 1156; -ων 240, 739, 1156; -ους 20, 755
 τολμᾶν: ἐτόλμησα 550; -ῶν 375
 τότε 580, 977, 1029, 1215 n. (= ante), 1228, 1359, 1361, 1456
 τράγος 661
 τραγῳδεῖν: -οῦσι 1091
 τράπεζα: -ης 177
 τρασιά: -ᾱς 50 n.
 τραυλίζειν: -οντος 1381; -σαντι 862
 τρεῖς 31; τρία 424, 1402 n. ('a couple')
 τρέπειν 589; τρέπεται 40; τέτροφας 858; -ου 1263; -εσθαι 814
 τρέφειν 1407; -εις 1208; -ει 109, 927; ἔθρεψεν 986; -εται 1158
 τρέχειν: -ων 780, 1164

τράινα: -ης 566
 τριβολεκτράπελος: -α 1003 n.
 τρίβων 869 sq. n.
 τρίμετρον 642
 τρίμμα 260 n.
 τρίς 546
 τρισμακάριος 166
 Τριτογενείη: -ης 989 n.
 τρίτος: -η 1131
 τριώβολον 1235
 τρόπος: -ω 375, 671; -ον 170, 478, 701;
 -ω 483; -ους 88
 Τροφώνιος: -ον 508 n.
 τροχός: -οῖν 31; -οῖς 1302
 τρυγοδαίμων: -ονες 296 n.
 τρύξ: -γός 50
 τρύμη 448 n.
 τρυσίβιος: -ου 421 n.
 τρυφᾶν: -ῶσαν 48
 τρώγειν: -ων 924
 τυγχάνειν: -ω 1135; τεύξη 435; τύχης
 1079; τυχεῖν 1130; -όντες 619
 τυννουτοσί: -οῦ 392; -ονί 878
 τύπτειν 441, 1333, 1412, 1447; -ει 542
 1326; ἔτυπτον 1332; ἔτυπτες 1409;
 τυπτήσω 1443; τύπτε 1433, -η 491, -ομαι
 494, -ήσομαι 1379; -εσθαι 1341, 1359
 crit. n.; -όμενος 972, -ω 1323, -ον 1407
 τύραννος: -ον 564
 τυφογέρων 908 n.
 τυφώς: -ῶ 336
 τύχη: -αι 1264
 ὕαλος: -ον 768 n.
 ὑβρίξειν: -ετε 1506
 ὕβρις 1299
 ὑβριστής 1068
 ὑγιάειν: -εις 1275
 ὑγρός: -ᾶν 335
 ὕδωρ 1280 sq.; -ατος 376, 383; -άτων
 272, 338
 ὕειν 371, 1280; ὕει 368; ὕσομεν 1118,
 1126, 1129; ὕοντα 370
 ὕθλειν: -εῖς 783 n.
 ὕός 60, 134, 795, 797; ὕόν 14, 68, 867,
 1106, 1148, 1169, 1204, 1208, 1268,
 1313, 1435; ὕεω 1341; ὕεσιν 1001,
 1424
 ὑπάγειν: -ε 1298
 ὑπακούειν 263 crit. n.; -ακούσατε 274;
 -ακούσασιν 360
 ὑπανιστάναι: -ασθαι 993
 ὑπένερθεν 977
 ὑπέρ 839 (= ἀντί)
 ὑπερβάλλειν: -βαλῆ 1035
 Ὑπέρβολος 551, 623, 876, 1065; -ον 557
 ὑπέρλαμπρος: -οῖς 572
 ὑπέρτονος: -ον 1154
 ὑπερφρονεῖν: -εῖς 226 crit. n., 1400
 ὑπερφυῖς: -ᾶ 76
 ὕπνος 705
 ὑπό: c. gen. 13, 164, 170, 213, 240, 405,

407 (δὲς), 524, 528, 640, 725, 835, 855,
 947 sq. n., 997, 1341; c. dat. 1005;
 c. acc. 192, 1300
 ὑπολοῦν: -σας 152
 ὑπορρεῖν: -οντος 1289
 ὕστερος: -ον (adv.) 1118
 ὑφαίρειν: -εἰλετο 179 n.; -ελοῖατο 1199
 ὑφαρπάζειν: -ση 490
 ὑψερεφής: -εῖς 306
 ὑψικέρας: -ατα 597
 ὑψιμέδων: -οντα 563
 φαίνειν: φανεῖν 586 n.; φαῖνη 403; φανή-
 σεται 954; φάνητε 266
 φαλακρός: -οὺς 540
 φάναι: φημί 383, 902, 1050, 1325; φησ
 903; φησι 615, 617, 830, 1060, 1136;
 φασι 35, 587, 1139, 1141, 1180; ἔφην
 70, 1369; φήσεις 1416; -σουσι 1209
 φανερός: -αί 276; -ῶς 291, 322, 397, 810
 φαρμακίς: -ίδα 749 n.
 φαρμακοπώλης: -αῖς 766
 φασιανός: -οὺς 109
 φάσκειν: ἔφασκον 55; -ε 160, 586, 610,
 1357, 1362; φάσκοντα 895
 φάτνη: -ης 13
 φαῦλος: -ότατα 778 n.
 Φειδιππίδης 1229; -ην 67; -η 80, 827
 Φειδιππίδιον 80
 φειδωλία: -ας 835
 φειδωλός: -οῦ 421
 Φεῖδων: -ωνος 134 n.
 Φειδωνίδης: -ην 65
 Φελλεύς: -έως 71
 φέρειν: -ε 21 (φ. ἰδω), 218 (φ. τίς γάρ),
 324 (φ. ποῦ), 342 (φ. ποῖαι γάρ), 366,
 370 (φ. ποῦ γάρ), 385, 494 (φ. ἰδω),
 664, 731 (c. subj.), 769 (φ. τί), 787,
 847 (φ. ἰδω), 903 (φ. γὰρ ποῦ), 940
 (φ. πρότερος), 1088 (c. imperat.), 1297
 ('hand me'); ἐνεγκάτω 1490; φέρων
 1383, 1486; φέρομαι 241 n.; -εται
 395, 406; -εσθαι 376, 379
 φεῦ 41
 φεύγειν: -εις 1301; -ων 167; -οντες 1193
 φθάνειν: ἔφθης 1384 n.
 φθέγγεσθαι: ἐφθέγγατο 872, 1261; -άμεναι
 315
 φθέγμα 319; -τος 364
 φιλεῖν: -εῖς 82, 86, 1488; -εῖ 813
 Φίλωνα 684
 φιλόδημος 1187
 Φιλόξενος 686
 φίλος: ὦ φίλος 1168 n.; φίλε 1478; -οι
 1209; -ων 1128; -οῖς 957; -τατον 746
 -τατε 110, 1464
 φιμοῦν: φιμώσῃτε 592 n.
 φλᾶν: ἔφλα 1376 n.
 φλαῦρος: -ον 834, 1157; -ων 1303
 φλέγειν: -εσθαι 992 n.
 φληναφᾶν: φληνάφα 1475
 φλόξ: -όγα 1494

φλύαρος 375 n.
 φοβέσθαι: -ῆ 1178; πεφόβημαι 294 n.
 Φοῖβος: -ε 595
 φοιτᾶν: -ῆ 938; -ᾶν 916
 φορτικός: -ῶν 524
 φράζειν: -ω 1009; φράσω 823, 846, 1354;
 -ε 359; φράσον 314, 374, 673, 736,
 1048, 1062, 1088; φράσαι 608, 1116,
 1384
 φρήν: φρενός 705; φρενί 475; φρενῶν
 153
 φρίττειν: πέφρικα 1133 n.
 φρονεῖν 562; -εῖς 817, 821
 φροντίζειν 1345; -εις 723; -ετε 189, 215;
 -ῶ 125; ἐφρόντισας 724; -ε 700; -ων
 75
 φροντίς 236; -ίδος 233; -ίδα 137, 229,
 740, 762; -ῖσι 951
 φρόντισμα 155
 φροντιστήριον 94 n., 128, 142, 181, 1144,
 1487
 φροντιστής 414; -ῆ 266 n.; -αῖς 456;
 -αῖσιν 1039
 φροῦδος 722; -ῆ 718, 719 (bis); -α 718
 φρουρά; -ας 721 n.
 Φρύνις: -ιν 971
 Φρύνιχος 556
 φύειν: ἔφυν 1414; ἔφυσ 1207
 φυλάττειν: -ξομεν 1119
 φυλλοβολεῖν: -ούσης 1007 n.
 φυρᾶν: -σάμενος 979 n.
 φυσᾶν: -ᾶ 405; ἐφυσᾶτο 410
 φύσις: -εος 1078 crit. n.; -ει 486, 537,
 877, 1078; -ιν 276, 352, 503, 515, 960,
 1187
 φωνή: -ῆς 292; -ῆν 357, 960, 963, 979
 φωρᾶν: -άσων 499 n.
 φῶς 614, 632
 χαίρειν 609 n.; -ω 1329; -εις 960; -ει
 1070; -ε 358; -έτω 560; -ετε 356; -ων
 510, 1008; χαρεῖσαι 274
 Χαιρεφῶν 831; -ῶντος 146, 1503; -ῶντα
 144, 1465
 χάλαζα: -αῖς 1127
 χαμαί 231, 697
 χάος 424 n.
 Χάρπιος: -ον 64
 χάρις 311
 Χάρις: -τας 773 n.
 χάσκειν: κεχρηνώς 996; -ότος 172
 χαύνωσις: -ιν 875 n.
 χέζειν: -ω 391
 χεζητιᾶν: -φῆν 1387
 χεῖλος: -εσιν 873
 χεῖρ: -ρα 81, 933; -ρε 506
 χεσελεῖν: -ω 295
 χθές 353
 χθών: -ῶνα 282, 300
 χιονόβλητος: -οισι 270
 χνοῦς 978 n.
 χολᾶν: -ῶσι 833 n.

χορδή: -ῆν 455
 χορός: -όν 271, 564, 1115, 1352; -ῶν
 312, 333
 χοῦς: χοῶς 1238
 χρεῶν 1446
 χρῆ 143, 263, 385, 626, 665, 677, 696,
 930, 1147, 1214, 1352, 1413; χρῆν
 371, 1359, 1463 crit. n.; χρῆναι 1059
 sq.
 χρῆζειν: -εις 359, 891
 χρῆμα 2 n., 325 (τί τὸ χ.), 816; -τος
 1223; -τα 241, 718, 1243, 1267, 1270,
 1274, 1306, 1463; -των 74, 1217
 χρῆσθαι: ἐχρησάμην 22 n.; χρῶ 1078;
 χρῆσθων 439 n.
 χρήσιμος: -ον 202
 χρήστης: -ας 434; -ων 240
 χρηστός 8 n.; -όν 793, 840; -οῖς 959
 χροιά 618 n.; -άν 1012, 1017
 χρόνος: -ου 1289; -ω 66, 865, 1242; -ον
 199, 463, 803, 843
 χρύσεος: -αῖς 272
 χρυσός: -ῶ 912
 χρώμα 120
 χρωτίζειν: -εται 517 n.
 χυτρεοῦς: -οῦν 1474 n.
 χωρεῖν: -εῖ 907 n. (χ. τὸ κακόν); -εῖτε
 1113; -οῦσι 18 n., 324; -ήσεται 1238
 n.; -ει 509, 889
 χωρίον 152, 209; -ου 1123

ψακάζειν: -ομεν 580
 ψαρός: -όν 1225 n.
 ψέγειν: -εις 1045, 1055
 ψευδής: -ῶν 446
 ψήφισμα 1019; -τα 1429
 ψιθυρίζειν: -η 1008
 ψόφος: -ου 1367 n.
 ψύλλα: -αν 145, 149; -ων 821
 ψύχειν: -είση 151 crit. n.
 ψυχῆ 319, 719; -ῆς 420; -ῆ 415; -ῆν 712,
 1049; -ῶν 94 n.
 ψυχρός: -ά 1051

ᾧ 2, 6, 28, 33, 38, 55, 80, 87, 93, 110,
 153, 166, 184, 219, 222, 223 (bis), 236,
 263, 266, 269, 291, 293, 314, 328, 356,
 358, 364, 375, 398, 412 (c. particip.),
 429, 493, 518 (c. particip.), 575, 644,
 655, 675, 687, 726, 736, 746, 784, 793
 sq., 816, 858, 959 (ἀλλ' ᾧ c. particip.,
 in a catacel.), 990, 1025 (c. particip.),
 1030 (id.), 1071, 1103 (c. particip.),
 1138, 1150, 1165 (bis), 1168 (ᾧ φίλος),
 1193, 1201, 1206, 1264 sq., 1267, 1322,
 1325, 1328, 1330, 1332, 1372, 1378
 (ᾧ . . . τί σ' εἶπω), 1380, 1388, 1397,
 1437, 1452, 1462, 1464, 1478, 1485,
 1494

ᾧδε 771

ᾧδι 690

ᾧκεανός: -οῦ 271

ἄμωι 925 (*bis*)

ἄμωι : -ωι 1012, 1017

ἄνωγεισθαί : -όμενος 1224

ἄρα : -α 1117 ; -αις 310 ; -ας (*eis τὰς ᾤ.*) 562 n.

ὥς (*prep.*) 237

ὥς (*conj.*) : (1) 'that' 53, 96, 458, 626, 826, 842, 1043, 1080 sq., 1095, 1140, 1332, 1340, 1417, 1495, 1509 : 'know that' 209, 326 : (2) 'as' 211 ; omitted with ὁρᾶς 206 n., 355 ; in a prayer 521 n., 972 (*c. particip.*), 1271 : (3) 'how' (*generally exclamatory*) 215, 364, 536, 590, 646, 773, 872, 961, 1026, 1171, 1206, 1233, 1265, 1356, 1371, 1399, 1428 : (4) 'since' 427,

507, 551, 806, 1104, 1347, 1406 : (5) with *adv.* 88, 182, 1484

ᾤς (*adv.*) 527 (*ἀλλ' οὐδ' ᾤς*)

ᾤσπερ 70, 72, 249, 257, 389, 391, 405, 508, 673, 678, 752, 763, 836, 859, 947, 978, 1273, 1358 (*ᾤσπερ*), 1422

ᾤστε 322, 379, 431 (*ᾤ. . . γε*), 466 (*ellipt.*), 613 (*ᾤ. καὶ*), 617, 765, 833 n. (*c. indic.*), 977 (*id.*), 988, 1120, 1129 (*c. indic.*), 1152 (*c. ᾤν and opt.*), 1204, 1235, 1342 n. (*ᾤ. γε*)

ᾤφελε : *εἰθ' ᾤ.* 41

ᾤφελεῖν : -οῦσι 611 ; -ήσουσι 648 ; -ᾤσι 1116 ; -ήσειεν 753

ᾤχρός : -όν 1112 ; -άν 1017

ᾤχρίαν : -ᾤντας 103 n.

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